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THE SERVICE, DISCIPLINE, AND FORME, OF THE COMMON PRAYERS AND Administration of the Sacraments, Used in the English Church of GENEVA.

As it was approved by that most reverend Divine, M. John Calvin, And the Church of Scotland.

Humbly presented to the most High Court of PARLAMENT, this present yeare, 1641:

LONDON, Printed for Williams Cooke at Furnisall's Inn. 1641.
THE
SERVICE
DISCOURSE
AND
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COMMON PRAYERS
AND
ADMINISTRATION OF THE SACRAMENTS.

English Church of Geneva.

As it was approved by the most reverend Divines
Mr. John Calvin, and the Church of Scotland.

Humbly presented to the most high Court of
Parliament, this present year

WILLIAM STEWART TO THE
CHURCH OF SCOTLAND.

Sonnet,

Thou little Church, to whom Christ hath restor'd
The clear lost light of his Evangel pure:
Thy God doth with all diligence procure,
That with his word thou maist be still decor'd.

Though thou have long his wholesome truth abhor'd,
Yet his great mercies did thy blindness cure,
Submitting thee unto the carefull cure,
Of such pastours, as truely teach his word.

Out of whose hands (what great thanks) now receive,
All Davids Psalms set forth in pleasant verse:
A greater gift of them thou couldst not crave,
Whose endless fruit, my pen cannot rehearse:
For here thou haft, for every accident
That may occurre, a doctrine pertinent.
THE CONFESSION OF FAITH,

Used in the English Congregation at GENEVA:

Received and approved by the Church of SCOTLAND.

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

Beleeve and confesse my Lord God eternall, infinite, unmeasurable, incomprehensible, and invisible, one in substance and three in person, Father, Sonne and holy Ghost, who by his Almighty power and wisdome, hath not only of nothing created Heaven, earth and all things therein contained, and man after his own image, that he might in him be glorified, but also by his fatherly providence governeth, maintaineth and preserveth the same, according to the purpose of his will.

The Confeffion of the Faith.

Believe also and confefs: Jesus Christ the onely Saviour and Messias, who being equall with God, made himfelfe of no reputation, but tooke on him the shape of a fervant, and became a man in all things like unto us (fino except) to affure us of mercy and forgiveneffe. For when through our Father Adams transgresfion wee were become children of Sin, perdition, there was no meanes to bring us from his onely yoke of finne and damnation, but onely Jesus Christ our Lord, who giving us that by grace, which was his by nature, made us through faith the children of God, who when the fulneffe of time was come, was conceived by the power of the holy Ghost, borne of the virgin Mary according to the flesh, and preached in Earth the Gofpell of salvation: till at length, by tyranny of the Priests, he was guiltieffe condemned under Pontius Pilate, the president of Iury, and moft notorious hanged on the croffe between two theves as a notorious trefpaffe, where taking upon him the punishment of our sins, he delivered us from the curfe of the Law.

And forasmuch as hee, being onely God, could not feele death, neither being only man, could overcome death, he joyned both together, and suffered his humanity to be punished with moft cruel death, He defcending in himfelfe the anger and severe judgment of God, even as if he had beene in the extreme torments of Hell, and therefore cried with a loud voyce, My God, my God, why haft thou forsaken me?

Thus of his free mercy without compulfion, hee offered up himfelfe as the only sacrifice to purge the finnes of all the World, fo that all other sacrifices for finne are blafphemous and derogate from the sufficiency hereof. The which death, albeit it did sufficiently reconcile us to God, yet the Scriptures com-
commonly doe attribute our regeneration to his b Resurrection, For as by rising againe from the grave the third day, hee a conquered death, even so the victory of our faith standeth in his Resurrection: and therefore without the one wee can not feele the benefit of the other. For as by death e sinne was taken away, so our righteousness was restored by his Resurrection.

And because hee would f accomplish all things, and take possession for us in his Kingdom, hee ascended into Heaven to enlarge that same Kingdom by the abundant power of his b Spirit: by whom wee are most assured of his continuall i intercession toward God the Father for us. And although hee be in a Heaven, as touching his corporall presence, where the Father hath now set him at his b right hand, committing unto him the administration of all c things, as well in Heaven above, as in the Earth beneath, yet is he d present with us his members, even to the end of the World, in preserving and governing us with his effectual power and grace, who ( when all things are e fulfilled, which God hath spoken by the mouth of all his Prophets since the World began ) will come in the same visible form, in which he ascended with an unspeakable g Majesty, power and company to separate the Lambs from the Goates, the elect from the reprobate: so that b none, whether hee be alive then, or dead before, shall escape his judgement.

1 Cor. 15. 1 Thess. 4. 2 Thess. 1. 1 Tim. 4.

I believe M oreover, I beleue and confesse the holy 1 Mat. 3. Ghost, i God equall with the Father and the 1 Joh 5. Sonne, who regenerateth and sanctifieth us, ruleth 1 Cor. 6. and guideth us into all truth, persuading most affi- 1 Joh 16. redly in our k consciences, that we be the children 1 Acts 17. of God, brethren to Iesus Christ, and fellow heires 26 Rom. 8. with him of life everlasting: yet notwithstanding it is not sufficient to beleue that God is omnipotent,
The Confession of the Faith.

and mercifull, that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except wee doe apply the same benefits to ourselves which are Gods elect.

I beleive therefore and confesse one holy Church, The holy of which (as members of Iesus Christ the onely Catholick head thereof) consent in faith, hope and cha-g- Church, rity, using the gifts of God, whether they be temporal or spiritual, to the profit and furtherance of the same, which Church is not seene no mans eye, but only knowne to God, who of the loft sons of Adam, hath ordained some as vessels of wrath to damnation, and hath chosen others, as vessels of his mercy, to be saved: the which also in due time, hee call th to integrity of life and godly conversation, to make them a glorious Church to himself.

But that Church which is visible and seene to the eye, hath three tokens, or markes, whereby it may be knowne. First the word of God contained in the old and new Testament, which is above the authority of the same Church, and onely sufficient to instruct us in all things, concerning salvation, so it is left for all degrees of men, to read and understand. For without this word neither Church, counsell, or decree, can establish any point touching salvation.

The second is the holy Sacraments, to wit, of Baptisme and the Lords Supper, which Sacraments Christ hath left unto us, as holy signes, and seales of Gods promises. For as by Baptisme, once received, is signified that wee (as well infants, as others of age and discretion) being strangers from God by nature, are received into his family and congregation, with full assurance, that although this roote of sinne lie hid in us, yet to the elect it shall not bee imputed: so the Supper declareth that God, as a most provident Father, doth not on-
by feede our bodies, but also spiritually nourish our soules with the graces and benefits of Chrift (which the Scripture calleth eating of his fleshe, and drinking of his blood) neither must we in the administration of these Sacraments follow mans phantaffie, but as Chrift himselfe hath ordained, so must they be miniftrd; and by such as by ordinary vocation are thereunto called. Therefore whosoever referveth and worhippeth these Sacraments, or contrarywise contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church is, Ecclefiafical discipline, which standeth in admonition, and correction of faults. The finall end whereof is excommunication, by the consent of the Church determined, if the offender be obtinate. And besides this Ecclefiafical discipline, I acknowledge to belong to this Church a politica Magistrate: who miniftreth to every man justice, defending the good, and punifhing the evil. To whom we must render honour and obedience in all things, which are not contrary to the Word of God.

And as Moses,Ezechias, Iofias, and other godly rulers purged the Church of God from superstition, and idolatry, so the defense of Chrift's Church appertaineth to the Christian Magistrates, against all idolaters and heretikes,as Papifts, Anabaptifts, with such like limmes of Antichrift, to root out all doctrine of Devills and men, as the Maffe, purgatory, limbus parrum, prayers to Saints, and for the dead, free will, distinction of meates, apparell and dyes, vows of fingle life, presence at idole service, mans merits, with such like, which draw us from the society of Chrift's Church, wherein standeth only remiflion of finnes, purchafed by Chrift's blood, to all them that beleue, whether they bee Jewes or Gentiles, and lead us to vaine confidence in creatures, and trust in our owne imaginations.

Resurrection: The punishment whereof, although God oftentimes deferreth in this life: yet after the generall body. A 3 resurrection,
surrection, when our soules and bodies shall rise The Re-
againe to immortality, they shall bee damned to surrection
unquenchable fire: and then wee, which have for- of the
faken all mans wisdome to cleave unto Christ, shall dead.

heare the joyfull voyce, Come yee blessed of my
Father, inherite yee the Kingdome prepared for
you from the beginning of the World, and so shall
go triumphing with him, in g body and soule, to
remaine everlastingly in glory, where wee shall see
God h face to face, and shall no more neede one to
instruct another: for wee shall all know him from
the highest to the lowest: to whom with the Sonne
and the holy Ghost bee all praise, honour,
and glory now and ever.
So be it.

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O F
OF THE MINISTERS and their Election.

What things are chiefly required In the Ministers.

Let the Church first diligently consider that the Minister, which is to be chosen, be not found culpable of any such faults, which Saint Paul reprehendeth in a man of that vocation: but contrariwise, induced with such virtues, that he may be able to undertake his charge, and diligently execute the same. Secondly, that he distributive faithfully the Word of God, and minister the Sacraments sincerely, ever careful not only to teach his flocke publikely, but also privately to admonish them, remembering always, that if any thing perish through his default, the Lord will require it at his hands.

Of their office and duty.

Because the charge of the Word of God is of greater importance, then that any man is able to dispense therewith, and Saint Paul exhorteth to b esteeme them, as Ministers of Christ, and disposers of God's mysteries, not e Lords, or Rulers, as Saint Peter saith, over the flocke: therefore the Pastors or Ministers chiefe office, standeth in d preaching the Word of God, and ministring the Sacraments, so that in consolations, judgements, elections and other politicall affairs his e counsell, rather then authority taketh place. And if so bee the Congregation upon just cause agree to Excommunicate, then it becometh to the Minister, according to their f generall determination, to pronounce the sentence, so the end that all things may be done g orderly and without confusion.

The
The manner of electing the Pastors or Ministers.

The Ministers and Elders at such times, as there wanteth a Minister, assemble the whole Congregation, exhorting them to advise and consider who may best serve in that room and office. And if there be choice, the Church appoint two or three upon some certaine day to be examined by the Ministers and Elders.

First, as touching their doctrine, whether he that should be Minister, have good and sound knowledge in the holy Scriptures, and fit and apt gifts to communicate the same to the edification of the people. For the triall whereof, they propose him a theame, or text to be treated privately, whereby his hability may the more manifeatly appeare unto them.

Secondly, they inquire of his life and conversation, if he have in times past lived without slander, and governed himselfe in such sort as the Word of God hath not heard evill, or beene slandered through his occasion, which being severally done, they signifie unto the Congregation whose gifts they find most meete, and profitable for that Ministery; appointing also by a generall consent eight dayes at the least that every man may diligently inquire of his life and manners.

At the which time, the Minister exhorteth them to humble themselves to God, by fasting and prayer, that both their election may be agreeable to his will, and also profitable to the Church. And if in the meanse season, any thing be brought against him, whereby hee may be found unworthy by lawfull probations, then is he dismissed, and some other presented. If nothing be alleged: upon some certaine day, one of the Ministers at the morning Sermon presenteth him againe to the Church, framing his Sermon, or some part thereof, to the setting forth of his duty.

Then at after noone, the Sermon ended, the Minister exhorteth them to the election, with the invocation of Gods Name, directing his prayer, as God shall move his heart. In like manner after the election, the Minister giveth thanks to God with request of such things, as shall be necessary for his office.
Of the Elders:

After that he is appointed Minister, the people sing a Psalme and depart.

Of the Elders, and as touching their office and Election.

The Elders must be men of good life, and godly conversation, without blame and all suspicion, careful for the flock, wise, and above all things, fearing God.

Whose office standeth in governing with the rest of the Ministers, in consulting, admonishing, correcting and ordering all things appertaining to the state of the Congregation. And they differ from the Ministers, in that they preach not the word, nor minister the Sacraments. In assembling the people, neither they without the Ministers, nor the Ministers without them may attempt any thing. And if any of the just number want, the Minister by the consent of the rest, warneth the people thereof, and finally admonisheth them to observe the same order, which was used in chusing the Ministers, as far forth as their vocation requireth.

Of the Deacons and their office and Election.

The Deacons must be men of good estimation and report, discreet, of good conscience, charitable, wise, and finally indulged with such virtues, as Saint Paul requireth in them. Their office is, to gather the almes diligently, and faithfully to distribute it, with the consent of the ministers, and Elders: also to provide for the sick and impotent persons, having ever a diligent care, that the charity of godly men be not wasted upon loyters and idle vagabonds. Their election is, as hath been afore rehearsed in the Ministers and Elders.

We are not ignorant that the Scriptures make mention of a fourth kind of Ministers, left to the Church of Christ, which also are very profitable, where time and place do permit.
Of the Conistory.

These Ministers are called Teachers or Doctors; whose office is to instruct and teach the faithful in sound doctrine, providing with all diligence, that the purity of the Gospel be not corrupt, either through ignorance, or evil opinions. Notwithstanding, considering the present state of things, we comprehend under this title such means, as God hath in his Church, that it should not be left desolate, nor yet his doctrine decay, for default of Ministers thereof.

Therefore to term it by a word more usual in these our times, we may call it the order of Schooles, wherein the highest degree and most annexed to the Ministry and government of the Church, is the exposition of God's Word, contained in the Old and New Testament.

But because men can not so well profit in that knowledge, except they be first instructed in the tongues and humane sciences, (for now God worketh not commonly by miracles) it is necessary that seed be sowne for the time to come, to the intent that the Church be not left barren, & want to our posterity, and that Schooles also be erected, and Colledges maintained with just and sufficient stipends wherein youth may be trained in the knowledge and fear of God, that in their ripe age they may prove worthy members of our Lord Jesus Christ, whether it be to rule in civil policy, or to serve in the spirituall ministry, or else to live in godly reverence and subjection.

The weekly assembly of the Ministers, Elders and Deacons.

To the intent that the Ministry of Gods Word may be had in reverence, and not brought to contempt through the evill conversation of such, as are called thereunto, and also that faules and vices may not by long suffrance grow at length to
to extreme inconveniences: it is ordained that every Thursday the Ministers and Elders in their assembly or consistory diligently examine all such faults and suspicions, as may be espied, not only among others, but chiefly among themselves; lest they seeme to be culpable of that which our Saviour Christ reproved in the Pharises, who could espy a mote in another man's eye, and could not see a beam in their own.

And because the b eye ought to be more cleare then the rest of the body, the Minister may not be spotted with any vice, but to the great sadden of God's Word, whose meffage he beareth. Therefore it is to be understood that there be certaine faults which if they be apprehended in a Minister, hee ought to be depos'd, as heretic, papistry, schisme, blasphemy, perjury, fornication, theft, usury, fighting, unlawful games with such like.

Others are more tolerable; if so be that after brotherly admonition he amend his fault: as strange and unprofitable fashion in preaching the Scriptures, curiosity in seeking vaine questions, negligence, as well in his Sermons, and in studying the Scriptures, as in all other things concerning his vocation, lewdness, flattering, lying, backbiting, wanton words, deceit, covetousness, taunting, disolution in apparell, gesture, and other his doings, which vices as they be odious in all men, so in him that ought to be as an example to others of perfection, in no wife are to bee suffered; especially, if so bee that according to Gods rule, being brotherly advertised, he acknowledge not his fault and amend.

Interpretation of the Scriptures.

Every weke once the Congregation assemble to heare some place of the Scriptures orderly expounded: At which time it is lawfull, for every man to speake or inquire as God shall move his heart, and the Text minister occasion, so it be without pertinacity or disdain, as one that rather seeketh to profit then to contend. And if so be any contention rise; then such as are appointed Moderators, either satisfie the party, or else if he seeme to cavil, exhort him to keepes silence, referring
the judgement thereof to the Ministers, and Elders, to be determined in their assembly before mentioned.

When the Congregation is assembled at the hour appointed, the Minister uttereth this confession, or like in effect, exhorting the people diligently to examine themselves, following in their hearts the tenor of his words.

THE CONFESSION OF our sinnes.

O Eternall God and most mercifull Father, wee confess, and acknowledge here before thy divine Majesty, that we are miserable sinners, conceived and borne in sin and iniquity, so that in us there is no goodnesse. For the flesh evermore rebelleth against the spirit, whereby wee continually transgresse thine holy precepts, and Commandements, and so purchase to our selves through thy just judgement death and damnation. Notwithstanding, O heavenly Father, forasmuch as we are displeased with our selves for the sinnes that we have committed against thee, and do unfaiedly repent us of the same, wee most humbly beseech thee for Jesus Christ's sake, to shew thy mercy upon us, to forgive us all our sinnes, and to increase thine holy Spirit in us, that we acknowledging from the botome of our hearts our own unrighteousnesse, may from henceforth not only mortifie our sinfull lusts and affections, but also bring forth such fruits, as may be agreeable to thy most blessed will; not for the worthinesse thereof, but for the merits of thy dearly beloved Sonne Iesus Christ our onely Saviour, whom thou hast already given an oblation and offering for our sinnes, and for whose sake we are certainly persuyed, that thou wilt deny us nothing, that wee shall aske in his name, according to thy will. For thy Spirit doth assure our consciences, that thou art our mercifull Father, and so loveth us thy children through him, that nothing is able to remove thine heavenly grace and favour from us. To thee therefore, O Father, with the Sonne and the holy Ghost be all honour and glory, World without end, So be it.

A N-
Dreadful and most mighty God, thou that from the beginning haft declared thy selfe a consuming fire, against the contemners of thy most holy precepts, and yet to the penitent sinners, haft alwayes shewed thy selfe, a favourable Father, and a God full of mercy: we thy creatures, and workmanship of thine owne hands, confesse our selves most unworthy to open our eyes unto the Heavens, but farre lesse to appeare in thy presence. For our consciences accuse us, and our manifest iniquities have borne witnesse against us, that we have declined from thee. We have beene polluted with idolatry: wee have given thy glory to creatures, wee have sought support where it was not to be found, and have lightlyed thy most holefome admonitions. The manifest corruption of our lives in all estates, evidently proveth, that we have not rightly regarded thy statutes, lawes, and holy ordinances. And this was not onely done, O Lord, in the time of our blindness: but even now, when of thy mercy thou haft opened unto us an entrance to thine heavenly Kingdom, by the preaching of thine holy Evangell, the whole body of this miserable Realme still continueth in their former impiety. For the most part, alas, following the footsteps of the blinde and obstinate Princeffe, utterly despise the light of thine Evangell, and delight in ignorance and idolatry: others live as a people without God, and without all seare of thy terrible judgements. And some, O Lord, that in mouth professe thy blessed Evangell, by their slanderous life blasphem the same. We are not ignorant, O Lord, that thou art a righteous judge, that cannot suffer iniquity long to be unpunished upon the obstinate transgressors, especially, O Lord, when that after so long blindness and horrible defeqion from thee, so lovingly, thou callest us againe to thy savouf.
favour and fellowship, and that yet we doe obstinatly rebell, we have, O Lord, in our extreame misery called unto thee. yea, even when wee appeared utterly to have beene consumed in the fury of our enemies, & then didst thou mercifully incline thine ears unto us. Thou foughtest for us even by thine owne power, when in us there was neither wise nor force. Thou alone brakest the yoake from our necks, and set us at liberty, when wee by our foolishnesse had made our selves slaves unto strangers, and mercifully unto this day hast thou continued with us the light of thine Evangel, and so ceasest not to heape upon us benefactors, both spirituall and temporall. But yet alas, O Lord, we clearly see, that our great ingratitude craveth farther punishment at thy hands, the signes whereof are evident before our eyes. (For the whispering of sedition ; the contempt of thy graces offered, and the maintenance of Idolatry, are assured signes of thy farther plagues to fall upon us in particular for our grievous offences. And this unmeasurable untemperatness of the ayre, doth also threaten thine accustomed plague of famine, which commonly followeth riotous excess and contempt of the poore, wherewith alas, the whole earth is replenished.)

We have nothing, O Lord, that we may lay betwixt us and thy judgement, but thine only mercy, freely offered unto us in thy deare Sonne our Lord Iesus Christ, purchased to us by his death and passion. For if thou wilt enter into judgement with us thy creatures, and keepe in minde our grievous sinnes and offences, then can there no flesh escape condemnation. And therefore, we most humbly beseech thee, O Father of mercies, for Christ Iesus thy Sonnes sake, to take from us, these stony hearts, who so long have heard, as well thy mercies, as severe judgements, and yet have not beene effectually moved with the same, and give unto us hearts mollified by thy spirit, that may both conceive and keepe in mind the reverence that is due unto thy Majestie. Look, O Lord, unto thy chosen children laboring under the imperfections of the flesh, and grant unto us that victory that thou hast promised unto us by Iesus Christ thy Son our only Saviour, Mediator and lawgiver. To whom with thee and the holy Ghost be all honor and praise now and ever.
A CONFESSION OF SINNES,
and petitions made unto God in the time of our extreme troubles, and yet commonly used in the Churches of Scotland before the Sermon.

Eternal and everlasting God, Father of our Lord Jesus Christ, thou that shewest mercy and keepest covenant with them that love, and in reverence keepe thy commandements, even when thou powrest forth thy hote displeasure and just judgements upon the obstinate disobedient: We here, prostrate our selves before the throne of thy Majesty, from our hearts confessing, that justly thou hast punished us by the tyranny of strangers, and that more justly thou mayest bring upon us againe the bondage and yoke which of thy mercy for a season thou hast removed: our Kings, Princes, and people in blindness have refused the word of thine eternall verity, and in so doing, we have refused the league of thy mercy offered to us, in Jesus Christ thy Sonne, which albeit thou now of thy meere mercy hast offered to us againe in such aboundance, that none can be excused by reason of ignorance, yet not the least to the judgement of men, impiety overfloweth the whole face of this realm. For the great multitude delight themselves in ignorance and Idolatry; and such alas, as appeare to reverence and imbrace thy word, doe not express the fruits of Repentance, as it becometh the people, to whom thou hast shewed thy selfe so mercifull and favourable. These are thy just judgements O Lord, whereby thou punishest sin by sin, and man by his owne iniquity, so that there can be no end of sin, except thou prevent us with thy undeserved grace. Convert us therefore, O Lord, and we shall be converted; suffer not our unthankfulness to procure of thy most just judgements, that strangers againe inspire above us, neither yet that the light of thy Evangel be taken from us. But howsoever it be, that the great multitude be altogether rebellious, and also that in us there remaineth perpetuall imper-
imperfections, yet for the glory of thy owne Name, and for
the glory of thy only beloved Sonne Iesus Christ, whose verity
and Evangel thou of thy meere mercy hast manifested amongst
us: it will please thee to take us into thy protection, and in
thy defence, that all the World may know, that as of thy meere
mercy, thou hast begun this worke of our salvation amongst
us, so of this same mercy thou wilt continue it. Grant us this
mercifull Father, for Christ Iesus thy Sonnes sake, So be it.


This done, the people sing a Psalme all together in a plaine
tune: which ended, the Minister prays for the assistance
of Gods holy Spirit, as the same shall move his heart, and
so proceedeth to the Sermon, using after the Sermon, this
prayer following, or such like.

A Prayer for the whole state of Christ's Church.

A

Lmighty God, and most mercifull Father, we humbly
submit our selves and fall downe before thy Majesty, be-
feaching thee from the bottome of our hearts, that this
seede of thy word, now sowne among us, may take such deep
roote, that neither the burning heat of persecution cause it to
wither, neither the thorny cares of this life do choke it, but
that as seede sown in good ground, it may bring forth thirty,
sixty and an hundred fold, as thine Heavenly wisdome hath ap-
pointed. And because wee have neede continually to crave
many things at thine hands, we humbly befeech thee, O Hea-
venly Father, to grant us thine holy Spirit, to direct our petiti-
ons; that they may proceed from such a fervent mind as may
be agreeable to thy most blessed will.

And seeing that our infirmity is able to do nothing without
thine helpe, and that thou art not ignorant with how ma-

ny, and great tentations we, poore wretches are on every side
inclosed and compassed; let thy strength, O Lord, sustaine our
weakenesse, that we being defended with the force of thy grace
may bee safely preserved against all assaults of Satan, who

2 Cor. 3. 19. Phil. 2. Psal. 40. 1 Pet. 1.
goeth about continually like a roaring Lyon seeking to devour us. ... our Faith, O mercifull Father, that we do not swerve at any time from thine Heavenly Word, but augment in us hope & love, with a careful keeping of all thy Commandements, that no hardnesse of heart, no hypocrisy, no concupiscence of the eyes, nor intemperies of the World, do drive us away from thine obedience. And seeing we live now in these most perillous times, let thy fatherly providence defend us against the violence of all our enemies, which do every where pursue us, but chiefly against the wicked rage and furious uproares of that Romish idole, enemy to thy Christ.

Furthermore, for asmuch as by thine holy Apostle we be taught to make our Prayers and supplications for all men, we pray not only for our selves here present, but beseech thee also, to reduce all such as be yet ignorant, from the miserable captivity of blindness and error, to the pure understanding of thine heavenly truth, that we all with one consent and unity of minds, may worship thee our only God and Saviour: and that all Pastors, shepherds, and Ministers, to whom thou hast committed the dispensation of thine holy Word, and charge of thy chosen people, may both in their life and doctrine, be found faithfull, setting only before their eyes thy glory, and that by them all poore sheepe which wander and goe a stray, may be gathered and brought home to thy fold.

Moreover, because the hearts of rulers are in thine hands, we beseech thee to direct and governe the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the sword: especially, O Lord, according to our bounden duty we beseech thee to maintaine and increase the noble estate of the Kings Majesty, and his honorable counsell with all the estate and whole body of the common Wealth. Let thy fatherly favour preserve him, and thine holy Spirit governe his heart, that he may in such sort execute his office, that thy Religion may be purely maintained, in manners reformed, and thine punishment according to the precise rule of thine holy Word.

And for that we be all members of the mysticall body of Christ Iesus, we make our requests unto thee, O Heavenly Father, for all such as are afflicted with any kinde of croose or Tribulation, as Warre, Plague, Famine, sickness, Poverty, Imprisonment,
prisonment, Persecution, Banishment, or any other kind of
thy rods : whether it be grieve of body, or unquietness of
mind, that it would please thee to give them patience and con-
stancy, till thou send the full deliverance out of all their troubles.
And finally, O Lord God, most mercifull Father, wee most
humbly beseech thee, to shew thy great mercies upon our bre-
thren, which are persecuted, cast in prison, and daily condem-
ned to death for the testimony of thy truth. And though they
be utterly destitute of all mans aid, yet let thy sweete comfort
never depart from them, but so inflame their hearts with thine
holy Spirit, that they may boldly, and cheerfully abide such
tryall, as thy godly wisdom shall appoint, so that at length
aswell by their death, as by their life, the Kingdom of thy Son
Jesus Christ may increase and shine through all the World. In
whose name we make our humble petitions unto thee, as he
hath taught us.

Our Father which art in Heaven, &c.

A

lmighty and everliving God, vouchsafe, we beseech thee,
to grant us perfect continuance in thy lively faith, aug-
menting the same in us daily, till we grow to the full mea-
sure of our perfection in Christ, whereof we make our confes-
sion, saying.

I beleive in God, &c.

Then the people sing a Psalm, which ended, the Minister
pronounces that one of these blessings, and so the Congregation
departeth.

The Lord bless us and save us : the Lord make his face
shine upon us, and be mercifull unto us : the Lord turne his
countenance towards us, and grant us his peace.

The grace of our Lord Jesus Christ, the love of God, and com-
munion of the holy Ghost be with us all. So be it.
It shall not be necessary for the Minister daily to repeat all these things before mentioned, but beginning with some manner of confession to proceed to the Sermon, which ended, he either uttereth the Prayer for all estates before mentioned, or else prayeth, as the Spirit of God shall move his heart, framing the same according to the time and matter which he hath intreated of. And if there shall be at any time any present plague, famine, pestilence, war, or such like, which be evident tokens of God's wrath, as it is our part, to acknowledge our sins to be the occasion thereof, so are we appointed by the Scriptures to give ourselves to mourning, fasting, and prayer, as the means to turn away God's heavy displeasure. Therefore it shall be convenient, that the Minister at such time, doth not only admonish the people thereof, but also use some forme of prayer, according as the present necessity requireth, to the which he may appoint, by a common consent, some several day after the Sermon, weekly to be observed.

These Prayers that follow, are used in the French Church of Geneva: the first serveth for Sunday after the Sermon, and the other that followeth, is said upon Wednesday, which is the day of Common Prayer.

Another manner of Prayer after the Sermon.

Almighty God and Heavenly Father, since thou hast promised to grant our requests which we shall make unto thee in the Name of our Lord Jesus Christ thy wellbeloved Sonne: and we are also taught by him and his Apostles to assemble our selves in his name, promising that he will be among us, and make intercession for us unto thee, for the obtaining of all such things, as we shall agree upon here in Earth: we therefore (having first thy Commandement to pray for such as thou haft
haft appointed rulers and governours over us, and also for all things needfull both for thy people, and for all sorts of men, forasmuch as our faith is grounded on thine holy word and promises, and that we are here gathered together before thy face and in the Name of thy Sonne our Lord Jefus) we, I say, make our earnest supplication unto thee, our most mercifull God and bountifull Father, that for Jefus Chrifts sake our only Saviour and Mediator, it would please thee of thine infinite mercy, freely to pardon our offences, and in such sort to draw and lift up our hearts and affections towards thee, that our requests may both procede of a fervent minde, and also be agreeable unto thy most blessed will and pleasure, which is only to be accepted.

( . ) We befeech thee therefore, O Heavenly Father, as touching all Princes and Rulers, unto whom thou haft committed, the administration of thy justice, and namely, as touching the excellent estate of the Kings Maecfly and all his honorable counself, with the rest of the Magistrates and commons of the Realme, that it would please thee to grant him thine holy Spirit, and increase the fame, from time to time in him, that he may with a pure Faith acknowledge Jesus Chrift thine only Sonne our Lord, to be King of all Kings, and Governor of all Governours, even as thou haft given all power unto him both in Heaven and in Earth: and to give himselfe wholly to serve him, and to advance his Kingdom in his Dominions, (ruling by thy Word his subjects, which be thy Creatures, and the sheepe of thy pasture) that we being maintained in peace and tranquillity, both here and every where, may serve thee in all holinesse and vertue: and finally being delivered from all fear of enemies, may render thanks unto thee all the dayes of our life.

We befeech thee also, most deare Father and Saviour, for all such as thou haft appointed Ministers unto thy faithful people, and unto whom thou haft committed the charge of souls, and the Ministry of thine holy Gospell, that it would please thee so to guide them with thine holy Spirit, that they may be found faithfull and zealous of thy glory, directing alwayes their whole studies into this end, that the poore Sheepe which be gone astray, out of the flock, may be sought out and brought againe unto the Lord Jesus, who is the chiefe Shepheard and head
head of all Bishops, to the intent they may from day to day grow and increase in him unto all righteousness and holiness: and on the other part, that it would please thee to deliver all thy Churches from the danger of raving Wolves, and from hireli gs, who seek their own ambition and profit, and not the setting forth of thy glory only, and the safeguard of thy flock.

Moreover, we make our prayers unto thee, O Lord God, most mercifull Father, for all men in general, that as thou wilt be known to be the Saviour of all the World by the redemption on purchased by thy only Sonne Jesus Christ, even so that such as have beene hitherto holden captive in darkness and ignorance for lack of the knowledge of thy Gospell, may through the preaching thereof, and the clear light of thine holy Spirit, be brought into the right way of salvation, which is to know that thou art only very God, and that he, whom thou hast sent, is Jesus Christ: likewise, that they whom thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy Word, may continually increase in godlineffe, and be plenteouly inriched with spiritual benefits, so that we may altogether worship thee, both with heart and mouth, and render due honor and service unto Christ our Master, King and Law maker.

In like manner, O Lord of all true comfort, we commend unto thee in our prayers all such persons, as thou hast visited and chastised by thy crosse and tribulation: all such people, as thou hast punished with pestilence, war, or famine, and all other persons afflicted with poverty, imprisonement, sickness, banishment, or any like bodily adversity, or had otherwise troubled and afflicted in spirit: that it would please thee to make them perceive thy fatherly affection toward them, that is, that these crosses be chastisings for their amendment, to the intent that they should unfainedly turne unto thee, and so by cleaving unto thee, might receive full comfort and be delivered from all manner of evil. But especially we commend unto thy divine protection all such which are under the tyranny of Antichrist, and both lack this food of life, and have not liberty to call upon thy Name in open assembly: chiefly, our poore brethren which are imprisoned and persecuted by the enemies of thy Gospell, that it would please thee, O Father of consolations, to strengthen them by the power of thine holy Spirit, in such
fort as they never shrink back, but that they may constantly persevere in thine holy vocation, and so to succour and assist them as thou knowest: to be most expedient, comforting them in their afflictions, maintaining them in thy safeguard against the rage of Wolves, and increasing in them the gifts of thy Spirit, that they may glorify thee their Lord God, both in their life and in their death.

Finally, O Lord God most dear Father, we beseech thee to grant unto us also, which are here gathered together in the Name of thy Son, Jesus, to hear his word preached, * that we may acknowledge truly and without hypocrisy, in how miserable a state of perdition we are in by nature, and how worthily we procure unto ourselves everlasting damnation, heaping up from time to time thy grievous punishments toward us, through our wicked and sinful life, to the end that (seeing there remaineth no spark of goodness in our nature, and that there is nothing in us, as touching our first Creation, and that which we receive of our parents, meeteth to enjoy the heritage of God's Kingdome) we may wholly render up our selves with all our hearts and with an assured confidence unto thy dearly beloved Son, Jesus our Lord, our only Saviour and Redeemer, to the intent that he dwelling in us, may mortify our old man, that is to say, our sinful affections, and that we may be renewed into a more godly life, whereby thine Holy Name (as it is worthy of all honor) may be advanced and magnified throughout the World, and in all places: likewise that thou mayst have the tuition and governance over us, and that we may learn daily more and more to humble and submit ourselves unto thy Majesty, in such sort that thou mayst be counted King and Governor over all, guiding thy people with the Sceptre of thy word, and by the virtue of thine holy Spirit, to the confusion of thine enemies, through the might of thy truth and righteousness, so that by this means all power and height which withstandeth thy glory, may be continually thrown down, and abolished, unto such time, as the full and perfect face of thy Kingdome shall appeare, when thou shalt shew thy selfe in judgement in the person of thy Son: whereby also we with the rest of thy Creatures, may render unto thee perfect and true obedience, even as thine heavenly Angels do apply themselves only to the performing of thy Commandements:

If the Lords Supper bee Ministered, then is here added this clause. * And to celebrate his holy Supper.

Hallowed be thy Name.

Thy Kingdome come.

Thy will be done.
ments: so that thine only will may be fulfilled without any contradiction, and that every man may bend himselfe to serve and please thee, renouncing their own wills, with all the affections and desires of the flesh. Grant us also, good Lord, that we thus walking in the love and dread of thine holy Name, may be nourished through thy goodness, and that we may receive at thine hands all things expedient and necessary for us, and so use thy gifts peaceably and quietly, to this end, that when we see that thou hast care of us, we may the more affectionately acknowledge thee to be our Father, looking for all good gifts at thine hand, and by withdrawing and pulling back all our vaine confidence from Creatures, may set it wholly upon thee, and so rest only in thy most bountiful mercy. And forsomuch as whiles we continue here in this tranitory life, we are so miserable, so fraile, and so much inclined unto sin, that we fall continually and swarde from the right way of thy Commandments, we beseech thee pardon us our innumerable offences, whereby we are in danger of thy judgement and condemnation, and forgive us so freely, that death and sin may hereafter have no title against us, neither lay unto our charge the wicked roote of sin, which doth evermore remaine in us: but grant that by thy Commandement we may forget the wrongs which other do unto us, and in stead of seeking vengeance, may procure the wealth of our enemies. And forasmuch as of ourselves we are so weake, that we are not able to stand upright one minute of an houre, and also that we are so belayd, and assaulted evermore with such a multitude of so dangerous enemies, that the devil, the World, sin, and our own concupiscences do never leave off to fight against us: let it be thy good pleasure to strengthen us with thy holy Spirit, and to arm us with thy grace, that thereby we may be able constantly to withstand all tentations, and to persevere in this spiritual battle against sin, untill such time as we shall obtaine the full victory, and so at length may triumphantly rejoice in thy Kingdom, with our Captaine, and govern our Jesus Christ our Lord.

This
This Prayer following is used to be said after the Sermon on the day which is appointed for common Prayer; and it is very proper for our state and time, to move us to true repentance, and to turn back God's sharp rods which yet threaten us.

Another Prayer.

God Almighty and Heavenly Father, we acknowledge in our conscience and confess, as the truth is, that we are not worthy to lift up our eyes unto Heaven, much less meet to come into thy presence, and to be bold to think that thou wilt hear our Prayers, if thou have respect to that which is in us: for our consciences accuse us, and our own sins do bear witness against us: yea, and we know that thou art a righteous Judge, which dost not count sinners righteous, but punishest the faults of such as transgress thy Commandments. Therefore, O Lord, when we consider our whole life, we are confounded in our own hearts, and cannot chuse but be beaten down, and as it were despair, even as though we were already swallowed up in the deep goulse of death. Notwithstanding, most merciful Lord, since it hath pleased thee of thine infinite mercy, to command us to call upon thee for help, even from the deep bottom of Hell: and that the more lack and default we see in our selves, so much the rather we should have recourse unto thy Sovereigne bounty: since also thou hast promised to hear and accept our requests and supplications without having any respect to our worthinesse, but only in the Name, and for the merits of our Lord Jesus Christ, whom alone thou hast appointed to be our intercessor and advocate: we humble our selves before thee, renouncing all vaine confidence in mans helpe, and cleave only to thy mercy, and with full confidence call upon thine holy Name to obtaine pardon for our sins.

First,
First, O'Lord, besides the innumerable benefits which thou dostst universally bestow upon all men in Earth, thou hast given us such special graces, that it is not possible for us to rehearse them, no nor sufficiently to conceive them in our minds. As namely, it hath pleased thee to call us to the knowledge of thine holy Gospel, drawing us out of the miserable bondage of the Devil, whose slaves we were, and delivering us from most cursed idolatry and wicked superstition, wherein we were plunged, to bring us into the light of thy truth. Notwithstanding such is our obstinacy and unkindness, that not only we forget those thy benefits, which we have received at thy bountiful hand: but have gone astray from thee, and have turned our selves from thy Law, to goe after our own concupiscence and lusts, and nether have given worthy honor and due obedience to thine holy word, nether have advanced thy glory, as our duty required. And although thou hast not ceaseed continually to admonith us most faithfully by thy word, yet we have not given care to thy fatherly admonition. Wherefore, O Lord, we have sinned and have grievously offended against thee, so that shame and confusion appertaineth unto us; and we acknowledge that we are altogether guilty before thy judgement, and that if thou wouldest intreate us according to our demerits, we could looke for none other then death and everlasting damnation. For although we would goe about to cleare and excuse our selves, yet our own conscience would accuse us, and our wickedness would appeare before thee to condemn us. And in very deede, O Lord, we see by the corrections which thou hast already used towards us, that we have given thee great occasion to be displeased with us; for seeing that thou art a just and an upright judge, it can not be without cause, that thou punishest thy people. Wherefore, forasmuch as we have felt thy stripes, we acknowledge that we have justly stirred up thy displeasure against us, yea, and yet we feethine hand lifted up to beate us a fresh: for the rods and weapons wherewith thou art accustomed to execute thy vengeance, are already in thine hand: and the threatnings of thy wrath, which thou usest against the wicked sinners, be in full readiness. 

Now though thou shouldest punish us, much more grievously, then thou hast hitherto done, and that, whereas we
have received one stripe, thou wouldest give us an hundred: yea, if thou wouldest make the curfes of thine old Testament, which came then upon thy people Israel, to fall upon us, we confesse that thou wouldest doe therein very righteously, and wee can not deny, but wee have fully deserved the same.

Yet Lord, for so much as thou art our Father, and we be but Earth and flyme: seeing thou art our maker, and we the workmanship of thine Hands: since thou art our Pastor, and we thy flock: seeing also that thou art our Redeemer, and we are the people whom thou hast bought: finally, because thou art our God, and we thy chosen heritage, suffer not thine anger so to kindle against us, that thou shouldest punish us in thy wrath, neither remember our wickedness, to the end to take vengeance thereof, but rather chastise us gently according to thy mercy.

Truth it is, O Lord, that our misdeeds have enflamed thy wrath against us, yet considering that we call upon thy Name, and beare thy marke and badge, maintaine rather the work that thou hast begun in us by thy free grace, to the end that all the World may know that thou art our God and Saviour. Thou knowest that such as be dead in grave, and whom thou hast destroyed and brought to confusion, will not set forth thy praiies, but the heavy soules, and comfortlesse, the humble hearts, the confciences oppressed and loden with the grievous burthen of their sins, and therefore thirst after thy grace, they shall set forth thy glory and praiie.

Thy people of Israel oftentimes provoked thee to anger through their wickednesse, whereupon thou didst, as right required, punish them; but so soone as they acknowledged their offences, and returned to thee, thou didst receive them always to mercy: and were their enormities and sins never so grievous, yet for thy covenants sake, which thou hadst made with thy servants Abraham, Isak, and Jakob, thou hast always withdrawn from them the rods and curfes which were prepared for them, in such sort that thou diest ever refuse to heare their Prayers.

We have obtained by thy goodnesse a far more excellent Covenant which we may allledge, that is, the covenant which thou first madest and establish't by the Hand of Iesus our Saviour.
our, and was also by thy Divine providence written with his Blood, and sealed with his Death and Passion.

Therefore, O Lord, we renouncing our selves, and all vaine confidence in man's helping, have our only refuge to this thy most blessed Covenant, whereby our Lord Jesus, through the offering up of his body in sacrifice, hath reconciled us unto thee. Behold therefore, O Lord, in the face of thy Christ, and not in us, that by his intercession thy wrath may be appeased, and that the bright beams of thy countenance may shine upon us to our great comfort and assured salvation: and from this time forward vouchsafe to receive us under thine holy tuition, and govern us with thine holy Spirit, whereby we may be regenerated anew unto a far better life, that thy Name may be sanctified.

Thy Kingdom come, Thy will be done even in Earth as it is in Heaven: Give us this day our daily bread: And forgive us our debts, even as we forgive our debtors: And lead us not into temptation; but deliver us from evil: For thine is the Kingdom, and the power, and the glory, for ever and ever, Amen.

And albeit we are most unworthy in our own selves, to open our mouths, and to intreat thee in our necessities, yet for so much as it hath pleased thee to command us to pray one for another, we make our humble prayers unto thee for our poore brethren, and members, whom thou dost visit and chastise with thy Rods and corrections, most instantly desiring thee, to turne away thine anger from them. Remember, O Lord, we beseech thee, that they are thy children, as we are: and though they have offended thy Majesty, yet that it would please thee not to cease to proceede in thine accustomed bounty and mercy, which thou hast promised should evermore continue towards thine Eлект. Vouchsafe therefore, good Lord, to extend thy pity upon all thy Churches, and towards all thy people, whom thou dost now chastise either with Pestilence, or War, or such like thine accustomed Rods, whether it be by sicknesse, prison or poverty, or any other affliction of conscience and minde: that it would please thee to comfort them as thou knowest to be most expedient for them, so that thy Rods may be instructions for them to assure them of thy favour, and for

D 2 their
their amendment, when thou shalt give them constancy and patience, and also a wholesome and stay thy corrections: and so at length by delivering them from all their troubles, give them most ample occasion to rejoice in thy mercy, and to praise thine holy Name: chiefly that thou wouldst, O Lord, have compassion as well on all, as on every one of them that employ themselves for the maintainance of thy truth: strengthen them O Lord, with an invincible constancy, defend them, and assist them in all things and every where; overthrow the crafty practices and conspiracies of their enemies and thine, bridle their rage, and let their bold enterprises which they undertake against thee, and the members of thy Sonne turne to their own confusion: and suffer not thy Kingdom of Christians to be utterly desolate, neither permit that the remembrance of thine holy Name be clearly abolished in Earth, nor that they, among whom it hath pleased thee to have thy praises celebrated, be destroyed, and brought to nought, and that the Turkes, Pagans, Papists, and other Infidels might boast themselves thereby and blaspheme thy Name.

PRAYERS USED IN THE Churches of Scotland, in the time of their persecution by the Frenchmen, but principally when the Lords Table was to be ministered.

Eternall and everliving God, Father of our Lord Jesus Christ, we thy Creatures and the workmanship of thine own hands, sometimes dead by sin, and thrall to Satan by means of the same, but now of thy meere mercy called to liberty and life, by the preaching of thine Evangel, doe take upon us this boldness, (not of our selves, but of the Commandement of thy deare Sonne our Lord Jesus Christ) to powre forth before thee the petitions and complaints of our troubled hearts, oppressed with feare and wounded with sorrow. True it is, O Lord, that we are not worthy to appeare in thy presence, by the reason of our manifold offences, neither yet are we worthy to obtaine any comfort of thy hands, for any righteousness that is in us.

But
But seeing, O Lord, that to trust back from thee, and not to call for thy support in the time of our trouble, it is the entrance to death, and the plains, way to desperation: we therefore confounded in our selves (as the people that on all sides is assaulted with sorrowes) doe present our selves before thy Majestie, as our Soeveraine Captaine and only Redeemer Jesus Christ hath commanded us, in whose name, and for whose obedience, we humbly crave of thee remission of all former iniquities, as well committed in matters of Religion, as in our lives and conversation. The examples of others that have called unto thee in their like necessities, give unto us experience, that thou wilt not reject us: neither yet suffer us for ever to be confounded. Thy people at first did oftentimes decline from thy Lawes, and did follow the vanity of superstition and idolatry: and oftentimes didst thou correct and sharply punish them, but thou didst never utterly despise them, when in their miferies untainted they turned unto thee. Thy Church of the Lawes were sinners, O Lord, and the utmost part of the same did consent to the death of thy dear Sonne our Lord Jesus Christ, and yet didst not thou despise their prayers, when in the time of their grievous perfection they called for thy support. O Lord, thou hast promised no less to us, then thou hast performed to them, and therefore take we boldnesse at thine own Commandement, and by the promise of our Lord Jesus Christ, most humbly doe crave of thee, that as it hath pleased thy mercy, partly, to remove out ignorance and blindness by the light of thy blessed Evangel, so it may please thee to continue the same light with us, till that thou deliver us from all calamity and trouble. And for this purpose, O Lord, it will please thee to thrust our faithfull workmen in this thy harvest within this Realme of Carolina, to the which after so long darknesse of Papistry and superstition, thou hast offered the truth of thine Evangel in all purenesse & simplicity: continue this thy grace with us, O Lord, and purge this Realme from all false teachers, from dum dogs, disssembled hypocrits, cruel Wolves, and all such as shew themselves enemies to thy true Religion.)

But now, O Lord, the dangers which appeare and the trouble which increaseth by the cruel tyrannie of forsworne strangers, compelleth us to complain before the Throne.
of thy mercy, and to crave of thy protection and defence against their most unjust persecution. That Nation, O Lord, for whose pleasure and for defence of whom we have offended thy Majesty, and violated our faith, oft breaking the leagues of unity and concord, which our Kings and governours have contracted with our neighbours: that Nation, O Lord, for whose alliance our fathers and predecessors have shed their blood, and we (whom now by tyranny they oppress,) have oft sustained the hazard of battell: that Nation finally to whom alwayes we have beene faithfull, now after their long practised deceit, by manifest tyranny doe seek their destruction, worthily and justly mayst thou, O Lord, give us to be slaves unto such tyrants, because for the maintainece of their friendship, we have not feared to breake our solemne othes made unto others, to the great dishonour of thine holy Name: and therefore justly mayest thou punish us by the same Nation for whose pleasure we feared not to offend thy divine Majesty. In thy presence, O Lord, we lay for ourselves no kind of excuse, but for thy dear Sonne Jesus Christ's sake, we cry for mercy, pardon and grace. Thou knowest, O Lord, that their crafty wits, in many things have abused our simplicity: for under pretence of the maintenance of our liberty, they have fought, and have found the way (unlesse thou alone confound their counsels) to bring us in their perpetuall bondage. And now the rather, O Lord, doe they seek their destruction, because we have refused that Roman Antichrist, whose Kingdom they defend, in dayly shedding the blood of thy Saints. In us, O Lord, there is no strength, no Wildome, no number nor judgement, to withstand their force, their craft, their multitude and diligence: and therefore, looke thou upon us, O Lord, according to thy mercy. Behold the tyranny used against our poore brethren and sitters, and have thou respect to that detestfull blasphemy which unceasingly they spew forth against thine eternall truth. Thou hast aliift thy Church even from the beginning, and for the deliverance of the same, thou hast plagued the cruel persecutors from time to time. Thy hand drowned Pharaoh: Thy sword devoured Amalec: Thy power repulsed the pride of Senacherib: And thine Angel so plagued Herod, that Wormes and Lice were punishers of his pride. O Lord, thou remainest one for ever, thy nature is unchangeable,
Tracers:

1. Thine almighty power and true wisdom doth so perfectly know and foreknow the end of all things, that nothing can fall out without thy providence, nor can any thing happen without thy consent.

2. Lord, thou canst not but hate cruelty, pride, oppression and murder; which now the men whom we never offended pretend against us. Yea, farther, by all means they seek to banish from this Realme thy deare Sonne our Lord Iesu Chrift, the true preaching of his word and faithfull Ministers of the same, and by tyranny they pretend to maintain most abominable idolatry, and the pompe of that Roman Antichrist. Looke thou therefore upon us. O Lord, in the multitude of thy mercies, stretch out thine Arme, and declare thy selfe Protector of thy truth, represse the pride, and grant thou the fury of these cruell percutors: suffer them never so to prevail against us, that the bignes of thy word be extinguished in this Realme, but whatsoever thou hast appointed in thine eternal counsell to become of our bodies yet we, most humbly beseech thee for Iesu Christes thy Sonnes sake, to maintain the purity of thine Evangel within this Realme, that we and our posterity may enjoy the fruition thereof, to the praise and glory of thine holy Name, and to our everlasting comfort. And this we most affectuously desire of thy mercy, by the merits, and intercession of our Lord Iesu Chrift. To whom with thee and the holy Ghost be all honour, glory, praise, and benediction, now and ever. So be it.

Prayers.

NOW last, O Lord, we that are here assembled to celebrate the Supper of thy deare Sonne our Lord Christ, who did not only once offer his Body and Blood upon the Cross for our full redemption, but also to keep us in constant memory of that his so great a benefit promised; that his Body and Blood shou'd be given to us to the nourishment of our soules: We, I say, that presentely are convoced, to be partakers of that his most holy Table; most humbly do beseech thee, to grant us grace, that in sincerity of heart, in true faith, and with ardent and unfaied zeale, we may receive of him so great a benefit, to wit, that fruitfully we may possesse his Body and
Prayers.

Grant unto us O Heavenly Father, to celebrate this day the blessed memory of thy dear Son, that we may assuredly be confident of thy favour and grace towards us. Let our faith to be exercised, that not only we may feel the increase of the same, but also, that the clear and confession thereof, with the good works proceeding of it, may appear before men to the praise and glory of thine holy Name, which art God everlasting blessed forever. So be it.

A thanksgiving unto God after our deliverance from the tyranny of the Frenchmen, with Prayers made for the continuance of the peace between the Realms of England and Scotland.

Now, Lord, seeing that we enjoy comfort both in body and spirit, by reason of this quietness of thy mercy granted unto us, after our most desperate troubles, in the which we appeared utterly to have been overwhelmed: We praise and glorify thy mercy and goodness, who pitifully looked upon us when we in our own selves were utterly confounded. But seeing, O Lord, that to receive benefits at thy hands, and not to be thankful for the same, is nothing else but a sale against us in the day of judgment; We most humbly beseech thee, to grant unto us hearts so mindful of the calamities past, that we continually may fear to provoke thy justice to punish us with the like or worse plagues. And seeing that when we by our own power were altogether unable to have freed our selves from the tyranny of strangers, and from the bondage and thraldome pretended against us, thou of thine especial goodness didst move the hearts of our neighbours (of whom we had
had deserved no such favour) to take upon them the common burthen with us, and for our deliverance, not only to spend the lives of many, but also to hazard the estate and tranquillity of their Realme and common-wealth: Grant unto us, O Lord, that with such reverence we may remember thy benefits received, that after this in our default, we never enter into hostility against the Realme and Nation of England. Suffer us never, O Lord, to fall to that ingratitude and detestable unthankfullness, that we shall seeke the destruction and death of those, whom thou hast made instruments to deliver us from the tyranny of merciless strangers. Dilipate thou the counsells of such as deceitfully travell to stirre the hearts of the inhabitants of either Realme against the other: Let their malicious practises be their own confusion, and grant thou of thy mercy that love, concord, and tranquillity, may continue and encrease amongst the inhabitants of this isle, even to the comming of the Lord Iesu Chrift, by whose glorious Evangel, thou of thy mercy dost call us both, to unity, peace and Christian concord. The full perfection whereof we shall posseffe in the fulnesse of thy Kingdom, when all offences shall be removed, iniquity shall be suppressed, and thy chosen children be fully endued with that perfect glory, in the which now our Lord Iesu reigneth. To whom with thee and the holy Ghost, be all honour praise and glory now and ever. So be it.

A PRAYER VSED IN THE assembly of the Church, as well particular as general.

Eternall and everliving God, Father of our Lord Iesu Chrift, thou that of thine infinite goodnesse, hast chosen to thy selfe a Church, unto the which ever from the fall of man thou hast manifested thy selfe, first by thine own voyce to Adam, next to Abraham and his seede, then to all Israel, by the publication of thy holy Law, and last by sending of thy only Sonne our Lord Iesu Chrift, that great Angel of thy Counsell into this World, and clad with our nature, to teach unto us thy holy will, and to put an end to all Revelations and pro-

E phecies:
Prophecy: who also elected to himself Apostles, to whom after his Resurrection he gave commandement to publish, and preach his Evangel to all Realmes and Nations, promising to be with them even to the end of the World; yea, and moreover, that wheresoever two or three were gathered together in his Name, that he would be there in the midst of them, not only to instruct and teach them, but also to ratifie and confirm such things as they shall pronounce or decree by his word. Seeing, O Lord, that this hast beene thy love and fatherly care towards thy Church, that not only thou plantest it, rules and guides the chosen in the same by thine holy Spirit and blessed Word: but also that when the externall face of the same is polluted, and the visible body falleth to corruption, then thou hast given sufficient document from age to age, but especially now, O Lord, after this publike defection from thy truth and blessed ordinance, which our Fathers and we have seene in that Romane Antichrift and in his usurped authority.

Now (I meane) O Lord, hast thou revealed thy selfe and thy beloved Sonne Jesus Christ clearly to the World againe, by the true preaching of his blessed Evangel, which also of thy mercy is offered unto us within this Realme of Scotland, and of the same thy mercy hast made us Ministers, and burthened us with a charge within thy Church.

But, O Lord, when we consider the multitude of enemies that oppone themselves unto thy truth, the practices of Satan, & the power of thofe that refift thy Kingdom, together with our own weaknesses, few number and manifold imperfections; we cannot but feare the sudden way taking of this thy great benefit: and therefore, destitute of all worldly comfort, we have refuge to thy only mercy and grace, most humbly beseeching thee for Christ Jesus thy Sons sake, to oppone thine own power to the pride of our enemies, who cease not to blaspheme thine eternall truth.

Give unto us, O Lord, that presently are assembled in thy Name, such abundance of thy holy Spirit, that we may see those things that shall be expedient for the advancement of thy glory, in the midst of this perservere and stubborne generation.
tion, give us grace, O Lord, that universally among our selves, we may agree in the unity of true doctrine. Preserve us from damnable errors, and grant unto us such purity and cleanliness of life, that we be not slanderous to thy blessed Evangel.

Bless thou so our weake labours, that the fruits of the same may redound to the praise of thy holy Name, to the profit of this present generation, and of the posterity to come, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honor and praise now and ever.

The order of Baptisme.

First note, that forasmuch as it is not permitted by Gods Word, that women should preach, or Minister the Sacraments, and it is evident, that the Sacraments are not ordained of God to be used in private corners, as charmses, or forceries, but left to the Congregation, and necessarily annexed to Gods Word, as seals of the same: therefore the infant which is to be baptised, shall be brought to the Church on the day appointed to common Prayer and preaching, accompanied with the father and Godfather. So that after the Sermon, the child being presented to the Minister, he demandeth this question.

Do you present this Child to be Baptised, earnestly desiring that he may be ingrafted in the mystical body of Jesus Christ?

The answer.

Yea, we require the same.

The Minister proceedeth.

Then let us consider, dearly beloved, how Almighty God hath not only made us his children by adoption, and received us into the fellowship of his Church: but also hath promised that he will be our God, and the God of our children unto the thousandth generation, which thing as he confirmed to his
his people of the old Testament by the Sacrament of Circumcision, so hath he also renewed the same to us in his new Testament by the Sacrament of Baptisme: doing us thereby to wit, that our infants appertain to him by covenant, and therefore ought not to be defrauded of those holy signes and badges, whereby his children are knowne from Infidels and Pagans.

Neither is it requisite, that all those that receive this Sacrament have the use of understanding and Faith; but chiefly that they be contained under the name of Gods people: so that remission of sins in the blood of Christ Jesus doth appertain unto them by Gods promis, which thing is most evident by Saint Paul, who pronunceth the children begotten and borne (either of the parents being faithfull) to be cleane and holy. Also our Saviour Christ admitteth children to his presence, according to that testimonie of the holy Ghost, assuring us, that it infinitly be of the number of Gods people, and that remission of sins doth also appertain to them in Christ. Therefore without injury they cannot be debarred from the common signe of Gods children. And yet is not this outward action of such necessity, that the lack thereof should be hurtfull to their salvation; if that prevented by death, they may not conveniently be presented to the Church. But we having respect to that obedience, which Christians owe to the voice and ordinance of Christ Jesus, who commanded to preach and baptize all without exception, do judge them only unworthy of any fellowship with him, who contemnuously refuse such ordinary meanes, as his wisdom hath appointed to the instruction of our children.

Furthermore it is evident, that Baptisme was ordained to be ministred in the element of water; to teach us, that like as water outwardly doth wash away the filth of the body, so inwardly doth the vertue of Christs blood purge our soules from that corruption and deadly poison, wherewith by nature we were infected, whose venemous dregges, although they continue in this our flesh, yet by the merits of his death are not imputed unto us, because the justice of Jesus Christ is made ours by Baptisme: not that we think any such vertue or power to be included in the visible water or outward action (for many have been baptised, and yet never inwardly purged) but...
Of Baptisme.

but that our Saviour Christ, who commanded Baptisme to be ministred, will by the power of his holy Spirit effectually work in the hearts of his elect in time convenient, all that is meant in Acts 2:38, and signified by the same. And this the Scripture calleth our regeneration, which standeth chiefly in these two points, in mortification, that is to say, a resifting of the rebellious lusts of the flesh, and in newness of life, whereby we continually strive to walk in that pureness and perfection, wherewith we are clad in Baptisme.

And although we in the journey of this life be incumbed with many enemies, which in the way assaile us, yet fight we not without fruit. For this continual battle which we fight against sin, death and Hell, is a most infallable argument, that God the Father, mindfull of his promise made unto us in Christ Jesus, doth not only give us motions and courage to resist them, but also assurance to overcome, and obtain victory.

Wherefore, dearly beloved, it is not only of necessity that we be once baptised, but also it must profisth oft to be present at the ministration thereof, that we (being put in minde of the league and covenant made between God and us, that he will be our God and we his people, he our Father, and we his children) may have occasion as well to try our lives past, as our present conversation, and to prove ourselves, whether we stand fast in the faith of God, or contrariwise, have strayed from him through incendulity and ungodly living:

whereof if our consciences doe accuse us, yet by hearing the loving promises of our Heavenly Father, (who calleth all men to mercy by repentance,) we may from henceforth walk more warily in our vocation. Moreover, ye see that be fathers and mothers may take hereby most singular comfort, to see your children, thus received, into the fold of Christ's Congregation, whereby you are dayly admonished, that ye nourish and bring up the children of God's favour and mercy, over whom his fatherly providence watcheth continually, which thing as it ought greatly to rejoice you, knowing that nothing can come unto them without his good pleasure, so ought it to make you diligent and careful, to nurture and instruct them in the true knowledge and fear of God. Wherein if you be negligent, ye doe not only injury to our own children, hiding from them the good will and pleasure of Almighty God, but their
their Father: but also heape damnation upon your selves, in suffering his children, bought with the blood of his deare Sonne, to traiterously for lack of knowledge to turne back from him. Therefore it is your duty, with all diligence to provide that your children in time convenient be instructed in all doctrine necessary for a true Christian: chiefly that they be taught to rest upon the justice of Christ Iesus alone, and to abhorre and flee all superstition, Papistry and idolatry. Finally, to the intent that we may be assured, that you the Father and the Surety consent to the performance hereof, declare here before God and the face of his Congregation the sum of that faith, wherein you believe, and will instruct this child.

If then the father or in his absence, the God-father, shall rehearse the Articles of his faith: which done, the Minister explaineth the same as after followeth.

The Christian Faith whereof now ye have briefly heard the sum, is commonly divided in twelve Articles: but that we may the better understand what is contained in the same, we shall divide it into four principal parts. The first shall concerne God the Father. The Second Iesus Christ our Lord. The third shall expresse to us our faith in the holy Ghost. And the fourth and last shall declare what is our faith concerning the Church, and of the graces of God freely given to the same. First of God we confess three things, to wit, that he is our Father, Almighty, maker of Heaven and Earth. Our Father we call him, and so by faith believe him to be, not so much because he hath created us (for that we have common what the rest of Creatures, who yet are not called to the honor to have God to them a favourable Father) but we call him Father, by reason of his free adoption, by the which he hath choosen us to life everlafting in Jesus Christ: and this his most singular mercy we preferre to all things earthly and transitory: for without this there is to mankind no felicity, no comfort, nor no finall joy: and having this we are assured that by the same love by the which he once hath freely choosen us, he shall...
to conduct the whole course of our life, that in the end we shall possess that immortal kingdom that he hath prepared for his chosen children. For from this Fountaine of God's free mercy or adoption, springeth our vocation, our justification, our continual sanctification, and finally our glorification. As witnesseth the Apostle.

The same God our Father, we confess Almighty, not only in respect of that he may do, but in consideration that by his power and godly wisdom are all creatures in Heaven and Earth, and under the Earth, ruled, guided and kept in that order that his eternall knowledge and will hath appointed them. And that is it which in the third part we do confess, that he is Creator of Heaven and Earth, that is to say, that the Heaven and Earth, and the contents thereof are so in his hand, that there is nothing done without his knowledge, neither yet against his will, but that he ruleth them so, that in the end his godly name shall be glorified in them. And so we confess and believe, that neither the Devils, nor yet the wicked of the World, have any power to molest or trouble the chosen children of God, but in so farre as it pleaseth him to use them as instruments, either to prove and try our faith and patience, or else to stir us to more fervent invocation of his Name, and to continual meditation of that Heavenly rest and joy that abideth us after these transitory troubles. And yet shall not this excuse the wicked, because they never look in their iniquity to please God, nor yet to obey his will.

In Jesus Christ we confess two distinct and perfect natures, to wit, the eternall God-head, and the perfect man-hood, joined together: so that we confess and believe, that that eternall Word which was from the beginning, and by the which all things were created, and yet are conserved and kept in their being, did in the time appointed in the counsell of his Heavenly Father, receive our nature of a Virgine, by operation of the holy Ghost. So that in his conception we acknowledge and believe, that there is nothing but purity and sanctification, yea, even in so much as he is become our brother. For it behoved him that should purge others from their sinnes, to be pure and cleane from all spot of sin, even from this conception. And as we confess and believe him conceived by the holy Ghost, so do we confess and believe him to be born of a
a Virgin named Mary, of the tribe of Juda, and of the family of David, that the promise of God and the prophecy might be fulfilled, to wit, that the seed of the Woman should break down the Serpents head, and that a Virgin should conceive and beare a child, whose name should be Emanuel, that is to say, God with us. The name Iesus, which signifieth a Saviour, was given unto him by the Angell, to assure us, that it is he alone that saveth his people from their sins. He is called Christ, that is to say anoyneted, by reason of the offices given unto him, by God his Father, to wit, that he alone is appointed King, Priest, and Prophet. King, in that, that all power is given to him in Heaven and earth, so that there is none other but he in Heaven nor Earth, that hath just authority and power, to make lawes to binde the consciences of men: nether yet is there any other that may defend our soules from the bondage of sin, nor yet our bodies from the tyranny of man: And this he doth by the power of his word, by the which he draweth us out of the bondage and slavery of Satan, and maketh us to reign over sin, whiles that we live and serve our God in righteousness and holiness of our life. A Priest, and that perpetuall and everlasting, we confess, him, by reason that by the sacrifice of his own body, which he once offered up upon the Cross, he hath fully satisfied the justice of his Father in our behalf: so that whosoever seeketh any meanes besides his death and passion in Heaven or in Earth to reconcile unto them Gods favour, they do not only blaspheme, but also so far as in them is, renounce the fruit and efficacy of that his only one sacrifice. We confess him to be the only Prophet, who hath revealed unto us, the whole will of his Father in all things pertaining to our salvation. This our Lord Jesus, we confess to be the only Sonne of God, because there is none such by nature, but he alone. We confess him also our Lord, not only by reason we are his Creatures, but chiefly, because he hath redeemed us by his pretious blood, and so hath gotten just dominion over us, as over the people whom he hath delivered from bondage of sin, death, hell and the divell, and hath made us Kings and Priests to God his Father.

We farther confess and believe, that the same our Lord Iesus was accused before an earthly judge, Pontius Pilate: under whom albeite oft and divers times he was pronounced to be
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be innocent, he suffered the death of the Cross, hanged upon a Tree betwixt two Thieves. Which death as it was most cruel and vile before the eyes of men: so was it accursed by the mouth of God himselfe, saying : Cursed is every one that hangeth on a Tree. And this kinde of death sustained he in our person, because he was appointed of God his Father to be our pledge, and he that should beare the punishment of our transgressions. And so we acknowledge and believe, that he hath taken away that curse and malediction that hanged on us by reason of sin. He verily, died rendring up his spirit into the hands of his Father, after that he had said, Father into thy hands I commend my spirit. After his death, we confesse his body was buried. And that he descended to the Hell. But because he was the author of life, yea, the very life it selfe, it was impossible that he should be retained under the dOLORS OF DEATH. And therefore the third day he rose againe: victor and conquerer of Death and Hell: by the which his Resurrection, he hath brought life againe into the World, which he by the power of his holy Spirit, communicateth unto his lively members: so that now unto them, corporall death is no death, but an entrance into that blessed life, wherein our head Iesus Christ is now entred. For after that he had sufficiently proved his Resurrection to his Disciples, and unto such as constantly did abide with him to the death: he visibly ascended to the Heavens, and was taken from the eyes of men, and placed at the right Hands of God the Father Almighty, where presently he remaineth in his glory, only head, only Mediator, and only advocate for all the members of his body. Of which we have most especiall comfort. First for that, that by his ascension the Heavens are opened unto us, and an entrance made to us, that boldly we may appeare before the Throne of our Fathers mercy. And secondarily, that we know that his honor and authority is given unto Iesus Christ our head in our name, and for our profit and utility. For albeit, that in body he now be in the Heaven, yet by the power of his spirit, he is present here with us, aswell to instruct us, as to comfort and maintaine us in all our troubles and adversities. From the which he shall finally deliver his whole Church, and every true member of the same, in that day when he shall visibly appeare againe judge of the quick and the dead: For this finally we cou
confesse of our Lord Jesus Christ, that as he was seene visibly to ascend, and so left the World, as touching that body that suffred and rose againe: so do we constantly believe, that he shall come from the right Hand of his Father. When all eyes shall see him: yea, even those that have piercing him. And then shall be gathered all those that then shall be found alive, as that before have slept. Separation shall be made, betwixt the Lambes and the Goates, that is to say, betwixt the elect and the reprobate: The one shall hear this joyfull voyce, Come yee blessed of my Father, possesse the Kingdom that is prepared for you, before the beginning of the World: The other shall hear that fearfull and irrevocable sentence, Depart from me ye workers of iniquity, to the fire that never shall be quenched. And for this cause this day, in the Scriptures is called the day of refreshing, and of the Revelation of all seerets: because that then the jult shall be delivered from all milenaries, and shall be possesse in the fulnesse of their glory. Contrariwise, the reprobate shall receive judgement and recompence of all their impiety, bee it openly or secretly wrought.

As we constantly believe in God the Father, and in Jesus Christ, as before is said: So do we assuredly believe in the Holy Ghost, whom we confesse God equall with the Father and the Sonne, by whose working & mighty operation, our darkness is removed, our eyes spirituall are illuminated, our soules and consciences sprinkled with the blood of Jesus Christ, and we retained in the truth of God, eyre to our lives end. And for these causes we understand, that this eternall spirit proceeding from the Father and the Sonne, hath in the Scriptures divers names. Sometimes called water, by reason of purgation, and giving strength to this our corrupt nature to bring forth good fruit: without whom this our nature should utterly be barren, yea, it should utterly abound in all wickednesse. Sometimes the same spirit is called fire, by reason of the illumination and burning heat of fire that he kindleth in our hearts. The same spirit also is called Oyle, or unction, by reason that his working molliseth the hardnesse of our hearts, and maketh us receive the print of that image of Jesus Christ, by whom only we are sanctified.

We constantly believe, that there is, was, and shall be, even
Of Baptifme.

even till the cominng of the Lord Iesu , a Church , which is holy and univerfal , to wit, the Communion of Saints. This Church is holy , because it receiveth free remifion of fimes , and that by Faith only in the blood of Iesu Christ. Secondly, because it being regenerat, it receiveth the Spirit of fanctification , and power to walke in newneffe of life, and in good works, which God hath prepared his chosen to walke in. Not that we thinke that the justice of this Church, or of any member of the fame, ever was , is, or yet shall be fo full and perfect, that it needeth not to floupe under mercy: but that because the imperfeotions are pardonned, and the justice of Iesu Christ imputed unto fuch as by true faith cleave unto him.

Which Church we call univerfal, because it confifteth and standeth of all tongues and Nations, yeà, of all estates and conditions of men and women, whom of his mercy God calleth from darkneffe to life, and from the bondage and thrallome of ffn, to his spirituall service and purity of life. Unto whom also he communicateth his holy Spirit, giving unto them one Faith, one head and Sovereigne Lord, the Lord Iesu, one Baptifme and right ufe of Sacraments: whose hearts also he knitteth together in love and Christian concord. To this Church holy and univerfal, we acknowledge and believe three notable gifts to be granted, to wit, Remifion of fimes which by true Faith muft be obtained in this life. Resurrefion of the flefh, which all fhall have, albeit not in equall condition. For the reprobate (as before is fayd) fhall rise, but to feareful judgement and condemnation, and the juft fhall rise to be poiffefted in glory. And this Resurrefion fhall not be an imagination, or that one body fhall rise for another: but every man fhall receive in his own body, as he hath deserved, be it good or evill. The juft fhall receive the life everlafting which is the free gift of God given and purchased to his chosen by Iesu Christ our only head and Mediator. To whom with the Father and the holy Ghost, be all honour and glory now and ever.

F 2

Then
Prayers:

Then followeth this Prayer.

A

Lmighty and everlasting God, which of thine infinite mercy and goodness hast promised unto us, that thou wilt not only be our God, but also the God and Father of our children, we beseech thee, that as thou hast vouchsafed to call us to be partakers of this thy great mercy in the fellowship of Faith: so it may please thee to sanctify with thy Spirit, and to receive into the number of thy children this infant, whom we shall baptize according to thy word, to the end that he coming to perfection, may d confess thee only the true God, and whom thou hast sent, Jesus Christ, and so serve him, and be e profitable unto his Church, in the whole course of his life; that after this life be ended, he may be brought as a lively member of his body unto the full fruition of thy f joyes in the Heavens, where thy Sonne our Saviour Christ reigneth World without end. In whose Name we pray as he hath taught us.

Our Father, &c.

I When they have prayed in this sort, the Minister requireth the child's name, which known,

He saith.

N. I baptize thee in the Name of the Father, of the Sonne, and of the holy Ghost.

G And as he speaketh these words, he taketh water in his hand, and layeth it upon the child's forehead, which done, he giveth thanks, as followeth.

Forasmuch, most holy and mercifull Father, as thou dost now happily and mercifully baptize this thy servant, not onely beauteous and blest us with common benefits like
like unto the rest of mankind, but also heapest upon us most abundantly rare and wonderfull gifts, of duty wee lift up our eyes and minde unto thee, and give thee most humble thankes for thine infinit goodnesse, which haft not, only numbered us among thy Saints, but also, of thy free mercy doft cast our children unto thee, marking them with this Sacrament as a singular token and badge of thy love. Wherefore, most loving Father, though we be not able to deserve this so great a benefit (yea, if thou wouldest handle us according to our merits, we should suffer the punishment of eternal death and damnation) yet for Christis sake we beseech thee, that thou wilt conforme this thy favour more and more towards us, and take this infant into thy tuition and defence, whom we offer and present unto thee with common supplications, and never suffer him to fall to such unkindness, where by he should lose the force of Baptisme, but that he may perceive thee continually to be his mercifull Father, through thine holy Spirit, working in his heart, by whose divine power hee may so prevail against Satan, that in the end, obtaining the victory, he may be exalted into the liberty of thy Kingdom. So be it.

The manner of the Lords Supper.

The day when the Lords Supper is ministered, which commonly is used once a moneth, or so oft as the Congregation shall think expedient, the Minister methely to say as followish.

Let us marke, deare brethren, and consider, how Iesus Christ did ordaine unto us his holy Supper, according as St. Paul maketh rehearsefull in the 11. Chapter of the first Epistle to the Cor., saying.

'I have received of the Lord that which I have delivered unto you, to wit, that the Lord Iesus the same night he was betrayed, tooke bread, and when he had given thankes, he brake it, saying. Take ye eate ye, this is my body, which is broken for you, doe you this in remembrance of me. Likewise after

F 3

Supper
The Supper, he took the Cup, saying, This Cup is the new Testament or covenant in my blood: do ye this so oft as ye shall drink thereof, in remembrance of me. For so oft as you shall eat this Bread, and drink of this Cup, ye shall declare the Lords death until his coming. Therefore whosoever shall eat this Bread, and drink the Cup of the Lords, unworthily, he shall be guilty of the body and blood of the Lord. Then see that every man prove and try himself, and so let him eat of this Bread and drink of this Cup: for whosoever eateth or drinketh unworthily, he eateth and drinketh his own damnation, for not having due regard and consideration of the Lords Body.

If this done, the Minister proceedeth to the Exhortation.

Dearely beloved in the Lord, forasmuch as we be now assembled to celebrate the holy communion of the body and blood of our Saviour Christ: let us consider these words of Saint Paul, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread and Drink of that Cup. For as the benefit is great, if with a truly penitent heart, and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood: then we dwell in Christ, and Christ in us: we be one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily: for then we be guilty of the Body, and Blood of Christ our Saviour, we eat and drink our owne damnation, not considering the Lords Body, we kindle Gods wrath against us, and provoke him to plague us with Diverse diseases and sundry kinds of Death.

And therefore, in the Name and authority of the eternall God, and of his Sonne Iesus Christ, I excommunicate from this Table all blasphemers of God, all Idolaters, all murthers, all adulterers, all that be in malice or envy, all disobedient persons to father or mother, Princes or Magistrates, Pastors, or Preachers, all thieves, and deceivers of their neighbours: and
and finally, all such as live a life directly fighting against the will of God: charging them as they will answer in the presence of him who is the righteous judge, that they presume not to profane this most holy Table. And yet this I pronounce not to exclude any penitent person, how grievous that ever his sins before have been, so that he feel in his heart unfained repentance for the same; but only such as continue in sin without repentance. Neither yet is this pronounced against such as aspire to a greater perfection, then they can in this present life attain unto.

For albeit we feel in our selves much frailty and wretchedness, as that we have not our faith so perfect, and constant, as we ought, being many times ready to distrust God's goodness through our corrupt nature, and also that we are not so thoroughly given to serve God; neither have so fervent a zeal to set forth his glory, as our duty requiteeth, feeling still such rebellion in our selves, that we have neede daily to a fight against the lusts of our flesh; yet nevertheless, seeing that our Lord hath dealt thus mercifully with us, that he hath printed his Gospel in our hearts, so that we are preserved from falling into desperation and misbelief: and seeing also he hath induced us with a will, and desire to renounce and withstand our own affections, with a longing for his righteousness and the keeping of his Commandments, we may be now right well assured, that those defaults and manifold imperfections in us, shall be no hinderance at all against us, to cause him not to accept and impute us as worthy to come to his spiritual Table. For the end of our coming thither, is not to make 

b Heb. 3.
Ieremi 31.
I sa. 59.
c Rom. 7.
Philip. 7.

contrariwise, we come to seek our life and perfection in Jesus Christ, acknowledging in the mean time, that we of ourselves be the children of wrath and damnation.

Let us consider then, that this Sacrament is a singular medicine for all poor sick creatures, a comfortable help to weake soules, and that our Lord requireth no other worthiness on our parts, but that we unfainedly acknowledge our naughtiness, and imperfection. Then to the end that we may be worthy partakers of his merits, and most comfortable benefits (which is the true eating of his flesh and drinking of his blood) let us not suffer our minds to wander about the

con-
consideration of these earthly and corruptible things (which we see present to our eyes, and seele with our hands) to seeke Christ bodily, present in them, as if he were inclosed in the Bread or Wine, or, as if these elements were turned and changed into the substance of his flesh and blood. For the only way to dispose our soules to receive nourishment, relieve and quickning of his substance, is to lift up our minds by faith above all things worldly and sensible, and thereby to enter into Heaven, that we may find and receive Christ, where he dwelleth undoubtedly very God, and very man, in the incomprehensible glory of his Father; to whom be all praise, honour and glory, now and ever, Amen.

The exhibition ended, the Minster commeth downe from the Pulpit, and sitteth at the Table, every man and woman in like wise taking their place at occasion best serueth: then he taketh Bread and giveth thankes, either in these words following, or like in effect.

Father of mercy and God of all consolation, seeing all Creatures do knowledge and confesse thee as Governour and Lord, it becommeth us the workmanship of thine own hands at all times to reverence and magnifie thy godly Majesty first, for that thou hast created us to thine own image and similitude, but chiefly because thou hast delivered us from that everlasting death and damnation, into which Satan drew mankind by the meanes of Sin: from the bondage whereof, neither man nor Angel was able to make us free, but thou, O Lord, rich in mercy and infinite in goodness, haft provided our redemption to stand in thine only and wellbeloved Sonne, whom of very love thou didst give to be made man like unto us in all things, Sinar except, that in his body he might receive the punishment of our transgression; by his death to make satisfaction to thy justice, and by his Resurrection to destroy him that was author of death, and to bring againe life to the World, from the whole offspring of Adam, most justly was exiled.

O Lord,
The Supper of the Lord.

O Lord, we acknowledge that no Creature is able to comprehend the length and breadth, the deepeness and height of that thy most excellent love, which moved thee to shew mercy where none was deserved: to promise and give life, where death had gotten victory: to receive us in thy grace, when we could do nothing but revolt against thy justice. O Lord, the blind dulness of our corrupt nature will not suffer us sufficiently to weigh these thy most ample benefits: yet nevertheless at thy Commandment of Jesus Christ our Lord, we present our selves to this his Table (which he hath left to be used in remembrance of his death until his coming again) to declare and witnesse before the World, that by him alone we have received a liberty, and life: that by him alone thou dost acknowledge us thy children and heirs: that by him alone we have enterance to the Throne of thy grace: that by him alone we are possessed in our spiritual Kingdom, to eat and drink at his Table, with whom we have conversation presently in Heaven, and by whom our bodies shall be raised up againe from the dust, and shall be placed with him in that endless joy, which thou, O Father of mercy, hast prepared for thine elect before the Foundation of the World was layd. And these most inestimable benefits, we acknowledge and confess to have received of thy free mercy and grace, by thine only beloved Sonne Jesus Christ: for the which therefore we thy Congregation, moved by thine holy Spirit, render all thanks, praise and glory, for ever, and ever.

G

This done, the Minister breaketh the Bread, and delivereth it to the people, who distribute and divide the same among themselves, according to our Saviour Christ's Commandment, and likewise giveth the Cup. During the which time, some place of the Scriptures is read, which doth lively set forth the death of Christ, to the intent that our eyes and senses may not only be occupied in these outward signes of Bread and Wine, which are called the visible word, but that our hearts and minds also may be fully fixed in the contemplation of the Lord's death, which is by this holy Sacrament represented. And after the action is done, he giveth thanks, saying.

G

Most
Most mercifull Father, we render to thee all praise, thanks and glory, for that it hath pleased thee of thy great mercies to grant unto us miserable sinners so excellent a gift and treasure, as to receive us into the fellowship and company of thy deare Sonne Jesus Christ our Lord whom thou hast delivered to death for us, and haft given him unto us, as a necessary food and nourishment unto everlasting life. And now we beseech thee also, O Heavenly Father, to grant us this request, that thou never suffer us to become so unkind, as to forget so worthy benefits, but rather imprint and fasten them sure in our hearts, that we may grow and increase daily more and more in true faith, which continually is exercised in all manner of good works: and so much the rather, O Lord, confirm us in these perilous days and rages of Satan, that we may constantly stand and continue in the confession of the same, to the advancement of thy glory, which art God over all things blessed for ever. So be it.

The action thus ended, the people sing the 103. Psalm, My soule give land, &c. or some other of thanksgiving: which ended, one of the blessings before mentioned, is recited, and so they rise from the Table and depart.

To the Reader.

If so be that any would marvell why we follow rather this order, then any other in the administration of this Sacrament, let him diligently consider, that first of all we utterly renounce the error of the Papists. Secondly, we restore unto the Sacrament his own substance, and to Christ his proper place. And as for the words of the Lords Supper, we rehearse them, not because they should change the substance of the Bread or Wine, or that the repetition thereof with the intent of the sacrificer should make the Sacrament (as the Papists falsely believe) but they are read and pronounced;
nounced, to teach us how to behave our selves in that action, and that Christ might witness unto our faith, as it were with his own mouth, that he hath ordained these signs for our spiritual use and comfort, we do first therefore examine our selves, according to Saint Pauls rule, and prepare our minds, that we may be worthy partakers of so high mysteries. Then taking Bread wee give thankes, breake and distribute it, as Christ our Saviour hath taught us. Finally the ministration ended, we give thankes againe, according to his example, so that without his word and warrant, there is nothing in this holy action attempted.

THE FORME OF MARIAGE.

After the bannes or contract hath been published three several days in the Congregation (to the intent that if any person have interest or title to either of the parties, they may have sufficient time to make their challenge) the parties assemble at the beginning of the Sermon, and the minister at time convenient faith as followeth.

OF MARIAGE,
THE EXHORTATION.

Early beloved brethren, we are here gathered together in the sight of God, and in the face of his Congregation, to knit and joyn these parties together in the honorable estate of Matrimony, which was instituted and authorised by God himselfe in paradise, man being then in the state of innocency. For what time God made Heaven and Earth, and all that is in them, and had created and fashioned man also after his own similitude and likenessee, unto whom he gave rule and Lordship over all the beasts of the Earth, fishes of the Sea, and fowles of the ayre, he said, It is not good that man live alone: let us make him an helper like unto himselfe. And God brought
A fast s/he upon him, and tooke one of his ribbes, and shaped Her thereof, doing us thereby to understand, that man and wife are one body, one flesh and one blood: signifying also unto us, the mystical union that is betweene Christ and his Church, for which cause man leaveth his Father and Mother, and taketh him to his wife, to keepe company with her; the which also he ought to love, even as our Saviour loveth his Church, that is to say, his elect and faithfull Congregation, for the which he gave his life.

And sembla\'ly also it is the d wives duty to study to please and obey her husband, serving him in all things that be godly and honest: for she is in subjection, and under the governance of her husband, so long as they continue both alive. And this holy Marriage, being a thing most honorable, is of such vertue and force, that thereby the husband hath no more right or power over his own body, but the wife: and likewise the wife hath no power over her own body, but the husband, torasmuch as God hath so knit them together in this mutuall society to the procreation of children, that they should bring them up in the feare of the Lord, and to the increase of Christs Kingdom.

Wherefore they that be thus coupled together by God, can not be severed or put apart, unlese it be for a season with the ass\'nt of both parties, to the end to give themselves the more fervently to fasting and prayer, giving diligent heed in the meane time, that their long being apart be not a snare to bring them into the danger of Satan, through incontinency, and therefore to avoid fornication every man ought to have his owne wife, and every woman her owne husband: so that so many as cannot live chaste, are e bound by the Commandement of God to marry, that thereby the holy Temple of God, which is our bodies, may be kept pure and undefiled. For since our bodies are now become the very members of Iesus Christ, how horrible and detestable a thing is it, to make them the members of an harlot? Every one ought therefore to keepe his vessell in all pureness and holiness: for whosoever h polluteth and defileth the Temple of God, him will God destroy.
The form of Marriage.

Here the Minister speaketh to the parties that shall be married in this wise.

 Require and charge you as you will answer at the day of judgement, when the secrets of all hearts shall be disclosed, that if either of you do know any impediment, why ye may not be lawfully joyned together in Matrimony, that ye confess it. For be ye well assured, that so many as be coupled otherwise than God's word doth allow, are not joyned together by God, neither is their Matrimony lawful.

If no impediment be by them declared, then the Minister faith to the whole Congregation:

Take you to witnesse that be here present, beseeching you all to have good remembrance hereof: and moreover, if there be any of you, which knoweth that either of these parties be contracted to any other, or knoweth any other lawfull impediment, let them now make declaration thereof.

If no cause be alleged, the Minister proceedeth saying.

Forasmuch as no man speaketh against this thing, you, N., shall protest here before God, and his holy Congregation, that you have taken, and are now contented to have, N. here present for your lawfull wife, promising to keepe her, to love and intreat her in all things according to the duty of a faithfull husband, forsaking all other, during her life, and briefly to live in an holy conversation with her, keeping faith and truth in all points, according as the word of God and his holy Gospel doth command.

The answer.

Even so I take her before God; and in the presence of this his Congregation.
The Minister to the Spouse also faith.

You, V. shall protest before the face of God, in the presence of this holy Congregation, that ye have taken, and are now contented to have N. here present for your lawful husband, promising to him submission and obedience, forsaking all other, during his life, and finally to live in an holy conversation with him, keeping faith and truth in all points, as God's word doth prescribe.

The answer.

Even so I take him before God, and in the presence of this his Congregation.

The Minister then faith.

Give diligent eare then to the Gospell, that ye may understand how our Lord would have this holy contract kept and observed, and how sure and fast a knot it is, which may in no wise be loosed, according as we be taught in the 19, chap. of S. Matthew's Gospell.

The Pharises came unto Christ to tempt him to grope his mind, saying, Is it lawful for a man to put away his wife for every light cause? He answered, saying, Have ye not read, that he which created man at the beginning, made them male and female? saying, For this thing shall man leave father and mother, and cleave unto his wife, and they twaine shall be one flesh, so that they are no more two, but are one flesh. Let no man therefore put asunder that, which God hath coupled together.

If ye believe assuredly these words, which our Lord and Saviour did speake (according as ye have heard them now rehearsed out of the holy Gospell) then may you be certaine, that God hath even so knit you together in this holy state of wedlock. Wherefore apply your selves to live together in godly love, in Christian peace and good example, ever holding fast the band of charity without any breach, keeping faith and truth the one to the other, even as God's Word doth appoint.
Then the Minister commendeth them to God, in this or such like sort.

The Lord sanctifie and bleffe you: the Lord powre the riches of his grace upon you, that ye may please him, and live together in holy love to your lives end, So be it.

Then is sung the 128 Psalm, Blessed are they that feare the Lord, &c. or some other appertaining to the same purpose.

THE VISITATION OF THE SICKE.

Because the visitation of the sick is a thing very necessary, and yet notwithstanding it is hard to preffcribe all rules appertaining thereunto, we refer it to the discretion of the godly and prudent Minister, who, according as he seeth the patient afflicted, either may lift him up with the sweet promises of Gods mercy through Christ, if he perceive him much afraid of Gods threatenings: or contrariwise, if he be not touched with the feeling of his sins, may beate him down with Gods justice: evermore like a skilfull Phyfition, framing his medicine, according as the disease requireth: and if he perceive him to want any necessaries, he not only relieveth him according to his habiliTy, but also provideth by others that he may be furnished sufficiently. Moreover the party that is visitid, may at all times for his comfort send for the Minister: who doth not only make Prayers for him there prefently, but also if it so require, commendeth him in the publik prayers to the Congregation.

A PRAYER TO BE SAID in visitid of the sick.

Our good God, Lord and Father, the Creator and conserver of all things, the fountaine of all goodneffe and benignity,
benignity, like as among other thine infinite benefits, which thou of thy great goodness and grace dost distribute ordinarily unto all men) thou givest them health of body, to the end that they should the better know thy great liberality, so that they might be the more ready to serve and glorifie thee with the same: so contrariwise, when we have ill-behaved our selves in offending thy Majesty, thou hast accustomed admonish us, & call us unto thee by divers and sundry chastishments, through the which it hath pleased thy goodness to subdue and tame our frail flesh: but especially by the grievous plagues of sickness and diseases, using the same, as a mean, to awake and stir up the great dulness and negligence that is in us all, and advertising us of our evil life by such infirmities and dangers, especially when as they threaten the very death, which (as assured messengers of the same,) are all to the flesh full of extreme anguish and torments, although they be notwithstanding to the spirit of the elect, as medicines both good and wholesome. For by them thou dost move us to returne unto thee for our salvation, and to call upon thee in our afflictions, to have thine help, which art our deare and loving Father.

In consideration whereof we most earnestly pray unto thee our good God, that it would please thine infinite goodness to have pity on this thy poore Creature whom thou haft, as it were, bound and tyed to the bed by most grievous sickness, and brought to great extremity by the heavinesse of thine hand.

O Lord, enter not into account with him, to render the reward due unto his works, but through thine infinite mercy remit all his faults, for the which thou haft chastised him so gently, and behold rather the obedience which thy deare Sonne Jesus Christ our Lord hath rendred unto thee, to wit, the sacrifice which it pleased thee to accept as a full recompence for all the iniquities of them that receive him for their justice and sanctification, yea, for their only Saviour.

Let it please thee, O God, to give him a true zeale and affection, to receive and acknowledge him for his only Redeemer, to the end also, that thou maist receive this sick person to thy mercy, qualifying all the troubles, which his sinnes, the horror of death, and dreadfull feare of the same, may bring to his weake conscience: neither suffer thou, O Lord, the assaults of the
the mighty adversary to prevale, or take from him the comfortable hope of salvation, which thou givest to thy dearly beloved children.

And forasmuch as we are all subject to the like flate and condition, and to be visited with like battell when it shall please thee to call us unto the same: we beseech thee most humbly, O Lord, with this thy poore Creature whom thou now presently chastisest, that thou wilt not extend thy rigorous judgement against him, but that thou wouldest vouchsafe to shew him thy mercy for the love of thy deare Sonne Iesus Christ our Lord, who, having suffered the most shamefull, and extreme death of the Cross, bare willingly the fault of this poore patient, to the end that thou mightest acknowledge him, as one redeemed with his precious blood, and received into the communion of his body, to be participant of eternall felicity in the company of thy blessed Angels: wherefore, O Lord, dispose and move his heart to receive by thy grace with all meekness, this gentle and fatherly correction, which thou haft laid up on him, that he may endure it patiently and with willing obedience, submitting himselfe with heart and minde to thy blessed will and favorable mercy, wherein thou now visistest him after this sort for his profit and salvation. It may please thy goodnesse, O Lord, to assist him in all his anguishes and troubles. And although the tongue and voyce be not able to execute their office in this behalfe to set forth thy glory: that yet at the leaft, thou wilt stir up his heart to aspire unto thee only, which art the only Fountaine of goodnesse, and that thou haft roote and settle in his heart, the sweet promifes which thou haft made unto us, in Christ Iesus thy Sonne our Saviour, to the intent he may remaine constant against all the assaults and tumults, which the enemie of our salvation may raise up to trouble his conscience.

And seeing it hath pleased thee, that by the death of thy deare Sonne life eternall should be communicated unto us, and by the shedding of his blood the washing of our sinnes should be declared, and that by his Resurrection also, both justice and immortality should be given vs: it may please thee to apply this holy and wholesome medicine, to this thy poore Creature in such extremity, taking from him all trembling and dreadful...
A Prayer for the sick.

Fear, and to give him a stout courage in the midst of all his present adversities.

And forasmuch as all things, O Heavenly Father, be known unto thee, and thou canst according to thy good pleasure minister unto him all such things as shall be necessary and expedient: let it please thee, O Lord, so to satisfy him by thy grace, as may seem most meet unto thy Divine Majesty.

Receive him, Lord, into thy protection: for he hath his recourse and access to thee alone, and make him constant and firm in thy Commandments and Promises, and also pardon all his sins both secret, and those which are manifest: by the which he hath most grievously provoked thy wrath and severe judgements against him, so as in place of death (the which both he and all we have justly merited) thou wilt grant unto him that blessed life, which we also attend and look for thy grace and mercy.

Neverthelesse, O heavenly Father, if thy good pleasure be that he shall yet live longer in this world: it may then please thee to augment in him thy graces, so as the same may serve unto thy glory: yea, Lord, to the intent he may conform himself, the more diligently and with more carefulness, to the example of thy Sonne Christ Iesus: and that in renouncing himselfe he may cleave fully unto him, who to give consolation and hope unto all sinners, to obtain remission of all their sins and offences, hath carried with him, into the heavens, the Theepe which was crucified with him upon the Croffe.

But if the time by thee appointed be come that he shall depart from us unto thee, make him to feel in his conscience, O Lord, the fruit and strength of thy grace, that thereby he may have a new taste of thy Fatherly care over him, from the beginning of his life unto the very end of the same, for the love of thy deare Sonne Iesus Christ our Lord.

Give him thy grace, that with a good heart and full assurance of faith, he may receive to his consolation so great and excellent a treasure, to wit, the remission of his sins in Christ Iesus thy Sonne, who now presenteth him to this poor person in distress, by the virtue of thy promises revealed unto him by thy word, which hee hath exercised with us in thy Church and Congregation, and also in using the Sacraments, which
which thou therein hast estabilished for confirmation of all their
faith that trust in thee unfaignedly.

Let true faith, O Lord, be unto him as a most sure buckler
thereby to avoid the assaults of death, and more boldly walk
for the advancement of eternal life, to the end, that he having
a most lively apprehension thereof, may rejoice with thee in
the Heavens eternally.

Let him be under thy protection and governance O heav-
ently Father, and although he be sick, yet canst thou heale
him: hee is cast downe, but thou canst lift him up: he
is sore troubled, but thou canst send redresse: he is weake,
thee cannot send strength: he acknowledgeth his uncleanness,
his spots, his filthinesse and iniquities, but thou canst waft
him, and make him cleane, he is wounded, but thou canst minifie
most soveraigne salves: he is fearefull and trembling, but thou
canst give him good courage and boldness. To be short, he
is, as it were, utterly lost, and as a strayd sheepe: but thou
canst call him home to thee againe. Wherefore, O Lord, 
seeing that this poore creature (thine own workmanship) re-
signeth him wholly into thy hands, receive him into thy mer-
cifull protection. Also we poore miserable creatures, which
are, as it were, in the field ready to fight till thou withdraw
us from the same, vouchsafe to strengthen us by thine holy
Spirit, that we may obtaine the victory in thy Name against
our deadly and mortall enemy. And furthermore, that the
affliction and combat of this thy poore creature in most gri-
vous torments, may move us to humble our selves with all re-
verent feare and trembling under thy mighty hand, knowing
that we must appeare before thy judgement seat when it shall
please thee so to appoint. But, O Lord, the corruption of our
fraile nature is such, that we are utterly destitute of any meane
to appeare before thee, except it please thee to make us such
as thou thy selfe requirest us to be: and further, that thou give
us the spirit of meekenesse and humility, to rest and stay, wholly
on those things which thou only commandest.

But for an much as we be altogether unworthy, to enjoy
such benefits, we beseech thee to receive us in the Name of thy
dear Sonne our Lord, and master, in whose death and satisfaci-
on standeth wholy the hope of our salvation.
It may also please thee, O Father of comfort and consolation, to strengthen with thy grace these which employ their travell and diligence to the ayding of this sick person, that they faint not by overmuch and continuall labour, but rather to goe heartily and cheerfully forward in doing their indevours towards him: and if thou take him from them, then of thy goodnesse to comfort them, so as they may patiently beare such departing and praise thy Name in all things. Also O heavenly Father, vouchsafe to have pitty on all other sick persons, and such as be by any other wayes or means afflicted, and also on those who as yet are ignorant of thy truth, and appertaine neverthelesse unto thy Kingdom.

In like manner on those that suffer persecution, tormented in prisons, or otherwise troubled by the enemies of thy verity for bearing testimony to the same. Finally, on all the necessities of thy people, and upon all the ruines or decayes which Satan hath brought upon thy Church. O Father of mercy spread forth thy goodnesse upon all those that be thine, that wee forsaking our selves, may be the more inflamed and confirmed to rest onely upon thee alone. Grant these our requests, O our deare Father, for the love of thy deare Sonne our Saviour Iesus Christ, who liveth and reigneth with thee in unity of the holy Ghost, true God for evermore, So be it.

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Of Buriall.

The corps is reverently brought to the Grave, accompanièd with the Congregation, without any further ceremonies: which being buried, the Minister if hee be present, and required, goeth to the Church, if it be not far of, and maketh some comfortable exhortation to the people, touching Death and Resurrection.
The Order of the Ecclesiasticall Discipline.

As no City, Towne, House or Family can maintaine their estate, and prosper, without policy and governance: even so the Church of God, which requireth more purely to be governed, then any City or Family, can not without spirituall policy and Ecclesiasticall Discipline continue, increase and flourish. And as the Word of God is the life and soule of this Church: so this godly order and Discipline, is as it were finnewes in the body, which knit and joyne the members together with decent order and camlineSse. It is a bridle to stay the wicked from their mischieves. It is a spur to pricke forward such as be slow and negligent: yea, and for all men, it is the Fathers rod, even in a readiness to chastise gently the faults committed; and to cause them afterward to live in more godly feare and reverence. Finally, it is an order left by God unto his Church, whereby men learne to frame their wills, adorns according to the Law of God, by instructing and admonishing one another, yea, and by correcting and punishing all obstinate rebells and contemners of the fame.

There are three causes chiefly which move the Church of God to the executing of Discipline. First, that men of evill conversation be not numbred among Gods children, to their Fathers reproch, as if the Church of God were a sanctuary for naughty and vile persons. The second respect is, that the good be not infected with companying the evill: which thing Saint Paul foresaw, when he commanded the Corinthians to banifie from among them the incestuous adulterer, saying, A little leaven maketh the whole lumpe of dow. The third cause is, that a man thus corrected, or excommunicated, might be ashamed of his fault, and so through repentance come to amendment: the which thing the Apostle calleth delivering to Satan, that his soule may be saved in the day of the Lord: meaning that he might be punished with excommunication, to the intent his soule should not perish for ever.
First therefore it is to be noted, that this censure, correction or Discipline, is either private or publike: private, as if a man commit either in manners or doctrine against thee, to admonish him brotherly between him and thee. if so be he stubbornly refiit thy charitable admonitions, or else by continuance in his fault, declare that he amends not, then, after he hath been the second time warned in presence of two or three witnesses, and continueth obstinately in his error, he ought as our Saviour Christ commandeth, to be disclosed and uttered to the Church, so that according to publike Discipline, he either may be received through repentance, or else be punished, as his fault requireth.

And here, as touching private Discipline, three things are to be noted. First, that our admonitions proceed of a godly zeal and conscience, rather seeking to win our brother then to stamder him. Next, that we be assured, that his fault be reprovable by Gods Word. And finally, that we use such modestly and wisdom, that if we somewhat doubt of the matter, whereof we admonish him, yet with godly exhortations he may be brought to the knowledge of his fault. Or if the fault appertaine to many, or be known of diverse, that our admonition be done in presence of some of them.

Briefly, if it concern the whole Church, in such sort that the concealing thereof might procure some danger to the same, then it be uttered to the Ministers, and Seniors, to whom the policy of the Church doth appertain.

Also in publike Discipline it is to be observed, that the Ministrye pretermit nothing at any time unchaftised with one kind of punishment or other, if they perceive any thing in the congregation, either evil in example, slanderous in manners, or not becomimg their profession: as if there be any covetous person, any adulterer, or fornicator, forsworne, thief, briber, false witness bearer, blasphemer, drunkard, slanderer, usurer, any person disobedient, seditious or dissipate, any heretie or sect as Papistical, Anabaptisitcal and such like: briefly, whatsoever it be that might spot the Christian Congregation, yea, rather whatsoever is not to edification, ought not to escape either admonition or punishment.

And because it commeth to passe sometime in the Church.
Dijcipline.

of Christ, that when other remedies assayed, profit nothing, they
must proceed to the Apostolical rod and correction, as unto
Excommunication (which is the greatest and last punishment
belonging to the spiritual Ministry) it is ordained, that no-
thing be attempted in that behalf, without the determination
of the whole Church: wherein also they must beware and
take good heed, that they seeme not more ready to expell from
the Congregation, then to receive againe those, in whom they
perceive worthy fruits of repentance to appeare: neither yet
to forbid him the hearing of Sermons, which is excluded from
the Sacraments and other duties of the Church, that he may
have liberty and occasion to repent: finally, that
all punishments, corrections, censures and
admonitions stretch no further, then
Gods Word with mercy may
lawfully beare.

Math. XVIII.

If any refuse to heare the Congregation, let him be to thee as
an heathen, and as a Publican.

FINIS.
THE PREFACE.

After these dark and dreadfull dayses of barbarous blindnessse, & superstition, wherein by the deceit of dumb dogs, bloudie warses for many yeares had covered the face of this land, it pleased the bountifsness of God, in that riches of his love, as not regarding the time of former ignorance, with a marvellous mercie to visit this Realme, by sending, not one Jonah to such a Ninevith, or one Phillip to such a Samaria, but first few, since many, and all faithfull, holy, wise, frack to preach the Gospell in Scotland, as in another Antiochias. As the terror of these Trumpets, like smoake before the winde, were quickly driven away, not onely the darkenesse of Idolatrie, and damnable diffension among the members of this kindeom, wherein consistted the strength of that bloudie beast, by whose tyrannous crueltie, and deceivable wayes, Princes and People, were shamefullly abused, and often compelled with the claws of violence to shed the bloud of the Saints; yea, to keep the booke of the unchangeable Testament of Jesus Christ, under the cover of a strange tongue, as a clasped booke that it should not be read: but also, many of that Antichristian sect, who in the time of persecution had used the curious Arts of that kingdom of lies, and service of Baal, were turned to the truth of God, and preached the word of his grace, so that in a short time that Romish Jericho fell, the people that sate in darkenesse saw a great light, and where the power of Satan had prevailed, the Throne of Christ was set up, the word increased, and the Lord added to the Kirke from day to day, such as were to be saved; so magnifying the strength of his owne arme against his enemies, in that prosperous time, that neither proud Anakims, nor craftie Gibeonites, were able to stand before the Spirit that spake in these men of God, when they were but few: and though they walked in the flesh, yet did they not warre after the flesh, but by the spiritual armes of bold Preaching, reverent ministration of the Sacraments, and sincere ruling of the flocke of Christ with discretion, and without partialitie, and alwayes praying, and often fasting, they banished Atheisme, Barbaritie, and Papistrie, quenched the fire of contentions, prevented dangers, planted the Kirkes, teached and perswaded great and small, poore and rich, and persons of all estates, to professe the Evangel. And howsover they were daily crossed with deceit, and opposition, so led they diversity
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in the hand of amitie, that all things concerning the great worke of that glorious reformation, to the praise of God, and the comfort of the godly, were wisely and firmly appointed. In those happy dayes the servants of the Lord, in love were like Jonathan and David; in courage like Gidons 300, in amitie like the Saints that first received the Gospel; in care and diligence like the builders of the wall of Jerusalem, and so marching like the Lords Armies. Then were they neither despis'd nor abhorred, but received as the Angels of God; and yet in the Lords troupe, neither for worke, nor war, were there to be found any pompous Prelate, Abbot, Prior, Bishop, or Archbishops, that loves to shine in dignitie, and rejoie in rent, with the contempt of their brethren, and neglect of the Lords service. O Scotland! what was then thy felicitie? Then didst thou sing & shout with the voice of joy: God will arise, and his enemies shall be scattered; they also that hate him shall flye before him. Thou hast brought a Vine out of Egypt. Thou hast cast out the heathen, and planted it. Thou madest room for it, and didst cause it to take root, and it filled the land, &c.

The superstitious ignorant, the perverse Papist, the craftie Parasite, and the self-loving Polititian, the Christian coloured Belly-god, and the loose-liver, the time-server, and all the sorts of that filthy sect, that hates to bee reformed, often conspired against the building of that glorious Temple, but all in vaine; for by the power of God they were disappoointed. Yet in these last dayes some dangerous Dalilah hath betrayed Sampson; and told wherein his strength lay, with no lesse hurt to this Kirke, then was performed by the false brethren, who were craftily sent in, and crept in privily amongst the faithful, to spie out their liberty which they had in Christ Jesus, that they might bring them into bondage. It is cleerly knowne to many in this Kingdome, and in foraine parts, what a wall for defence, and a band for peace, and progress of the Gospel, was that heavenly discipline, whereby brotherly amitie, and sacred harmonic of Prince, Pastors and Professours, were so continued and increased, that all, as one man, did stand together for the Doctrine, Sacraments, and Kirke government, against the adversaries, either lurking or professsed. It was the hedge of the Lords vineyard, and the hammer whereby the horses both of adversaries, and disobeyers, were beaten and broken. And of this happy mean it might be truely saide, that in the strength of it, more then by our owne vertue, were we strong and prevailed: And to sharpen our love it is thus written by a stranger, but a friend. Albeit it be necessary, that they who have their Citie in heaven, repose altogether thereupon, yet nothing should let us to behold, as it were, heaven upon
The Preface.

upon earth, that is, the power of God in his owne, &c. By most
evident reasons I judge the Kirke of Scotland to be of this fort;
In the which, the many mightie, and long continuing assaults of
Satan, the like whereof, as I thinke, no Nation sustained, could
neither defile the purifie of doctrine, nor bow the rule of right
discipline. This is a great gift of God, that he hath brought toge-
ther to Scotland, both the purifie of Religion, and Discipline,
whereby, as in a bond, the doctrine is safely kept. I pray and be-
seech you so to keep these two together, as that ye may be assured,
that if the one fall, the other can no wayes long stand.

It cannot be denied, but by the space of fifty yeares and above, Scotland
ravne well, the Doctrine was in such fort preached, and Discipline ap-
pointed, and practised; yea, both professed, established, and constantly de-
fended; not onely by thofe faithfull men that went before, but by them
who followed, and yet live, in such concord of Kirk and policie, that the
like thereof is scarcely to be found in Storie, or seen with eyes in any Na-
tion, since the revelation of the Mysterie of the Gospel to the firft A-
postles. But now of late, with pitie to speake it, no uncircumcised Phili-
stim, or Assyrian, but some of the Disciples, desirous to sit at the right
hand, and pretending to restore against the Kingdome to Israel, the Kirke
to her old rents, and priviledges, at first did mince and sparingly speake,
but afterward practise and loudly preach; that, except after the manner of
other Nations, the Kirke of Scotland admitted againe Prelates, the Prin-
ces of that wicked Hierarchie, with some untrufthy traditions, and change
of things indifferent, as they terme them, but in effect the disgracing of
Pastors, ejecting of Elders, destroying of Assemblies, and Fashioning,
Doctrine, Discipline, Sacraments, Confessions of Faith, Formes of prayer,
and all in a new shape; it cannot be saved, nor vindicate from povertie
and contemp, but by the means of this maladie obducted for a remedie.
Not onely these evils, howsoever at the beginning seeming small, hath so
growne, that like nettles in a foule ground, they not onely bud and bloome;
but abundantly bring forth divisions, diffentions, and unkindly contentions
among brethren, to the great joy of the enemies, and griefe and offence of
them that feare God. This strange fire hath entred into the Citie of God,
and horribie burnes on: and yet is it fo, that such as may, will not, and
such as are willing, cannot, and they that should be first, are least zealous
and forward to offer their paines, either to cleare and defend the truth, to
pacifie their brethren, or to pleade the cause of Discipline against the ca-
lumines and cavillations of such as by promoting of novelties, seekes pro-
motion; but uncharitable speecches, and pestiferous pennes of diffusion,
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fretting as a canker, increaseth unto more ungodliness; dangerous dissolution, the daughter of division, and the undoubted fore-runner of desolation daily proclaims the defacing, if not the fall of this reformed Kirk.

As if no care should be taken that the Spouse of Jesus Christ, who so long like a chaste Virgin hath shined in purity before her Lord in this land, should now be stained with Corahs ambition, Balaams wages, and Esau's profaneness, Altar against Altar, and Brother against Brother. In this case, so pitiful, and good cause so universally neglected, if not deserted; it should be our hearts desire, and prayer to God to be found faithfull, when with grieves we may justly say of the old friends, and new adversaries of Discipline. It is time for the Lord to worke, for they have destroyed thy Laws: And of her constant friends boldly avow, Therefore love they thy commandements above gold, yea above most fine gold. Could this pragmaticall course of dangerous desertion from a truth so long professed, whereof none, or few can be ignorant, worke in our hearts, now almost Luke-warme, a laborious love, and holy zeale for that truth whereof we are persuaded, we might then be fully assured, That as it was said in the booke of the warres of the Lord, what he did in the red sea, and in the brooks of Arnon, the banners of his power being displayed for Israel, as well at their entrie into Canaan against the Nations, as at their comming out of Egypt against Pharaoh: so through the wonderfull working of his equivalent power, and unchangeable love, it should be remembred in the Records of the reformed Kirkes of Scotland, that what he did first in substance, that he did last in ceremonie, making the end of his own worke against Apostates from Discipline, professed by themselves, and in that respect renters of brotherly unitie, and dividers of brethren, answerable to the happy beginnings thereof against cruell percuttors, and wicked Hereticks. Is the Lord changed, because he changes the manner of his working? God forbid. For although bee declare not in our times who belong to him by miraculous fire sent from heaven, as in the days of Eliah, the earth opens not her mouth, as in the days of Corah; he raines not flowers of Brimstone upon the Sodomites of this age he turns not such as looke backe into pillars of salt to season others, neither is his favour manifested towards his owne secret ones, in earthly & visible blessings, so wonderfully as of old; yet the God of Israel is our God, & the God of the old Testament is the God of the New, & better Testament, having still a secret & equivalent providence most wisely disposed, & framed for the weale of his Kirk, according to the diversitie of the ages succeeding one after another. So that no wise heart perceiving the course thereof, could wish another then the present, howsoever the follie of Infideltie blindes men to affect the miracles, ease, and outward prosperitie
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Spirit of former generations, and if these fail, to cast themselves headlong in desperation, defection, or Atheisme. Yea, because hee workes not as before, in their haste, they conclude, that he workes not at all. It were our wisedome, who live in the last times, rather to determine with our selves, that as in great and extraordinary plagues, small and common diseases are swallowed up; so will the Lord, leaving all other warnings, have all cares to be lift up in feare, to the hearing of the loud Trumpet of the Gospel, summoning all fleshe before the judgement seat of Christ, that they may most of all tremble at that last sentence, which debarres men for ever from the face of God, and in the mean time, will have the life of his owne children hid with Christ, that in a holy conformitie with him, they may by many afflictions enter into his Kingdom. As the present prosperitie of the common sort doth make their feare the greater; so the crosses of the Kirke should make them with the greater courage to lift up their heads, and while the day of their redemption drawes neer, so walk with the greater seditie in their vocations, building the house of God with the one hand, & fighting with the other, against enemies of all sorts, especially these Sanballats, and Tobiahs, who labour to make other Kirkes abroad, and a great number of the Pastors and People at home, to thinke that a great part of the walls of Christ's Kirke, builded within this Nation, since our deliverie from the Romish captivitie, are so weake, that if a Fox shall goe up upon them, he should breake them downe. And now forsooth the new worke rising in place of the old to be more firme, and of the old foundation, when the mysterie of iniquitie, after long working in secret was seen manifested, there was a new face brought upon the Kirke. The pure fountains of holy Scripture troubled with the puddle of trifling traditions, ceremonies brought in, and will-worship, and damnable Idolatrie set up, Apostolical Disipline abolished, and Popish policie exalted. Yet such is the wilfulness of men, knowing the weakenesse of error, and force of the truth, that multitudes in the succeeding times have not blushing to bring in these novelties under the name of ancient vertues; yea, without blame, or feare, to affirme that this last was the primitive and natural face of their mother. It may be seen in these dayes, that after a large time, this second mysterie working under cover, yet alwayes perceived by some in this Land, is now at last brought to light, according to the warnings of the wise watchmen of this Kirke, and hath changed the comely countenance of Christ's Spouse, further then the lovers of the truth would have thought, into the Anti-christian complexion of that whore of Babel, and without Gods preferring mercie, and our speedy repentance, the lesse of a great substance for a faule conformitie; and yet, howsoever all men cry, that the ancient way was
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was the best, and as they love honesty, they will be the sons of constan-
cie, and firmly retain the ancient Discipline of the reformed Kirke of
Scotland. They have renounced nothing, they have abjured nothing; yea,
if any whisper of a fall from the first love, they are quickly marked, as
wilfull pleading for shadowes, and making of schisms: and so such as
would strive to stand, must suffer for their faults, who hath wrought the
change. As that old Painter, intending to represent the body of Hercules,
expressed nothing of the lineaments of his face, feature, or members, con-
tenting himselfe with the resemblance of the Lyons skinne, which he was
wont to carrie, as the badge of his strength, and Trophie of his honour: So
some of his Prentices, for the beautiful face of his Kirke, and heavenly
proportion of her divine Discipline, do set before the eyes of men of this time,
who never saw the faire face, nor felt the strength of ancient order, that
voaring Lyons skinne of Episcopacie, the greatest monster that this Kirke
had conflicted with, in the most part of her meetings, and whose skin
within these few yeares was commonly repuse amongst the rest of the
spoyles taken from her enemies. As it was the courage of wise Cato a-
gainst the bragges of arrogant Greekes, perverting all vertue and anti-
quity of Hylstorie, and usurping the honour of the invention of all things,
to write a booke de Originibus, for vindicating the truth from usurping
presumption: And as in later times many have happily labored in dis-
covering the Roman inventions, and bringing to light the beginnings and
progrese of error and idolatrie, creeping in and corrupting that Kirke; It
were likewise to be wished, for the weale of this Kirke, and her case of
controversies, that the Acts of the generall Assemblies, so often visited
and prepared for publicke use, were now according to the intention and care
of the Kirke, together with the booke of Discipline, which should be lights
for direction, and lawes for decision of controversies arising thereabout,
faithfully perused and printed.

For the present necessitie, ye have here the first and second booke of Di-
scipline, with certaine Acts of the Kirke for clearing your doubts, and con-
firming the truth against such, as delight in vaines of obscuriie, and cir-
cuits of circumvention. As there was never any miracle wrought for con-
futing of Atheists, because every work of God is a miracle against them; so
there needs no argument to stop the mouths of adversaries for Discipline,
who would seem to stand to their own oath and ancient profession, because
every line almost of these booke, will be an argument against them. If
truth shall obtrude her selfe to the knowledge of men, not suffering them to
be so forgetful and ignorant, as perhaps they would seeme, God forbid that
any should thinke that his resolution to be rich and stately, should so sup-
presse
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Press his light, and stay his mind from thinking that true, which we would wish were false, that were the sinne of a wittie malignant: Hac est summa delicti nolle agnolecere quod ignorare non potest: It were much better, that as many as through ignorance of the established order in the Kirke have beene misled, would now repent their negligence and dangerous course, when they shall see a good daughter of an evil mother. This truth brought to light to be the fruit of our division, As persecution in former times hath brought forth purity, and heresthe truth of doctrine; so hath this fit of distraction among brethren brought this draught of Discipline to the view of the world; to so many as have stood, by the grace of God, to the defence of their profession, a strong confirmation; and to such as are tossed with doubtings, a faire resolution. Let it be no derogation to the truth here expressed, nor to the labours of these faithfull Fathers, who penned and put in Register the same, but a great imputation and guiltinesse lying upon the succeeding age, who deprived themselves of such a benefit, and the Kirk of such a defence. Though the booke of Gods covenant lay long hid in the Temple, yet Josiah rejoiced when it came to light. Very Jezebel could not be stayed from magnifying of Baal by all the dashes hee suffered from heaven and earth: And should not Christians be ashamed to be lesse affectionate to Veritie, then she to Idolatrie; and namely a truth concerning Christ's Kingly Office, and the Ministers of his Kingdome; without the truth whereof we can neither have comfort of his Prophecie nor Priesthood. It is the Lord his great mercy, that in the reformation of this Kirk he hath beene preached, and professed, King, Priest, and Prophet. And it shall be the glory of this Land thankfully to acknowledge that incomprehensible benefit, and always carefully to keep whole without rent, and to carry a reverent estimation to the great worke of the glorious reformation of this Kirke. For this effect ye must arm yeour selves against the Lords of tongues, who have said, with our tongues will we prevaile. Of that generation some will dash you by the name odious of Puritan; & yet one of that Lordly sort is forced to confesse, that Scots Professours are unto him Puritans from the forme of externall government, but not from Religion, which both is and may be one and the same, where the externall forme of government is different and contrary; who albeit they be miserably taken with that their owne forme, yet in the rest of the doctrine they are sufficiently Orthodox. Others, like wicked creditors destroying the obligation whereby they are bound for debtfull obedience, summarily deny, that ever this Kirk had any approved discipline, except that which is printed and placed in the Psalme books. A third sort, making such Pastors, who at the beginning
beginning were called Superintendents, to be figures, patterns, forerunners, or lieutenants of Bishops, such as now are, would move the world to believe that they follow the first Discipline. A fourth kind, wandering in the wilderness of unbounded indifference, takes upon them to determine all doubts of discipline, by honour, case, or gaine. And some, of Gallio's disposition it may be, biding esteeming all Religion a matter of speech, spare not to proclainme, that striving about such trifles is needleffe. For your incouragement against such, and others of the like disposition, it hath pleased the Lord to set on worke our pens; and in his owne time, if presumption bee obstinate, hee will inspire them with greater love of his truth, to whom he hath given knowledge in measure above them who hath put to their hand; and increase their knowledge, in whose hearts he hath wrought some love, howsoeuer their knowledge be far inferior to many of theirs who stand for the truth.

It is to be remembred, that the true friends of discipline are the Ministers of the blessed Evangel of Jesus Christ, agreeing in doctrine, and administration of the Sacraments, and the people of this Realme that profess Christ, as he is now offer'd in his Evangel, and doe communicate with the holy Sacraments (as in the reformed Kirke of this Realme they are publicly administred) according to the confession of Faith; and that such as were clothed with the Kirke rents, or greedily gaped after the same, as Abbots, Priors, Prioreffes, Bishops, Commendataries, and other sacrilegious usurpers of Kirk-livings, as they had place in policie, and credit in Court, or Council, either professedly or craftily, have resifted the course of the Gospel, and the discipline thereof, as may be seen in these conflicts, whereby the Kirke hath ever striven for deliverance from their usurpation; till now the zcele of benefices having devoured the zcele of discipline, old opposites are thought to be her most loving familiars, and her old friends her greatest enemies. A strange Case, and yet very casuall for the Kirk by seeking worldly preferment, to lose spirittuall servants, as one saide, Never a Minister got a great Benefice, but hee spilt it, or it spilt him.

Item, that under the name of discipline is to be understood not only the particulars expressed in these two booke, but also the Acts, Constitutions, and prætextes agreed upon, and recorded in the Registers of the Generall and Provinciall Assemblies, Presbyteries, and Kirk Sessions.

Thirdly, to consider the different conditions of the Kirk in her infancy, in her growing, and in her ripe age, and accordingly to accommodate the discipline to prætexte, as the condition of the time permitted or required, and
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And wisely to distinguish betwixt the Kirks' purpose and intention in every particular, and their possibility to performe and practise, as circumstances concurred, or were contrary: As for example, they intended resident Ministers, one or more, as Kirks were of largeness, with Elders and Deacons. Item, Doctors of Divinitie for Schools, Assemblies generall, provinciall, weekly meetings for the interpretation of the Scripture, which afterward at Edinburgh the 7. day of July, 1579. were judged to be a Presbyterie: And they abhorred Anarchie, Oligarchie, and Hierarchie: but with great pains and frequent meetings was abuses condemned, and order established; so that for lack of ordinary Ministers planted, & in that respect lack of lawful Assemblies, they were forced occasionally to use Super-intendents, and Visitors of Countries, who afterward in the general Assembly helden at Edinburgh the 4. of August 1590. when Presbyters were well and orderly constitute, were declared neither to be necessary, nor expedient.

Fourthly, the first and second booke of Discipline, penned by the Ministers of the reformed Kirke, and the first booke at the charge and commandement of the great Councill of Scotland, subscrib'd by the greatest part thereof, and afterward by many more, as may be seen in the Acts of the Kirk: the second booke standing insert in publick Register of the Kirk, ordained to be subscrib'd by divers Acts of the Assemblies, and confirmed by prattise, are both for one end: To wit, to direct reformation in Doctrine, Sacraments, and exercise of Discipline, and to resist Idolatrie and corruptions. The first hath more particular purposes: The second sets down more fully, and particularly the jurisdiction of the Kirk, as it agrees, or is distinguished from the Civil Politie, the Office-bearers of the Kirk with their datie, the Assemblies of the Kirke, and distinctions thereof; the Patrimony of the Kirke, and distribution thereof; the Office of a Christian Magistrate in the Kirke; certaine heads of reformation, with the utility of the said bookes &c. Item, either of the said bookes confirms the other, and neither of them abolish, or innovate the other.

B 2

ACTS
ACTS
OF THE GENERAL ASSEMBLY FOR CLEARING AND CONFIRMING THE SAID BOOKES OF DISCIPLINE, AND AGAINST THE ADVERSARIES THEREOF.

For the First Book.

Because the lives of Ministers ought to be such, as thereby others may be provoked to godliness, it becomes them first to be tried, after the triall of the Superintendents, if any man have whereof to accuse them in life, doctrine, or execution of their office. After the Ministers, must the Elders of every Kirk be tried, &c. In that whole ordinance anent trial, and in the Constitution following anent the subjection of all sorts of Ministers to the Discipline of the Kirk, there is no mention of Bishops, or any sorts of Prelates, as not acknowledged to have any place in the Ministry of the Reformed Kirk.

Mr. Alexander Gordone, called Bishop of Galloway, making petition for the Superintendence of Galloway, was refused, because hee had not observed the order of calling Superintendents, and in the mean time was required to subscribe the booke of Discipline. Where it is evident, that by his Episcopacy he might exercise no Ministeriall dute, and although he was presented by the Lords, yet they would
not admit him to be Super-intendent, except hee subscribed the booke of Discipline. And let this be remembered for the subscription of others, of whom there may be seen a great number at the end of the said booke.

It is concluded by the whole Ministers assembled, That all Ministers shall be subject to their Super-intendents, in all lawfull Admonitions, as is prescribed as well in the booke of Discipline, as in the election of Super-intendents. Here observe two things, First, that Super-intendents might not doe what pleased them: Secondly, that obedience to bee performed to them was enjoined by the Kirk, and set downe in the booke of Discipline, and in the election of Super-intendents.

A Minister lawfully admitted, shall not bee removed, but according to the order of the booke of Discipline; so that the said booke is both the warrant of orderly admission, and orderly removing. According to the fourth head of the booke of Discipline concerning the lawfull election of Ministers, the Assembly ordaines, That Inhibition shall be made to all and sundry persons, now serving in the Ministry, who have not entred into their charges by the order in this same head appointed. And this Act to have strength as well against them, that are called Bishops, as others pretending any Ministry within the Kirk.

It was thought needfull, for further confirmation of the booke of Discipline, that the Earle Marshal, Lord Ruthven, Lord Secretary, the Commendator of Kilwinning, the Bishop of Orkney, Clerk of Register, Justice Clerke Mr. Henry Balnaves, David Forrester, and Mr. George Buchanan, or any three, or four of them, should oversee the said booke, and diligently consider the contents thereof, noting their judgement in writ, and report the same to the next Assembly general of the Kirk: or, if any Parliament chance to be in the meantime, that they report their judgements to the Lords of the Articles, that shall happen to be chosen before the said Parliament. By these it is evident, that our Kirk acknowledged the first booke to bee the booke of Discipline, and no wayes to be abolished, but for the use of the Kirk to be further confirmed.

For the second Booke of Discipline.

A Nent the causes of the Kirk, and jurisdiction thereof, the Assembly appointed, the laird of Dunn, Mr. John Winram, Mr. John Spottiswood, Mr. John Willock, Super-intendents; Mr. John Row, George Hay, Robert Pont, Christopher Gedman, Thomas Drumond, John Knox, John Craig, John Rutherford, George Buchanan, Ro...
Robert Hamilton, Clement Little, the lairds of Lundie, Elphinstoun, Carnall, Kers, and Thomas Scot of Abbotsfirthall, to convene the morn after the preaching, and to reason and confer among the said causes and jurisdiction.

Ordaines an humble supplication to be made to the Lords of secret Council, anent the commission of jurisdiction, supposed granted to the Bishop of S. Andrews, to the effect, that their honours may stay the same, in respect that these causes, for the most part, judged by his usurped authority pertain to the Kirk, and howbeit for hope of good things the Kirk did over-see the Queens Majesties Commission given to such men, who for the most part were our brethren, yet can the Assembly no ways be content that the Bishop of Saint Andrews, a conjured enemy to Christ, use that jurisdiction; as also in respect of that coloured commission, he might usurpe againe, his old usurped authority, and the same might bee the meane to oppresse the whole Kirk by his corrupt Judgement.

The whole Assembly thought meet that certaine brethren be appointed to concurre at all times with such persons of Parliament, of secret Council, as my Lord Regents Grace hath nominate for such affaires as pertain to the Kirk and jurisdiction thereof, and also for decision of questions that may occurre in the meane time, viz. Mrs. John Knox, & John Craig Ministers of Edinburgh: The Super-intendents of Angus, and Lothian, David Berthuke, Thomas MacKcalzan, David Lindsay Minister at Leith, George Hay at Ruthven, and John Row at S. Johnston.

Letters directed from the Assembly by their Commissioners, to the Earls, Lords, and Barons, viz. the Earls, Huntly, Argyle, Cafferel, Rothes, Marshall, Munteith, and Glencarne; to the Lords, Boyd, Drummond, Sanchar, Heres, Tenter, Cathcart, Mr. of Grahame, Fleming, Livingstone, Forbes, Salton, Glames, Ogilvie, Mr. of Sinclair, Gray, Ollphant, Methven, Innermuth, M. of Somervell; Barons, Lochinvar, Carlies, Shireoff of Air, Glunurguer, Sir Ia. Hamilton, Boxington; Commandatares, Arbroth Kilwinning, Dunfermling, Saint Colms, Newbottle, Halywood house, shewing them that the Assembly had of long time travelled both in publick and private, with all estates, continually craving of their honours in speciall, that the course of the Evangell of salvation, now once of the liberal mercy of God restored to this Realme, might continue to all their comforts, and their posterities. And that for the furthering and maintaining
thereof a perfect policy and full liberty might be granted to this reformed Kirk within Scotland, &c.

An Article presented to my Lord Regent, That his Grace would cause such as are appointed of the Council, to conve with them that are appointed of the Assembly, to confer anent the jurisdiction of the Kirk, &c. to decide therein, that time & place may be conditioned upon to that effect, and that it be done before the Parliament.

My Lord Regents Grace ordains the persons nominate in the act of Parliament to convene the time of the next check, and define and limitate the jurisdiction of the Kirk, according to the word of God, and act of Parliament made there anent Extrall. all. secretarii consilii, Alexander Hay.

Articles pertaining to the jurisdiction of the Kirk to be propounded to the Regents Grace and secret Council, and sought to bee appointed by them. 1. That the Kirk have the judgement of true and false Religion, of doctrine, heresies, and such like, annexed to the preaching of the word, and ministrations of the Sacraments. 2. Election, examination, and admission of them, that are admitted to the Ministry, or other functions of the Kirk, charge of soules, and Ecclesiasticall benefices, the suspension, and deprivation of them there-from for lawfull causes. 3. All things concerning the Discipline of the Kirk which stand in correction of manners, admonitions, excommunications, and receiving to repentance. 4. The judgement of Ecclesiasticall matters betwixt persons that are in the Kirk, and especially among them that are constitute in the Ministry, as well concerning beneficarie causes, as others. 5. Jurisdiction to proceed by admonitions, to the proceed of excommunication, if need be, against them that rob the patrimony of the Kirk, pertaining to the Ministry, or otherways intromet therewith unjustly, whereby the Ministry is in danger to decay by occasion of the poverty of the Ministers. 6. And because the conjunction of Marriages pertaines to the Ministry, the causes of adherence and divorcements ought also to pertain to them, as naturally annexed thereto.

Brethren appointed to make an overture of the policie, and jurisdiction of the Kirk, &c. For the West country, the Bishop of Glasgow, Mrs. Androw Melvil, Androw Hay, James Graig, David Cuninghame; For Lowthiane, Mrs. Robert Pont, James Lowson, David Lindsey, Clement Littil, and Alexander Simme. For Fyfe, the Super-intendent thereof, with the principall masters of the University.
versitie. For Angus and Merns, the Laird of Dunne, William Chrysefone, John Row, William Rind, John Dunkestone, for Aberdene, Mrs. John Craig, Alexander Arbuthnot, George Hay, and their persons to convene, ilk country and rank in the places following, viz. The West in Glasgow, Leithian, in Edinburgh, Fyfe, in Saint Andrews: Angus, in Montrose; the first Tuesday of June next to come, to confer and advise upon the said matter, and to have general meeting or conventions, two, or one at least, of ilk country, in Stirling, the last of July thereafter, to communicate and cognosce upon their whole travels and labours taken herein, and to confer hereupon, and report what they have found, and conceived in the said matter, to the next Assembly.

The brethren depute to the conceiving and forming of the heads of the policy of the Kirk, being called to give account of their diligence, presented the same as they had made partition thereof at the Assembly in Stirling. The heads penned by Master John Row, and James Lowson, were read, and nothing said against, except that one of the said Mr. John, his Articles was referred to further disputation. All men being required, that had any good reason or Argument to propose, in the contrary to alledge the same; or if they would not publickly reason on the said head, to refer to the said Commissioners, where travell should be taken to satisfy them; leaving to them liberty also, before the heads be recollected and ordered in one body, to make argument, as they thinke good against the same.

The Laird of Dun thought the head given to him obscure. The Assembly desird him to conferre with the remanent Commissioners the morn at 7. houres, that he may be resolved of the meaning thereof.

The Remanent heads being prolix, were thought good to be contracted in short propositions to be presented to publick reading.

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The head committed to Mr. Andrew Hay, being read in face of the Assembly, nothing was proposed against the same, except the Article anent the suspension of Ministers, referred to further reasoning. David Forgesone his part being read, the 18. Article was referred, and nothing spoken against the rest. The points committed to Mrs. Andrew Hay, Robert Pont, David Lindsay, nothing alledged in the contrary. The heads committed to Mr. John Craig read, some things were desired to be contracted, and others referred to further reasoning.
The whole labours of the brethren taken upon the matter, and argument of the policy being wholly read in publick audience of the Assembly, it was thought expedient that their whole travailes and worke in this matter being now dispersed, should be revised and perused by some brethren, and digested and disposed in good and convenient order, to be thereafter presented to the Assembly. And for that effect the Assembly appointed the brethren Mrs. James Lawinone, Andrew Melvill, John Craig, George Hay, to conveene together to appoint the houres and place thereto, and to remaine thereat while the matter be brought to an end. And in the meane time, if it please any to reason with them in the matter, to have access there to.

Commissioners directed from this Assembly to the Regents Grace for informing his Grace anent the travels of the Kirk in the matter and argument of the policy, returned, and reported, his Grace liked well of their travels, and labours they tooke in that matter, requiring expedition, and hastily outred thereof.

The brethren appointed to collect the heads of the policy presented of before, reported the same gathered and collected in order, and digested in one body, and all men were required, that had good reason, or argument to propone, to offer them thereto. Three heads were called in doubt, One de Diaconatu, another de jure Patronatus, the third de Divorciis, wherein they were not resolved, nor satisfied. As to the rest, nothing was thought in the contrary, nor opposed thereto.

These three heads standing in controversy, and disputed in utramque partem, yet further disputation was referred to the morne to any man that liked to take the part of reasoning upon him against the said heads. Because the matter of the policy of the Kirke collected by the brethren, is not yet in such perfect forme, as is requisite, and sundry things are largely intreated, which would bee more summarily handled, others required further dilatation, for recollecting thereof, and putting the same in good order, and forme, and for avoiding of superfluity, and obscurity, the substantiall being kept. The Assembly presently hath willed their beloved brethren, Mrs. R. Pont, and James Lawson, to take travell and labour in the premises. And to the effect, that the worke may bee the better
better compleat, and in readinesse against the next generall Assembly, which is ordained to begin at Edinburgh the 25. of October next to come, the Assembly hath ordained their brethren the Laird of Dun, Mrs. Alexander Arbuthnot, Andrew Melville, John Craig, Andrew Hay, George Hay, John Raw, David Lindsay, John Dunkesone, to assemble & convene together the 19. of October next in Edinburgh, to revise and consider the travels of the said brethren, that the same may be the more advisedly proposed publicly, as is said. In the mean time such as please to reason in the matter, to have access to the said brethren. And likewise ordained the visitours of Countries, to make intimation to the Barons, that the said work is in hands, and to be treated in the next generall convention, desiring their presence and concurrence thereto.

Because the matter of the policy, and jurisdiction of the Kirk, committed to the recollecting, forming, and disposing of certain brethren, being now presented by them, was thought expedient to be propounded and intreated, the morne after the reading of the generall heads thereof. The whole brethren were required to advise with themselves, if they found any other head necessarie to be disputed then those, and to signify the same to the Assembly the morne. My Lord Regents grace desired the Assembly to proceed forward earnestly in the policie, wherein they were labouring, and to put the same to an end.

The rest of this day being consumed in examination of the travels taken upon the policie, as is noted thereupon to the next Session, the Assembly ordaines it to be proceeded further in.

Session 6.

This Session being wholly implied in reasoning upon the heads of the Jurisdiction of the Kirk, the same argument was ordained to be followed out the morne, so farre as time may serve thereunto.

The heads of the policie and jurisdiction of the Kirk being wholly read, and thought good that the same should be presented to my Lord Regents grace, as agreed upon by reasoning among the brethren, saving the head de Diaconia, which is ordained to be given in with a note, that the same is agreed upon by the most part of the Assembly, without prejudice of further reasoning, to the effect that the said heads may be put in Mundo, disposed and set in good order, according to the mind of the Assembly. The Assembly hath willed Mrs. James Lowson, Robert Pont, David Lindsay, and the Clerk of the Assembly to labour with diligence therein, and the same
same being put in Munds by them according to the originall to be scene, and revised, by John Dunkesfon, David Forguson, the Laird of Dun; Mr. James Carmichael, and John Brand, and being seen by them according to the said originall, to be presented by the said Mrs. James Lawfon, Robert Pont, and David Lindsay, together with a supplication penned and delivered to them by the Assembly unto my Lord Regents grace, and in case conference and reasoning bee sought by his grace upon the said heads presented to his grace, the Assembly hath ordained the Laird of Dun, Mr. Patrick Adamson, John Craig, John Row, Alexander Arbuthnot, Andrew Melvill, James Lawfon, Robert Pont, David Lindsay, Andrew Hay, George Hay, and John Dunkesfon to concurre and await upon the said conference, as they shall be advertised by his Grace.

For as much as the generall Assembly hath thought meet, that the travels taken by them upon the policie, shall be presented to the Kings Majesty, and his highnessse Councell, it was found meet that before the copies thereof were delivered, they should be yet reviewed and over-seen by Mrs. Robert Pont, James Lawfon, and David Lindsay, and being written over, according to the originall, one copy should be presented by them to his highnessse, with a supplication penned by them to that effect, and another copy to the Councell. The time to be at the discretion of the said brethren, so it be before the generall fast. And in case conference and reasoning be craved upon the said heads, the Assembly hath nominated Mr. John Craig, Alexander Arbuthnot, the Laird of Dun, William Christiefon, John Row, David Forguson, Robert Pont, James Lawfon, David Lindsay, John Dunkesfon, Andrew Melvill, Andrew Hay, James Craig, to concurre and convene at such times appointed by the King and Councell as advertisement shall be made to them by the said three brethren, and that the said Commissioners at the said conference, reason also in the head of the ceremonies, and how farre Ministers may meddle with civill affairs, and if they may vote in Councell or Parliament.

It was required, that if any brother had any reasonable doubt, or argument to propone anent the head de Diaconatus, that hee should be ready the morne to offer his reasons, where hee shall bee heard and resolved.

According to the ordinance made yesterday, all persons that have any reasonable doubt, or argument to propone against the head of the policie, were required to propone the same, and none offered any argument to the contrary. The
The generall Assembly of the Kirk finding universally corruption of the whole estates of the body of this Realm, the great coldness and slackness in Religion in the greatest part of the professors of the same, with the dayly increase of all kind of tearefull sinnes and enormities, as incest, adulteries, murthers, and namely recently committed in Edinburgh, and Sterling, cursed sacrilege, ungodly sedition and division within the bowels of the Realm, and all manner of disordered and ungodly living, which justly hath provoked our God, although long-suffering and patient, to stretch out his arm in his anger, to correct and visit the iniquity of the land, and namely by the present penury, famine, and hunger, joyned with the civill and intestine seditions, whereunto doubtless greater judgements must succeed, if these his corrections work no reformation nor amendment in mens hearts. Seeing also the bloody conclusions of the cruel Councils of that Roman beast, tending to exterminate, and ease from the face of all Europe, the true light of the blessed word of salvation: for these causes, and that God of his mercy would bless the Kings highness, and his regiment, and make him to have a happy and prosperous government, as also to put in his Highness heart, and in the hearts of his noble Estates of Parliament, not only to make and establish good politick lawes for the weale and good government of the Realm, but also to set and establish such a policy, and discipline in the Kirk, as is craved in the word of God, and is contained, and penned already to be presented to his Highness, and Counsell, that in the one, and the other, God may have his due praise, and the age to come an example of upright and godly dealing. Therefore the Assembly hath ordained the Act preceding hereanten, to be precisely kept in all points.

Forasmuch as in the last Assembly commission was given to certaine brethren to present to the Kings Highnes and Counsell, the heads of the policie of the Kirk, with a supplication to his Grace; The Assembly desired the report of the brethrens proceedings, who expounded, and shew, that according to their commission, they exhibite to the Kings Majestie a copy of the heads of the policy, with the supplication unto his Grace, who gave a very comfortabe & good answer. That not only would he concurre with the Kirk in all things that might advance the true Religion, presently professed within this Realm, but also would be a protector for the Kirk, and thereafter his Grace presented to the Counsell the said
suptlication, who nominate persons to conferre in the matter, and by his Majesties procurement obtained of the Councill, that they might choose so many Ministers to conferre, as was at length agreed upon, which conference is ready to be showne.

In respect that at the desire of the Assembly, a certaine of the Nobility were convened, viz. my Lord Chancellor, the Earle of Montros, my Lord Seaton, my Lord Lyndsay, it was exposted and shouen to the Moderator of this Assembly, what care, and study the Assembly had taken to entertaine and keepe the purity of the sincere word of God, unmixed with the invention of their owne heads, which their speciall care was to reserve to the posterity hereafter. And seing that the true religion is not able to continue, nor endure long, without a good discipline and policy, in that part have they also employed their wit and study, and drawne forth out of the pure fountains of Gods word, such a Discipline as is meet to remaine in the Kirk, which they presented to the Kings Majesty, with their supplication, at whose direction certaine Commissioners were appointed to reason with such as were deputed by the Kirk, where the whole matter being disputed, was resolved and agreed, except a few heads, and thereafter again presented to the Lords of the Articles, that the said Discipline might have place, and bee established by the acts and lawes of the Realme, wherein no the leffe their travells have not succeeded, praying therefore the Nobility present, as well openly to make profession to the Assembly, if they will allow, and maintaine the Religion presently established within this Realme, as also the policy and discipline already spoken of, and to labour at the King and Counsellors hands, for an answer to the heads following, to wit, That his Grace and Councell will establish such heads of the policy, as were already resolved and agreed upon by the said Commissioners, and cause such others as were not finally agreed on to be reasoned, and put to an end, and that his Grace and Councell will restore to the Kirk the act of Parliament concerning the Thirds: And that none vote in the Parliament in name of the Kirk, except such as shall have commission from the Kirk to that effect. And that presentations to benefices be directed to the Commissioners of Countries, where the benefices lie. And to the end that the matter may bee the better and sooner exped, that their Lordships would appoint such time convenient thereto, as they may best spare, that such of the brethren as shall bee named thereto, may wait upon their
Honours. Hereunto the said Noblemen answered, that a part of them had made a publick profession of this Religion before, always now they declare and profess the Religion presently professed within this Realme, and that they shall maintain the same to their power. As to the rest, they think good the King and his Councell bee suited, and they shall insist with the King for answer thereto. The time to that effect they shall notifie to the Assembly the morne.

That because in the last conference holden at Sterling by his Graces command concerning the policy of the Kirk, certaine Articles there anent remaine yet unresolved, and referred to further conference, Therefore the Assembly craves of his Majesty that persons unspotted of such corruptions as are desired to be reformed, may be nominate by his Majesty to proceed in the further conference upon the said policy, and time and place to be appointed to that effect.

The question being proponed by the Synods of Lowthiane to the generall Assembly anent a generall order to be taken for erecting of Presbyteries in places where publick exercise is used, unto the time the policy of the Kirk be established by law; It is answered, that the exercise may be judged to be a Presbytery.

An Article propounded by the Commissioners of the Kirk to his Majesty and Councell, that the booke of policy may be establisht by an act of privy Councell, while a Parliament bee had, at which it may bee confirmed.

Forasmuch as travells have beene taken in the forming of the Glasgow policy of the Kirk, and divers suits made to the Magistrate for approbation thereof, which albeit hath not yet taken the happy effect which good men would crave, yet that the posterity should judge well of the present age, and of the meaning of the Kirk, the Assembly hath concluded, that the booke of policy agreed to in divers Assemblies before, should bee registre amongst the Acts of the Assemblies, and remaine therein ad perpetuum rei memoriam: And the Copies thereof to be taken by every Presbytery, Of the which booke the Tenour followeth, &c.

For as much as it is certaine, that the word of God cannot bee kept in the owne sincerity, without the holy Discipline be had in observance, It is therefore by common consent of the whole Brethren, and Commissioners present, concluded, that whosoever hath borne office in the ministry of the Kirke within this Realme, or

that presently beares, or shall hereafter beare office herein, shall be charged by every particular Presbytery where their residence is, to subscribe the heads of Discipline of the Kirk of this Realme, at length set downe and allowed by act of the whole Assembly, in the book of policy, which is registred in the Assembly-bookes, and namely the heads controverted by enemies of the Discipline of the reformed Kirk of this Realme, betwixt and the next Synodall Assemblies of the Provinces, under the paine of excommunication to be executed against the non-subscribers, and the Presbyteries which shall bee found remiss or negligent herein, to receive publique rebuke of the whole Assembly. And to the effect the said Discipline may be knowne, as it ought to be, to the whole brethren, It is ordained that the Moderator of each Presbytery shall receive from the Clerke of the Assembly, a copy of the said booke under his subscription, upon the expenses of the Presbytery, betwixt and the first day of September next to come, under the paine to bee openly accused in face of the whole Assembly.

The Assembly ordaines, that the Discipline contained in the acts of the generall Assembly be kept as well in Angus and Mervis, as in all other parts.

Acts Concerning the Adversaries of Discipline.

It is to bee marked, that such as adhered to Papistry, were enemies both to reformation and Discipline, and such as embraced the true Religion, whether Kirkmen or other Professors, and yet possessed the Kirk rents, were not onely unhearty friends, but, under colour and in policie, as great hinderers as lovers of the benefices and livings belonging to the service of God.

Alexander Gordon, being Bishop of Galloway, is no otherwise acknowledged by the Assembly in respect of spiritual function, then as a private man void of Jurisdiction; and therefore hee and the rest of that sort, are not simply set downe by their title of Bishop, but by a note as it were of degradation, [so called] to wit, by custome, but by no right.

The said Mr. Alexander Gordon without respect to his place, or Bishopricke, is enrolled after the Super-intendents, and is thus designed, Mr. Alexander Gordon, intitulate Bishop of Galloway, and is there leited for the Super-intendency of Dunfrice, Liddesdale, and Galloway, and gets commision to present Ministers, Exhorters, and Readers, for planting of Kirkes, and to doe such other things as hath beeene heretofore accustomed.
Mr. Alexander Gordon, named Bishop of Galloway, was removed; and accused by the Laird of Gairles; his excuses were not found altogether relevant, and therefore the Assembly appointed order to be taken anent the matter complained upon.

The Assembly ordained commissions to be given to the Bishops of Galloway, Orkney, and Caithness, for the space of a year after the date hereof, to plant Kirks, &c. within their own bounds, and that the Bishop of Galloway haunt, as well the Shiredome of Wigton, as the Stewardie of Kirkubright, reckoned within his bounds.

It was then ordained, that when any benefice shall chance to vake, or is now vacant, that a qualified person be presented to the Super-intendent of that Province where the benefice vakes, and that he being sufficient be admitted Minister to that Kirk which is desititute of a Pastor, that ignorant Idiots be not placed in such roomes by them that are yet called Bishops, and are not.

Mr. Robert Pont complained upon the Bishop of Dunblane, that the said Bishop lately said, and caused say Maflie in Dunblane, contrary to the tenor of the Act made thereanent, &c.

Remember to make supplication to the Queenses Majestie and her Councell, for remitting the thirds, or any part thereof to the Bishops, that are elected by the Kirk, to bee Commissioners to plant Kirkes within their bounds.

A sentence of unquhile James Bishop of Rosse, Commissioner to unquhile James Archbishop of Saint Andrewes, pronounced against James Hammiltoun of Kincavel, was declared wicked, ungodly, and wranguly led.

Bishops, Abbots, Priors, and other Persons benefited, being of the Kirk, who receive teinds and awaite not on the flock committed to their cure, nather present themselves to the General Assembly, are ordained to be summoned by the Super-intendents to compare at the next generall Assembly, to give their assistance and counsell in such things as appertaine to Christian Religion and preaching of the true word, and further to know the Ordinance of the Kirk to be made thereanent.

Adam, called Bishop of Orkney, and Commissioner, was accused that he, being Bishop and Commissioner occupied the roome of a Magistrate in the Session, his sheepe wandering without a Pastor, and retaines in his company Sir Francis Bothwel, a rank Papist, to whom he hath given benefices, and placed him as Minister in those Kirkes; as also that hee solemnized the marriage of the Queene,
and Earle of Bothwell &c. and for the said causes was deprived.

Alexander called Bishop of Galloway, Commissioner, accused
that he hath not visited, these three yeeres by-gone, or thereby, his
Kirkes within his charge; that he hath given himselfe over altogeth-
er to hant the Court, and cleane left the office of visiting, and
planting the Kirkes, and hath now procured to be one of the Sessi-
on, and privy Councell, which cannot agree with the office of a
Pallor or Bishop; and also hath resigned Inch-chaffray in favours of
a yong child, and set divers lands in feue: Competing, granted pub-
luckly that hee had offended in all things were laid to his charge.
And for certaine considerations the Assembly continued him still,
untill the next Assembly, upon certaine conditions of his diligence
in his Charge.

No man ought to injoy or possesse the patrimony of the Kirk,
without doing of their dutifull service. And because it is knowne
that there are many of that number, to whom God hath given such
gifts, wherethrough they might profit greatly in the Kirk of God,
it was thought necessary, that admonitions bee made by the whole
Assembly, to such as brooke benefices, that they apply themselves
according to the gifts given to them by God, and as the Kirk shall
judge them able, to enter in the Miniftery, and continue therein.
And because all the said Persons are not present to heare the voice
of the Assembly, It is ordained, that Super-intendents and Commiss-
oners, that shall be appointed for planting, and visiting of Kirkes,
give the same admonitions particularly to the said Persons within
their bounds, requiring them in name of the Assembly to be at the
next generall Assembly, &c.

An Article presented to my Lord Regents Grace, bearing, that
it is thought very unreasonable that the Papists, enemies to Gods
Kirk, and this Common-wealth, and others, that labour not in the
Miniftery, shall possesse freely, without imposition, the two part of
the benefices, and the Kirk, which labours, shall not possesse the
third.

The Bishop of Orkney restored againe, and Mr. John Row ap-
pointed Commissioner of Galloway.

Ordaines Alexander Gordane sometimes Commissioner of Gal-
loway to repaire to the next generall Assembly of the Kirk, to an-
swere to such things as shall be laid to his charge, &c. and in the
meane time inhibites him to use any function within the Kirk of
God, conform to the Act made against him the 8. of July 1568 in
the generall Assembly.
Adam B. of Orkney was accused for not fulfilling of the injunctions appointed to him by the Assemblies in the m. of July, 1568.

Adam of Orkney being called to the office of a Bishoprick, and Sterling promoted to the profits thereof, and suffered by the Kirk, receives charge to preach the Evangel, to bee also Commissioner of the Country of Orkney, which hee received, and exercised for a certaine space, while now if late he made a Simoniacall change with the Abbacie of Hali-rudhous, although yetbrooking the name, and stiled Bishop of the same; contrary to all lawes both of God and Man, made against Simony. Secondly, he dimitted his cure in the hands of an unqualified person, without the consent of the Kirk, leaving the flock destitute without a shepheard, whereby not onely ignorance is increased, but also most abundantly all vice and horrible crimes there are committed, as the number of 600. persons, convict of incest, adultery and fornication, beares witnes. Thirdly, hee hath given himselfe daily to the execution of the function of a temporall Judge, as to bee a Lord of Session, which requires the whole man, and so rightly in neither can hee exercise both: And stiles himselfe with Romane titles, as Reverent Father in God, which pertaines to no Minister of Christ Iesu, nor is given to any of them in Scripture. Fourthly, in great hurt, and defraud of the Kirk, he hath bought all the thirds of the Abbacie of Hali-rudhous, at least, he hath made Simoniacall change thereof with the rents of Orkney. Fifthly, he hath left the Kirks, partly unplanted, and partly planted, but destitute of provision. Sixthly, some of the Kirkes are sheepfolds, and some of them ruinous. Seventhly, he hath traduced both publickly and privately the Ministers of Edinburgh, absented himselfe from preaching in that Kirk, and from receiving the Sacraments.

Excommunication directed against Patrik called Bishop of Murray, to bee executed by Mr. Robert Pont Commissioner their, with the assiance of the Ministers of Edinburgh.

Robert Bishop of Caithnes to assist John Gray of Fordel in visiting the Kirkes there.

John Bishop of Saint Andrews accused, first that he had given a benefice to Mr. George Lander suspect of Papistry. 2. That he oversew adultery in Brunsiland. 3. He suffered M. Magnus Hulcrio lie uncontrouled under old adulteric. 4. That he visited by others, and not by himselfe. 5. That in his fault the exercise of Saint Andrews was likely to decay. 6. That such as had offended in

Lowthian, he receives in Saint Andrewes, and admits some to function in the Kirk that are not able, and untried, chiefly such as come out of Lowthiane, and Mers.

The whole Assembly heares that he hath received the name of Bishop, but hath not used the office of a Bishop, within his bounds, he hath not proceeded against Papists, he is suspect of simony betwixt the Earle of Argile and him, anent the profites of the Bishoprick; he is suspect of perjury in receiving the same Bishoprick, because he gives acquittances, and the Earle receives the silver of the Bishoprick.

Alexander Gordon Bishop of Galloway accused, 1. that he intrusted himselfe in the office of the Ministrery, within the burgh of Edinburgh: 2. He perswaded and enticed the people to rebell against our Soveraigne Lord: 3. Hee refused to pray for our Soveraigne Lord, approving another Authority: 4. Being forbidden by the generall Assembly to have any intromission with the Parishioners of Halyrud-hous, he compelled them to receive the Sacrament, then abused by him within Edinburgh, causing his pretended Baillies, and the men of warre, to compell the said poore people: 5. Being sworne by his solemn oath, for due obedience to our Soveraigne Lord, and his Graces Regent, and authority, brake his said oath, by sitting in pretended Parliament for dispossession of our said Soveraigne Lord of his royall crowne, and authority: 6. Openly in Pulpi the gave thanks for the slaughter of Matthew Earl of Lennox, of good memory, laying that it was God most just judgement, and exhorted the people to doe the same: 7. That hee was a perverter of the people, not onely before the reformation, but also divers times since. It was concluded, that he should make publique repentance in sackcloth three severall Sundaies; First, in the Kirk of Edinburgh; Secondly, in Halyrud-hous; Thirdly, in the Queenes Colledge, under the paine of Excommunication.

Alexander Hay, Clerke to the secret Councell, presented certaine heads proponed by my Lord Regent to the present Assembly, whereof one followes: My Lord Regents Grace mindes, that with all convenient diligence qualified persons shall be promoted to the Bishopricks now vacant, the delay whereof hath not beene in his owne Grace his default, but by reason some entresle was made to these livings, in favours of certaine Noble-men before his acceptation of the Regiment; yet his Grace is perswaded, that qualified persons shall speedily bee presented, and in case of failzie, will not
not faile without the others knowledge and consent to present.

The Assembly hath concluded, that the Jurisdiction of Bishops in their Ecclesiastical function shall not exceed the Jurisdiction of Super-intendents, which heretofore they have had, and presently have; and that they shall willingly bee subject to the Discipline appointed by the generall Assembly, as members thereof, as the Super-intendents have beene heretofore in all sorts; and that no Bishops give collation of any benefice within the bounds of Super-intendents, without their consent, and testimoniall subscribed with their hands: And that Bishops in their owne Dioceses, visit by themselves, where no Super-intendents are, and give no collation of benefices, without content of three well qualified Ministers, &c.

The Bishop of Dunkell ordained to confesse his fault publickly in the Kirk of Dunkell, for not executing the sentence of the Kirk against the Earle of Athol.

George, Bishop of Murray, ordained to be summoned to make his Purgation of the fornication alleged committed by him with the Lady Ardross.

Bishops, Super-intendents, or Commissioners of Countries, that be found negligent in their office, or do not their debtfull charge, either in their visitation, teaching, or life, the Assembly hath decreed and ordained, that they shall be punished and corrected according to the quality of their faults, either by admonition, publick repentance, suspension or deprivation simplicitier, at the fight of the said Assembly.

Bishop of Dunkell, Bishop of Brechin, Bishop of Murray, Bishop of Glasgow, removed, and particularly complained on.

The Bishops of Galloway, Dunkell, Brechin, Dumblaine, Yles, being present, John Durie one of the Ministers of Edinburgh protested, that the triall of Bishops prejudget not the opinions and reasons which hee, and other brethren of his minde, had to opponne against the said office, and name of Bishop.

Anent the question propounded by certaine brethren, whether if the Bishops, as they are now in Scotland, have their function of the word of God, or not; or the Chapiters appointed for creating of them in this reformed Kirk: for better resolution hereof, the generall Assembly of the Kirk appoints Mr. John Craig, Minister at Aberdene, Mr. James Lowson, Minister at Edinburgh, and Mr. Andrew Melville, principall of the colledge of Glasgow on the one part; Mr. George Hay, Commissioner of Caithnes, Mr. John Row, Minister

of Peart, and Mr. David Lindsay Minister at Leith on the other part, to convene, reason, and conferre upon the said question, and to report their judgements and opinions thereupon to the Assembly before the dissolving thereof, if they be resolved betwixt and the same.

Ibidem.

They think it not expedient presently to answer directly to the first question, but if any Bishop shall be chosen who hath no such qualities as the word of God requireth, let him be tried by the generall Assembly d: novo, and so deposed.

The points wherein they agree concerning the Office of a Bishop or Super-intendent.

First, the name of Bishop is common to all them that hath any particular flock, over the which he hath a peculiar charge as well to preach the word, as to Minister the Sacraments, and to execute the Ecclesiasticall Discipline, with consent of his Elders. And this is his chiefe function by the word of God.

Out of this number may be chosen some to have power to visit such reasonable bounds, besides his owne flock, as the generall Assembly shall appoint; and in these bounds to appoint Ministers, with consent of the Ministers of that Province, and the consent of the flock to whom they be appointed: Also to appoint Elders and Deacons in every particular Congregation, where there is none, with consent of the people thereof, and to suspend Ministers for reasonable causes with consent of the Ministers foresaid.

Bishops being present, their diligence is tried, and they are accused for want of particular fockes, dilapidation, and other faults.

Anent the advice and opinion of the brethren given concerning the question moved anent Bishops, the whole Assembly, for the greatest part, after reasoning, and long disputation upon every Article of the said brethrens opinion, and advice, resolutely affirmed, and approved the same, and every Article thereof, as is also above set downe. And, to the effect that the said Articles condescend d upon by the said Assembly, may be the better followed out, and ready execution may ensue thereupon, as appertaines, ordaines the Bishops which hath not as yet received the charge of a particular Congregation, to condescend the morne, what particular flocks they will accept to take the cure of.

Ibidem.

For the more commodious visitation of Countries, there is appointed

Edinburg.

Aprilis 5.

1576.

Ibidem.
pointed for every Shire foure or five Bishops, Super-intendents, and Ministers, and Articles of visitation set downe.

Ancient the demand of Mr. Androw Hay Parson of Ranthrow, if every Visiter within his owne bounds hath like power, and jurisdiction to plant Ministers, suspend, and depose for reasonable cause; The Assembly resolved affirmative, that they have alike power and jurisdiction therein, as is contained in the particular Articles concerning the jurisdiction of the Visitors.

For as much as there is great corruption in the estate of Bishops, as they are presently made in this Realme, whereunto the Kirk would provide some stay in time coming, so farre as they may, to the effect that further corruption may be bridled; therefore the Assembly hath concluded, that no more Bishops shall bee elected, or made hereafter before the next generall Assembly of the Kirk, discharging all Ministers and Chapterers to proceed any ways in the election of the said Bishops in the meane time, under the paine of perpetuall deprivation from their offices.

The Act above written extended to all times to come, and all Bishops already elected required to submit themselves to the generall Assembly, concerning the reformation of the corruption of that estate, which submission the Bishop of Dunblane willingly offered to the Assembly.

Ses. 4.

For as much as the office of a Bishop, as it is now used, and commonly taken within this Realme, hath no sure warrant, authority, nor good ground out of the Scriptures, but is brought in by the folly and corruption of mens inventions, to the great overthrow of the Kirk of God, The whole Assembly of the Kirk in one voice, after liberty given to all men to reason in the matter, none opposing himselfe in defending the said pretended Office, Findes and declares the same pretended Office used and termed, as is above said, unlawfull in the sette, as having neither fundament, ground, nor warrant within the word of God; and ordaines, That all such persons as bruike, or shall bruike, hereafter the said Office shall be charged simply to dimit, quite, and leave off the same, as an Office where into they are not called of God: And such like to desist, and cease from all preaching, ministiration of the Sacraments, or using any way the Office of Pastors, while they receive de novo admission from the generall Assembly, under the paine of Excommunication to be used against them. Wherein if they be found dis-obedient,
Obedient or contradist this Act in any point, the sentence of Excommunication after due admonitions to be executed against them. And for better execution of the said Act, it is statute, that a Synodall Assembly shall be held in every Province, where any usurping Bishops are, and begin the 18. of August next to come, where to they shall be called, and summoned by the Visitors of the said Countries, to come before their Synodall Assemblies, and namely, the Bishop of Saint Andrews, to come in Saint Andrews, the Bishop of Aberdene in Aberdene, the Bishop of Glasgow in Glasgow, the Bishop of Murray in Elgin, to give obedience to the said Act; which if they refuse to doe, that the said Synodall Assemblies shall appoint certaine brethren of their Ministry, to give them publick Admonitions out of the Pulpit, and warn them in case they disobey, to come before the next general Assembly to be held at Edinburgh, the 20. of October next to come, to hear the sentence of Excommunication pronounced against them for their disobedience. And to this Act the Bishop of Dunblane agreed, submitting himselfe to be ruled thereby.

The twelfth Parliament held at Edinburgh, the fifth of June, the year of God 1592. yeares, by the right excellent, right high and mighty Prince I AM E S the sixth, by the Grace of God, King of Scots, with advice of his Three Estates.

Ratification of the liberty of the true Kirk: Of generall and Synodall Assemblies: Of Presbyteries: Of Discipline. All laws of Idolatry are abrogate: Of Presentation to Benefices.

Our Soveraigne Lord and Estates of this present Parliament, following the laudable, and good example of their Predecessors, hath ratified, and approved, and by the Tenour of this present Act, ratifies and approves all liberties, priviledges, immunities, and freedoms whatsoever, given and granted by his Highnesse, his Regents in his name, or any of his Predecessours, to the true and holy Kirk presently established within this Realme, and declared in the first Act of his Highnesse Parliament the twenty day of October, the year of God 1579. yeares. And all, and whatsoever Acts of Parliament, and Statutes made
Act of Parliament.

made of before by his Highness, and his Regents, anent the liberty and freedome of the said Kirk; and specially the first Act of Parliament, holden at Edinburgh, the twenty foure day of October, the yeare of God 1581 yeares, with the whole particular Acts there mentioned: Which shall be as sufficient as if the same were here expressed: and all other Acts of Parliament made since, in favour of the true Kirk, and such like, ratifies and approves the generall Assemblies appointed by the said Kirk, and declares that it shall bee lawfull to the Kirk and Ministers every yeare, at the least, and oftner pro re nata, as occasion and necessity shall require, to hold and keepe generall Assemblies: Providing that the Kings Majestie, or his Commissioners with them, to bee appointed by his Highnesse, bee present at ilk Generall Assembly, before the dissolving thereof, nominate and appoint time and place, when and where the next generall Assembly shall bee holden: and in case neither his Majestie, nor his said Commissioners be present for the time in that Towne, where the said generall Assembly is holden: Then and in that case it shall bee leasum to the said generall Assembly by themselves to nominate and appoint time and place, where the next generall Assembly of the Kirk shall bee kept, and holden, as they have beene in use to doe in times, by past. And also ratifies and approves the Provinciall and Synodall Assemblies to bee holden by the said Kirk and Ministers twice ilk yeare, as they have beene, and presentely are in use to doe within every Province of this Realme: And ratifies and approves the Presbyteries, and particular Sessions appointed by the said Kirk, with the whole Discipline and Jurisdiction of the same Kirk agreed upon by his Majesty in conference had by his Highnesse with certaine of the Ministers, conveened to that effect. Of the which Articles the Tenour followes: Matters to bee intreated in Provinciall Assemblies: Their Assemblies are constitute for weighty matters, necessary to be intreated by mutuall consent, and assistance of brethren within the Province, as need requires. This Assembly hath power to handle, order, and redresse all things omitted or done amisse in the particular Assemblies. It hath power to depose the office bearers of that Province, for good and just causes deserving deprivation. And generally their Assemblies have the whole power of the particular Elderships, whereof they are collected. Matters to be intreated in the Presbyteries: The power of the Presbyteries is to use diligent labours in the bounds committed to their charge, that
the Kirkes be kept in good order: To enquire diligently of naughty and ungodly persons, and to travel to bring them in the way again by Admonition, or threatening of Gods judgements, or by correction. It appertaines to the Elder ship to take heed that the word of God bee purely preached within their bounds, the Sacraments rightly ministred, the Discipline entertained, and Ecclesiasticall goods uncorruptly distributed. It belongs to this kind of Assemblies, to cause the ordinances made by the Assemblies Pro vinciall, Nationall & generall to be kept and put in execution, to make Constitutions which concerne τὰ πράσινα in the Kirk for decent order in the particular Kirk where they govern: Providing that they alter no rules made by the Pro vinciall, or generall Assemblies; And that they make the Pro vinciall Assemblies foresaid, privie to the rules that they shall make: and to abolish Constitutions tending to the hurt of the same. It hath power to excommunicate the obstinate, formall processe being led, and due intervall of times observed. Anent particular Kirkes, if they bee lawfully ruled by sufficient Ministers and Session, they have power and Jurisdiction in their owne Congregation in matters Ecclesiasticall; And decrees and declares the Assemblies, Presbyteries, and Sessions, Jurisdiction and Discipline foresaid, to bee in all times comming, most just, good and godly in the selfe, Notwithstanding of whatsoever Statutes, Acts, Canons, Civill or Municipal lawes made to the contrary: To the which, and every one of them their presents shall make expresse derogation, And because there are divers Acts of Parliament made in favour of the Papistical Kirk, tending to the prejudice of the liberty of the true Kirk of God presently professed within this Realme, Jurisdiction and Discipline thereof; which stand yet in the booke of the Acts of Parliament not abrogated nor annulled, Therefore his Highness and Estates foresaid, hath abrogated, ca ssed, and annulled, and by the Tenour hereof, abrogates, cas ses, and annulles, all Acts of Parliament made by any of his Highness Predecessors, for maintenance of superstition and idolatry withall, and whatsoever Acts, Lawes and Statutes made at any time before the day and date hereof, against the liberty of the true Kirk, Jurisdiction and Discipline thereof, as the same is us'd and exercised within this Realme.

And in especiall, that part of the Act of Parliament, holden at Sterling, the fourth day of November, the yeare of God 1443. yeares, commanding obedience to be given to Eugenius the Pope for
for the time: The Act made by King James the third, in his Parliament holden at Edinburgh, the 24. of February, the yeare of God 1480. yeares. And all other Acts whereby the Popes authority is established. The Act of King James the third in his Parliament holden at Edinburgh the 20. of November, the yeare of God 1469. yeares, anent the Saturday, and other vigils to be holy dayes from Evenfong to Evenfong.

Item, that part of the Act made by the Queene Regent, in the Parliament holden at Edinburgh the first day of February, the yeare of God 1551. yeares, giving speciall licence for holding of Pasche and Zuill. Item, the Kings Majesty and Estates foresaid, declares, that the 129. Act of the Parliament holden at Edinburgh, the two and twentieth of May, the yeare of God 1584. yeares, shall no wayes be prejudiciall, nor derogate any thing from the priviledge that God hath given to the spirituall Office-bearers in the Kirk, concerning heads of Religion, matters of Heresie, excommunication, collation, or deprivation of Ministers, or any such like essentiall cenitures, specially grounded and having warrant of the word of God. Item, our Soveraigne Lord, and Estates foresaid, abrogates, cassetes, and annihilates the Acts of the same Parliament holden at Edinburgh the said yeare 1584. yeares, granting commissione to Bishops, and other Judges, constute in Ecclesiasticall causes, to receive his Highnesses presentation to Benefices, to give collation thereupon, and to put order to all causes Ecclesiasticall, which his Majesty, and Estates afore-said declares to bee expired in the selfe, and to bee null in time comming, of none availe, force or effect. And therefore ordaine all Presentations to Benefices to be direct to the particular Presbyteries in all time coming, with full power to give collation thereupon, and to put order to all matters and causes Ecclesiasticall within their bounds, according to the Discipline of the Kirk; providing the fore-said Presbyteries be bound and attirited, to receive and admit whatsoever qualified Minister, presented by his Majesty, or laicke Patrons.
From your Honours we received a charge dated at Edinburgh the 29. of April, in the yeare of our Lord 1560, requiring and commanding us in the name of the eternall God, as we will answer in his presence, to commit to writing, and in a booke deliver to your wisedomes our judgements touching the reformation of Religion which heretofore in this Realme (as in others) hath beene utterly corrupted: upon the receit whereof (so many of us as were in this Towne) did convene, and in unity of minde doe offer unto your wisedomes these subsequentes for common order and uniformity to bee observed in this Realme concerning doctrine, administration of Sacraments, election of Ministers, provision for their sustentation, Ecclesiasti cal discipline, and policy of the Church; Most humbly requiring your Honours, that as you looke for participation with Christ Jesus, that neither ye admit any thing which Gods plaine word shall not approve, neither yet that ye shall reject such ordinances as equity, justice, and Gods word doth specific. For, as we will not bind your
your wisedomes to our judgements further then wee are able to prove by Gods plaine Scriptures: so must we most humbly crave of you, even as ye will answer in Gods presence (before whom both ye and wee must appeare to render accounts of all our facts ) that ye repudiate nothing for pleasure and affectio[n of men, which ye beenot able to improve by Gods written and revealed word.

The first head of Doctrine.

Seeing that Christ Jesus is he whom God the Father hath commanded onely to be heard and followed of his sheepe, wee judge it necessary that his Gospell bee truely and openly preached in every Church and Assembly of this Realm, and that all doctrine repugnant to the same, be utterly repressed, as damnable to mans salvation.

The explication of the first head.

Left that upon this generality ungodly men take occasion to cavill, this wee add for explication: By preaching of the Gospell wee understand not onely the Scriptures of the new Testament, but also of the old, to wit, the Law, Prophets, and Histories, in which Christ Jesus is no leffe contained in figure, then wee have him now expressed in verity. And therefore with the Apostle we affirm, that all Scripture infpircd of God is profitable to instruct, to reprove, and to exhort. In which bookes of old and new Testaments, we affirm that all thing necessary for the instruction of the Church, and to make the man of God perfect, is contained and sufficiently expressed.

By the contrary doctrine wee understand whatsoever men by lawes, counsells, or constitutions, have imposed upon the consciences of men, without the expressed commandement of Gods word, such as bee the vowses of chality, forswearing of marriage, binding of men and women to severall and disguised apparells, to the superstitious observation of faltynes dayes, difference of meat for conscience sake, prayer for the dead, and keeping of holy dayes of certaine Saints commanded by man, such as bee all those that the Papists have invented, as the feasts (as they termethem) of the Apostles, Martyrs, Virgines, of Chriftmasse, Circumcision, Epiphany,
piphanie, Purification, and other fond feaftes of our Lady: which things because in Gods Scriptures they neither have commandement nor assurance, wee judge them utterly to bee aboliihed from this Realme: affirming farther that the obstinate maintainers and teachers of such abominations ought not to escape the punishment of the civill Magistrate.

The second head of Sacraments.

To Christ Jesus his holy Gospell truly preached, of necessity it is, that his holy Sacraments bee annexed, and truely ministred, as seales and visible confirmations of the spiritual promises contained in the word; and they bee two, to wit, Baptifme, and the holy Supper of the Lord Iesus, which are then rightly ministred, when by a lawfull Minister the people, before the administra- tion of the same, are plainly instructed, and put in mind of Gods free grace and mercy, offered unto the penitent in Christ Jesus: when Gods promises are rehearsed, the end and use of Sacraments preached and declared, and that in such a tongue as the people doe understand: when farther to them is nothing added, from them nothing diminished, and in their practise nothing changed besides the Institution of the Lord Iesus, and practise of his holy Apostles.

And albeit the order of Geneva which now is used in some of our Churches, is sufficient to instruct the diligent Reader how that both these Sacraments may bee rightly ministred, yet for an uniformity to bee kept, wee have thought good to adde this as superaboundant.

In Baptifme wee acknowledge nothing to bee used except the element of water onely (that the word and declaration of the prom- ises ought to preceed we have said before) wherefore whosoever presumeth in Baptifme to use oyle, salt, waxe, spittle conjura- tion and crossing accuseth the perfect institution of Christ Iesus, of imperfection. For it was void of all such inventions devised by men, and such as would presume to alter Christs perfect Ordinance you ought severely to punish.

The Table of the Lord is then most rightly ministred when it approacheth most neare to Christis owne action. But plaine it is, that at Supper Christ Iesus sate with his Disciples; and therefore doe wee judge that sitting at a Table is most convenient to that holy
holy action, that bread and wine ought to bee there, that thankes ought to bee given, distribution of the same made, and commande-
ment given that the bread should bee taken and eaten, and that all should likewise drinke of the cup of wine, with declaration what both the one and the other is: wee suppose no godly man will doubt: For as touching the damnable error of the Papists, who dare defraud the Common people of the one part of that holy Sacrament, to wit, of the cup of the Lords bloud, wee suppose their error to bee so manifest, that it needeth no confutation: neither yet intend wee to confute any thing in this our simple Confession, but to offer publick disputation to all that lift oppugne any thing affirmed by us.

That the Minister breake the bread and distribute the same to those that bee next unto him, commanding the rest, every one with reverence and sobriety to breake with other, wee thinke it neereft to Chriſt's action, and to the perfect practice, as wee reade in Saint Paul; during the which action wee thinke it necessary, that some comfortable places of the Scripture bee read, which may bring in minde the death of Chriſt Jesus, and the benefit of the same. For seeing that in that action wee ought chiefly to remember the Lords death, wee judge the Scriptures making mention of the same, most apt to stirre up our dull mindes then, and at all times. Let the discretion of the Ministers appoint the places to bee read as they thinke good. What times wee thinke most convenient for the administration of the one and of the other of these Sacraments, shall bee declared in the policy of the Church.

The third head touching the abolishing of Idolatrie.

As wee require Chriſt Jesus to bee truly preached, and his holy Sacraments rightly miniftred, so cannot ceas to require Idolatry, with all monuments and places of the same, as Abbeyes, Monkeries, Frieries, Nonries, Chappels, Chanteries, Cathedrall Churches, Chanonries, Colledges, others then presently are Parish Churches or Schooles, to bee utterly suppressed in all bounds and places of this Realme (except onely Palaces, Mansions, and dwelling places adjacent thereto, with Orchards and Yards of the same) as also that Idolatry may bee removed from the pre-
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The firſt head concerning the Reformation of all persons, of what estate or condition that ever they be within this Realme.

For let your Honours assuredly be persuaded, that where idolatry is maintained, or permitted, where it may be suppressed, that there shall God's wrath raigne, not onely upon the blind and obstinate idolater, but also the negligent sufferers, especially if God have armed their hands with power to suppress such abomination.

By Idolatry wee understand, the Maffe, invocation of Saints, adoration of Images, and the keeping and retaining of the fame. And finally all honouring of God, not contained in his holy word.

The fourth head concerning Ministers, and their lawfull Election.

In a Church reformed, or tending to reformation, none ought to presume either to preach, either yet to Minister the Sacraments, till that orderly they bee called to the fame. Ordinaries Vocation consisteth in Election, Examination, and Admission, And because that Election of Ministers in this cursed Papiftrie hath altogether beene abused, wee thinke expedient to intreate it more largely. It appertaineth to the people, and to every severall Congregation to elect their Minister: And in case that they bee found negligent therein the space of fourety dayes, The best reformed Church, to wit, the Church of the Super-intendent with his Councell, may present unto them a man whom they judge apt, to feed the flock of Christ Jesus, who must bee examinated as well in life and manners, as in doctrine and knowledge. And that this may bee done with more exact diligence, the persons that are to bee examinated, must bee commanded to appeare before men of soundest judgement remaining in some principall Towne next adjacent unto them, as they that bee in Fyfe, Angus, Mearnes or Strathbarne, to present themselves in Saint Andrews. These that bee in Lowthian, Merse or Tevidiaill to Edinburgh, and likewise those that bee in other Countries must resort to the best reformed City and Towne, that is, to the Towne of the Super-intendent, where, first in the Schooles, or, failing thereof, in open assembly, and before the Congregation, they must give declaration of their gifts, utterance and knowledge, by interpreting some place of Scrip-
Scripture to bee appointed by the Ministry; which being ended, the person that is presented, or that offereth himselfe to the administration of the Church, must hee examined by the Ministers and Elders of the Church, and that openly, and before all that lift to heare, in all the chief points that now bee in controversie betwixt us and the Papists, Anabaptists, Arrians, or other such enemies to the Christian Religion. In which, if hee bee found found, able to perswade by wholesome doctrine, and to convince the gaine-fayer, then must hee bee directed to the Church and Congregation where hee should serve, that there in open audience of his Flock in diverse publick Sermons, hee may give confession of his faith in the article of Justification, in the Office of Christ Jesus, of the number, effect, and use of the Sacraments, and finally of the whole Religion which heretofore hath beeene corrupted by the Papists. If this doctrine bee found wholesome and able to instruct the simple, and if the Church justly can reprehend nothing in his life, doctrine, nor utterance, then wee judge the Church, which before was destitute, unreasonable, if they refuse him whom the Church did offer, and they should bee compelled by the censure of the Councell and Church, to receive the person appointed, and approved by the judgement of the godly and learned: unless that the same Church, have presented a man better, or as well qualified to the examination, before that this foresaid triall was taken of the person presented by the councell of the whole Church: As for example, The councell of the Church, presents to any Church a man to bee their Minister, not knowing that they are otherwise provided: in the mean time, the Church is provided of another, sufficient in their judgement for that charge, whom they present to the learned Ministers, and next reformed Church to be examined. In this case the presentation of the people, to whom hee should bee appointed Pastor, must bee preferred to the presentation of the councell, or greater Church, unless the person presented by the inferior Church bee judged unable of the Regiment by the Learned. For altogether this is to bee avoided, that any man bee violently intruded or thrust in upon any Congregation. But this liberty with all care must bee reserved to every severall Church, to have their Votes and Suffrages in election of their Ministers. But violent intrusion wee call not, when the councell of the Church in the feare of God, and for the salvation of the people, offereth unto them a sufficient man to instruct them, whom
they shall not be forced to admit before just examination, as before is said.

What may enable any person, that hee may not be admitted to the Ministry of the Church.

It is to be observed, that no person, noted with publique infamy, or being unable to edifie the Church by wholesome doctrine, or being knowne of corrupt judgement, bee either promoted to the regiment of the Church, or yet retained in Ecclesiastical administration.

Explication.

By publike infamous wee understand, not the common sinnes and offences which any hath committed in time of blindness, by fragility, (if of the same by a better and more sober conversation bee hath declared himselfe verily penitent) but such capitall crimes as the Civill sword ought and may punish with death by the word of God. For besides that the Apostle requireth the life of Ministers to bee so irreprehensible, that they have a good testimonie from those that bee without, wee judge it a thing unseemly and dangerous, that bee shall have publique authority to preach to others life everlasting, from whom the Civill Magistrat may take the life temporall for a crime publiquely committed. And if any object, that the Prince hath pardoned his offence, and that bee hath publicly repented, and so not only his life is in assurance, but also that he may bee received to the Ministry of the Church; Wee answer, that repentance doth not take away the temporall punishment of the Law, neither doth the pardon of the Prince remove his infamous before man.

That the life and conversation of the person presented, or to be elected may be the more clearly knowne, publique edicts should be directed to all parts of this Realme, or at the least to those parts where the person had beene most conversant: as where bee was nourished in letters, or where bee continued since the yeares of infancie and childhood were passed. Straight commandement would bee given that if any capitall crimes were committed by him, that they should bee notified; as if bee had committed wilfull murder, adultery, if bee were a common fornicator, a thiefe, a drunkard,
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A drunkard, a fighter, a brawler, or contentious person. These Edicts ought to be notified in the chief Cities, with the like charge and declaration, with declaration that such as concealed his sinnes knowne did deceive and betray (so farre as in them lay) the Church which is the Spoufe of Christ Jesus, and did communicate with the sinnes of that wicked man.

Admission.

The Admission of Ministers to their offices must consist in consent of the people, and Church whereto they shall be appointed, and approbation of the learned Ministers appointed for their examination.

Wee judge it expedient that the Admission of Ministers bee in open audience, that some special Minister make a Sermon touching the dutie and office of Ministers, touching their manners, conversation and life: as also touching the obedience which the Church oweth to their Ministers. Commandement should bee given as well to the Minister as to the people, both being present: to wit, That he with all carefull diligence attend upon the flock of Christ Jesus over which hee is appointed Preacher: That hee will walke in the presence of God so sincerely, that the graces of the Holy spirit may bee multiplied into him, and in the presence of men so soberly and uprightly, that his life may confirme in the eyes of men, that which by tongue and word hee perswaded unto others. The people would bee exhorted to reverence and honor their Ministers, chosen as the servants and Embassadors of the Lord Jesus, obeying the commandements which they pronounce from Gods mouth and book, even as they would obey God himselfe. For whosoever heareth Christs Ministers, heareth himselfe: and whosoever rejecteth and despiseth their ministery and exhortation, rejecteth and despiseth Christ Jesus. Other ceremony then the publike approbation of the people; and declaration of the chiefe Minister, that the person there presented is appointed to serve the Church, wee cannot approve; for albeit the Apostles used imposition of hands, yet seeing the miracle is ceased, the using of the ceremony wee judge not necessary.

The Minister elected, or presented, examined, and as said is, publike admitted, may neither leave the flocke at his pleasure to which hee had promised his fidelity and labours, neither yet may the
the flock reject nor change him at their appetite, unless they be able to convict him of such crimes as deserve deposition, whereof we shall after speake. Wee mean not but that the whole Church, or the most part thereof, for just considerations, may transferre a minister from one Church to another: neither yet meane wee, that men who now serve as it were of benevolence, may not be appointed and elected to serve in other places; but once being solemnly elected, and admitted, wee cannot approve that they should change at their owne pleasure.

Wee are not ignorant that the rarity of godly and learned men, shall seeme to some a just reason why that so strait and sharpe examination should not bee taken universally, for so it shall appeare, that the most part of the Kirks shall have no Minister at all. But let these men understand, that the lack of able men shall not excuse us before God, if by our consent unable men bee placed over the flock of Christ Jesus. As also that amongst the Gentiles godly and learned men were also rare, as they bee now amongst us, when the Apostle gave the same rule to trie and examine Ministers, which wee now follow. And last, let them understand that it is alike to have no Minister at all, and to have an Idoll in the place of a true Minister: Yea and in some case it is worse, for those that bee utterly destitute of Ministers, will be diligent to search for them; but those that have a vain shadow, doe commonly without further care content themselves with the same, and so remayne they continually deceived, thinking that they have a Minister, when in very deed they have none. For wee cannot judge him a dispensator of Gods mysteries, that in no wise can breake the bread of life to the fainting and hungry soules. Neither judge wee that the Sacraments can bee rightly ministred by him in whose mouth God hath put no Sermon of exhortation. The chiefelest remedy left to your Honours, and to us, in all this raritie of true Ministers, is fervent prayer unto God, that it will please his mercy to thrust out faithfull workmen in this his harvest. And next, that your Ho. with consent of the Church, are bound by your authority to compell such men as have gifts and graces able to edifie the Church of God, that they bellow them where greatest necessity shall bee knowne. For no man may bee permitted to live idle, or as themselves list; but must bee appointed to travell where your wisedomes and the Church shall thinke expedient: We cannot prescribe unto your Honours certaine rules how that ye shall distribute the
Ministers and learned men, whom God hath already sent unto you. But hereof we are assured, that it greatly hindereth the progress of Christ's Gospel within this poore Realm, that some altogether abstract their labours from the Church, and others remain altogether in one place, the most part of them being idle. And therefore of your Honors we require in Gods name, that by your authority, which ye have of God, ye compell all men to whom God hath given any Talent to persewade by wholesome doctrine, to bestow the same, if they bee called by the Church, to the advancement of Christ's glorie, and the comfort of his troubled flock. And that ye with the consent of the Church, assigne unto your chiefest workmen, not onely Townes to remaine in, but also Provinces; that by their faithfull labours, Churches may bee erected, and order establisshed where none is now. And if on this manner ye shall use your power and authority, chiefly seeking Gods glorie, and the comfort of your brethren, we doubt not but God shall bless you and your enterprizes.

For Readers.

To the Churches where no Ministers can bee had presently, must bee appointed the most apt men that distinctly can read the common prayers and the Scriptures, to exercise both themselves and the Church, till they grow to greater perfection; and in processe of time, he that is but a Reader, may attaine to a farther degree, and by consent of the Church, and discreet Ministers, may bee permitted to minister the Sacraments, but not before that hee bee able somewhat to persewade by wholesome doctrine, beside his reading, and bee admitted to the Ministry, as before is said. Some wee know that of long time have professed Christ Jesus, whose honest conversation deserveth praise of all godly men, and whose knowledge also might greatly helpe the simple, and yet they onely content themselves with reading; these must bee animated, and by gentle admonition encouraged by some exhortation to comfort their brethren, and so they may bee admitted to administration of the Sacraments; but such Readers as neither have had exercise, nor continuance in Christs true religion, must abstaine from ministration of the Sacraments, till they give declaration and witnessing of their honesty and further knowledge, that none bee admitted to preach, but they that are qualified therefor.
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fore, but rather bee retained Readers, and such as are Preachers already, not found qualified therefore, by the Super-intendent, bee placed to bee Readers.

The fifth head concerning the provision for the Ministers, and for the distribution of the rents and possessions justly appertaining to the Church.

Eing that of our Master Christ Jesus, and his Apostle Paul we have, that the workman is worthy of his reward, and that the mouth of the labouring oxe ought not to bee muscled, of necessity it is, that honest provision bee made for the Ministers, which wee require to bee such, that they have neither occasion of solicitude, neither yet of insolencie and wantonnesse. And this provision must bee made not onely for their owne sustentation, during their lives; but also for their Wives and Children after them. For wee judge it a thing most contrarious to reason, godliness and equity, that the Widow and the Children of him who in his life did faithfully serve in the Kirk of God, and for that cause did not carefully make provision for his family, should after his death bee left comfortlesse of all provision: which provision for the Wives of the Ministers after their decease is to bee remitted to the discretion of the Kirk. Difficile it is to appoint a severall stipend to every Minister, by reason that the charge and necessity of all, will not bee alike. For some will bee continuers in one place, some will bee compelled to travell, and oft to change their dwelling place (if they shall have charge of divers Kirkes;) among these some will bee burdened with Wife and Children, and one with more then others, and some perhaps will bee single men. If equall stipends should bee appointed to these that in charge should bee so unequall, either should the one suffer penarie, or else should the other have superfluity and too much. Wee judge therefore that every Minister have sufficient whereupon to keepe an house, and bee sustained honestly in all things necessary as well for keeping of his house and cloathes, flesh, fish, bookes, fewell, and other things necessary, of the rents and treasurie of the Kirk, at the discretion of the Congregation conforme to the quality of the person and necessity of the time: Wherein
it is thought good that every Minister shall have at least forty
bolls meale, twenty six bolls malt, to finde his house bread and
drinke, and more so much as the discretion of the Church findes
necessary; besides money for buying of other provision to his
house and other necessities: the modification whereof is referred
to the judgement of the Kirk, to bee made every yeare at the
choosing of the Elders and Deacons of the Kirk. Providing
always that there bee advanced to every Minister sufficient
provision for a quarter of a yeare before-hand of all things. But
to him that travels from place to place, whom wee call Super-
intendent, who remaines as it were a month or lesse in one place
for establishing of the Kirk, and for the same purpose changing
to another, must consideration bee had. And therefore to such
wee thinke six chalders beere, nine chalders meale, three chalders
oats, six hundredth merkes money, to bee eiked and paired at the
discretion of the Prince and Councell of the Realme, to bee
payed to him in manner forefaid. The Children of the Mini-
sters must have the liberties of the Cities next adjacent, where
their Fathers laboured, freely granted. They must have the pri-
videdges in Schooles, and burftes in Colledges; That is, that they
shall be sustaine at learning, if they be found apt thereto: And
failing thereof, that they bee put to some handy-craft, or exercized
in some vertuous industry, whereby they may bee profitable
members of the Common-wealth, and the same wee require of their
Daughters: To wit, that they bee vertuously brought up, and hon-
estly doted when they come to maturity of yeares at the discri-
tion of the Kirk. And this in Gods presence wee witnesse wee
require not so much for our selves, or for any that appertaine
to us, as that wee doe it for the increase of vertue and learning, and
for the profite of the posterity to come. It is not to bee suppos’d
that any man will dedicate himselfe and his Children to God
and to his Kirk, that they looke for no worldly commodity, but
this cankered nature which wee beare is provoked to follow
vertue when it feeth profite and honour thereto annexed; and
contrarily, then is vertue in many despis’d, when vertuous and
godly men are without honour: and to y, wou’d wee bee that
poverty should discourage men from studie, and following of
the way of vertue, by which they might edifie the Kirk and flock
of Christ Jesus. Nothing have wee spoked of the stipend of
Readers, because if they can doe nothing but reade, they neither

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can bee called nor judged true Ministers, and yet regard must bee had to their labours; but so that they may bee spurred forward to vertue, and not by any stipend appointed for their reading to bee retained in that estate. To a Reader therefore that is newly entred, fourty merkes, or more or lesse, as Parishioners and Readers can agree, is sufficient: Provided that hee teach the Children of the Parish, which hee must doe, beside the reading of the common prayers, and booke of the old and new Testament. If from reading hee begin to exhort, and explain the Scriptures, then ought his stipend to bee augmented, till finally hee come to the honour of a Minister. But if hee bee found unable after two yeeres, then must hee bee removed from that office, and discharged of all stipend, that another may bee proved as long. For this alwayes is to bee avoided, that none who is judged unable to come at any time to some reasonable knowledge whereby hee may edifie the Kirk, shall bee perpetually sustained upon the charge of the Kirk. Farther it must bee avoided, that no child, nor person within age, that is, within twenty one yeares of age, bee admitted to the office of a Reader. But Readers ought to bee endued with gravity and discretion, left by their lightnesse the prayers or Scriptures read bee of lesse price or estimation. It is to bee noted that the Reader bee put in the Kirk at the admission of the Super-intendent. The other sort of Readers, who have long continued in godlines, and have some gift of exhortation, who are of hope to attaine to the degree of a Minister, and teach the Children; wee thinke an hundred merkes, or more or lesse, at the discretion of the Kirk, may bee appointed; so that difference bee made, as is said, betwixt them and the Ministers, that openly preaches the word and ministres the Sacraments.

Refts yet two sorts of people to bee provided for, upon that which is called the Patrimony of the Kirk, to wit, the poore, and teachers of the youth-head. Every severall Kirk must provide for the poore within it selfe: For fearefull and horrible it is, that the poore, whom not onely God the Father in his Law, but Christ Jesus in his Evangel, and the holy Spirit speaking by Saint Paul hath so earnestly commended to our care, are univerfally to con- temned and despised. Wee are not Patrones for stubborn and idle beggars, who running from place to place make a craft of their begging, whom the civill Magistrate ought to punish: But for
for the Widow and Fatherless, the aged, impotent or lamed; who neither can, nor may travell for their sustentation; wee say that God commands his people to bee carefull, and therefore for such, as also for persons of honesty fallen into decay and poverty, ought such provision to bee made, that of our abundance their indigence might bee relieved. How this most conveniently, and most easily may bee done in every Citie, and other parts of this Realme, God will shew you wisedome, and the means, so that your mindes bee godly inclined thereto. All must not bee suffered to begge that gladly would so doe, neither yet must beggers remaine where they would; but the stout and strong beggers must bee compelled to worke; and every person that may not worke, must bee compelled to repair to the place where hee or shee was borne, unless of long continuance they have remained in one place, and there reasonable provision must bee made for sustentation, as the Kirk shall appoint. The order nor summes in our judgements can not particularly bee appointed unto such times as the poore of every City, Towne and Parish bee compelled to repair to the places where they were borne, or of their residence, where their names and number must bee taken and put in roll, and then may the wisedome of the Kirk appoint stipends accordingly.

The Head of the Super-intendents.

Because wee have appointed a larger stipend to them that shall bee Super-intendents then to the rest of the Ministers, we have thought good to signifie to your Honours such reasons as moved us to make difference betwixt Preachers at this time, as also how many Super-intendents wee think necessary, with their bounds, office, election and caufes that may deserve deposition from that charge.

Wee consider, that if the Ministers whom God hath endowed with his singular graces amongst us should bee appointed to severall places there to make their continuall residence, that then the greatest part of the Realme should bee destitute of all doctrine: which should not onely bee the occasion of great murmur, but also bee dangerous to the salvation of many. And therefore wee have thought it a thing most expedient at this time, that from the whole
whole number of godly and learned men, now presently in this Realm, be selected ten or twelve (for in so many Provinces we have divided the whole) to whom charge and commandement should be given, to plant and creat Kirkes, to set, order, and appoint Ministers, as the former order prescribes, to the Countries that shall be appointed to their care where none are now. And by their meanes, your love and common care over all Inhabitants of this Realm, to whom you are equally debtors, shall evidently appeare; as also the simple and ignorant, who perchance have never heard Jesus Christ truly preached, shall come to some knowledge: By the which many that are dead in superstition and ignorance, shall attaine to some feeling of godlinesse, by the which they may bee provoked to search and seeke farther knowledge of God, and his true Religion and worshipping: whereby the contrary, if they shall bee neglected, then shall they not onely grudge, but also seeke the meanes whereby they may continue in their blindness, or returne to their accustomed Idolatry; and therefore nothing wee desire more earnestly then that Christ Jesus bee universally once preached throughout this Realm, which shall not suddenly bee, unleffe that by you men be appointed, and compelled faithfully to travell in such Provinces as to them shall bee assigned.

The names of the places of residence and several Dioceffes of the Super-intendents.

Inprimis, The Super-intendent of Orkney, whose Dioceffe shall comprehend the Iles, Orkney, Zetland, and Cathness, and Stranavor: his residence to bee in Kirkwall.

The Super-intendent of Ross, whose Dioceffe shall comprehend Ross, Sutherland, Murray, with the north Iles of the Skie, and Lornes, with the adjacents: his residence to bee in the Channonrie of Ross.

The Super-intendent of Argyle, whose Dioceffe shall comprehend Argyle, Kynstrio, Lorne, the south Iles, Arran and Bute, with their adjacents, with Lochmhaber: his residence to bee in Argyle.

The Super-intendent of Aberdene, whose Dioceffe is betwixt Dee and Spey containing the Shireedom of Aberdene and Banffe: whose residence shall bee in old Aberdene.
The Super-intendent of Brechen, whose Diocesse shall be the
whole Shirefdomes of the Mornes, Angus, and the brae of Marr
to Dee: his residence to bee in Brechen.

The Super-intendent of Fyse and Fotheringham to Stirling,
and the whole Shirefdom of Perth: his residence to bee in Saint
Andrewes.

The Super-intendent of Edinburgh, whose Diocesse shall com-
prehend the whole Shirefdom of Lowthian and Stirling, and the
South-side of the water of Forth: his residence to bee in Edin-
burgh.

The Super-intendent of Jedburgh, whose Diocesse shall com-
prehend the whole Tweddail, Tweddail, Liddisfayl, and thereto is
added by consent of the whole Kirk, the Merse, Landerdail and
Weddail, with the forrest of Etrick: his residence to bee in Jed-
burgh.

The Super-intendent of Glasgow, whose Diocesse shall com-
prehend Cludsdail, Renfrew, Morteth, Lennox, Kyle and Cunning-
hame: his residence to bee in Glasgow.

The Super-intendent of Dumfriesse, whose Diocesse shall com-
prehend Galloway, Carrik, Nithisfayl, Annandail with the
rest of the dailes in the West: his residence to bee in Dum-
friesse.

Those men must not bee suffered to live as your idle Bisops
have done hertofore: neither must they remaine where gladly
they would, but they must bee Preachers themselves, and such as
may not make long residence in any place till their Kirkes bee
planted and provided of Ministers, or at the least of Readers.
Charge must bee given to them that they remaine in no place above
twenty dayes in their visitation, till they have pased through
their whole bounds. They must thrice every weeke preach at
the least, and when they returne to their principall Towne and
Residence, they must bee likewise exercised in preaching and edi-
fication of the Kirk: and yet they must not bee suffered to con-
tinue there so long, that they may seeme to neglect their other
Kirkes: But after they have remained in their chiefe Towne three
or foure Moneths at most, they shall bee compelled (unlesse by
sicknesse they bee retained) to re-enter in visitation. In which
they shall not onely preach, but also examine the life, diligence
and behaviour of the Ministers, as also the order of the Kirkes, the
manners of the people. They must further consider how the poore
bee
The firft Booke of Discipline.

bee provided, how the youth bee instructed: They must admonish where admonition needeth, and dresse such things as by good counsell they bee able to appease. And finally they must note such crimes as be heinous, that by the censure of the Kirk the same may be corrected. If the Super-intendent be found negligent in any of the chiefe points of his office, and specially if he be noted negligent in preaching of the word, and visitation of the Kirkes; or if he be convict of such crimes, which in common Ministers are damned, hee must be deposed, without respect of his person, or office.

The Election of Super-intendents.

In this present necessity, the nomination, examination, and admission of the Super-intendent cannot be so straights, as we require, and as afterward it must be. For this present, therefore wee thinke it expedient, that either your Honours by your selves nominate so many as may serve the fore-written Provinces: or that yee give commission to such men as ye suppose the feare of God to bain, to doe the same. And the same men being called in your presence shall bee by you, and such as your Hon. pleases call unto you for consultation in that case, appointed to their Provinces. We thinke it expedient, and necessary, that as well the Gentlemen, as Burgess of every dioccy bee made privy at the same to the election of the Super-intendent; as well to bring the Kirk in some practife of her liberty, as that the Pastor may be the better favored of the flock whom themselves have chosen. If your Honours cannot finde for this present so many able as necessity requireth, then in our judgements, more profitable it is those Provinces vail to God provide better for them, then that men unable to edifie and govern the Kirk, so suddenly be placed in that charge; for experience hath taught us what pestilence hath beene ingendred in the Kirk by men unable to discharge their offices. When therefore after three yeares any Super-intendent shall depart, or chance to be deposed, the chiefe Towne within the Province, to wit, the Ministers, Elders and Deacons, with the Magistrate and Councell of the same Towne, shall nominate, and by publick Edicts proclaime, as well to the Super-intendent, as to two or three Provinces next adjacent, two or three of the most learned
and godly Ministers within the whole Realm, that from amongst them, one with publick consent may be elected and appointed to the office then vacant: And this the chiefe Towne shall be bound to doe within the space of twenty dayes; which being expired, and no man presented, then shall three of the next adjacent Provinces with content of their Super-intendents, Ministers and Elders, enter in the right and priviledge of the Towne, and shall present every one of them, one or two, if they list, to the chiefe Towne to be examined, as the order requires. As also it shall bee lawfull for all the Kirkes of the Diocesse to nominate within the same time such persons as they thinke worthy to stand in Election, who all must bee put in an Edict.

After nomination to be made, publick Edicts must be sent forth, warning all men that have any exception against the persons nominate, or against any of them, to be present in the chiefe Towne at the day affixed, and place, to object what they can against the election of any of them. Thirty dayes we thinke sufficient to be assigned thereto. Thirty dayes we meane after the nomination be made; which day of the election being come, the whole Ministers of the Province, with three or foure Super-intendents next adjacent, or that shall bee thereto nominated, shall examine, not onely the learning, but also the manners, prudence and hability to governe the Kirk, of all these that be nominated: that he who shall be found most worthy may be burdened with the charge. If the Ministers of the whole Provinces should bring with them the votes of them that were committed to their care, the election should be the more free. But alwayes the votes of them that convene, should be required. The examinations must be publickely made. They that stand in election must publickely preach, and men must be charged in the name of God, to vote according to conscience, and not after affectation.

If any thing be objected against him that standeth in election, the Super-intendents and Ministers must consider whether the objection be made of conscience or malice, and they must answe accordingly. Other ceremonies then sharp examination, approbation of the Ministers, and Super-intendents, with the publicke consent of the Elders and people, wee cannot allow.

The Super-intendent being elected, and appointed to his charge, must be subject to the censure and correction of Ministers and Elders,
orders, not of his chiefe Towne onely, but also of the whole Pro-
vice, over the which he is appointed Overseer.

If his offence be knowne, and the Ministers and Elders of the
Towne and Province be negligent in correcting of him, then the
next one or two Super-intendents with their Ministers and Elders,
may convene him, and the Ministers and Elders of his chief Town
(provided that it be within his owne Province or chief Town)
may accuse or correct, as well the Super-intendent in these things
that are worthy of correction, as the Ministers and Elders of their
negligence and ungodly tolerance of his offence.

Whatsoever crime deserves deposition or correction of any o-
ther Minister, deserves the same in the Super-intendent, without
exception of persons.

After that the Kirk is established, and three yeares be passed, we
require that no man be called to the office of a Super-intendent,
who hath not at the least two years given declaration of his faith-
full labours in the ministry of the same Kirk.

No Super-intendent may be transferred at the pleasure or re-
quest of any one Province, no not without the consent of the
whole councill of the Kirk, and that for grave causes and consider-
rations.

Of one thing in the end we must admonish your Honours, to
wit, that in the appointing of the Super-intendents for this pre-
fent, ye dis-appoint not your chief Townes, and where learning is
exercised, of such Ministers as more may profit by residence in one
place, then by continuall travell from place to place. For if ye so
doe, the youth in these places shall lack the profound interpre-
tation of Scripture: and so shall it be long before your garden send
forth many plants; where by the contrary, if one or two Townes
be continually exercised as they may, the Commonwealth shall
shortly feast of their fruit, to the comfort of the godly.

For the Schooles.

Seeing that the office and dutie of the godly Magistrate, is not
onely to purge the Church of God from all superstition, and to
set it at liberty from tyranny and bondage, but also to provide at
the utmost of his power, how it may abide in some purity in the
posterity following, wee can but freely communicate our judg-
ments with your Honours in this behalfe.
Seeing that God hath determined that his Kirke here in earth shall be taught not by Angels, but by men; and seeing that men are born ignorant of God, and of all godliness, and seeing also he ceases to illuminate men miraculously, suddenly changing them as he did the Apostles, and others in the primitive Kirke: Of necessity it is that your Honours be most careful for the venrous education, and godly up-bringing of the youth of this Realme: if either ye now thirst unwillingly the advancement of Christ's glory, or yet desire the continuance of his benefits to the generation following. For as the youth must succeed to us, so we ought to be careful that they have knowledge and erudition to profit and comfort that which ought to be most dear to us, to wit, the Kirk and spouse of our Lord Jesus. Of necessity therefore we judge it, that every several Kirk have one Schoolmaster appointed, such a one at least as is able to teach Grammar, and the Latin tongue, if the Towne be of any reputation. If it be up-a-land, where the people convene to the doctrine but once in the weke, then must either the Reader, or the Minister there appointed, take care over the children and youth of the parish, to instruct them in the first rudiments, and especially in the Catechism as we have it now translated in the booke of the common order, called the order of Geneva. And further we think it expedient, that in every notable Towne, and specially in the Towne of the Super-intendent, there be erected a Colledge, in which the arts at least Logick and Rhetorick, together with the tongues, be read by sufficient Malters, for whom honest stipends must be appointed. As also provision for those that be poore, and not able by themselves, nor by their friends to be sustained at letters, and in special those that come from Landward. The fruit and commodity hereof shall suddenly appear. For first, the youth-head and tender children shall be nourished, and brought up in vertue in presence of their friends, by whose good attendance many inconveniences may be avoided, in which the youth commonly fall, either by over much libertie, which they have in strange and unknowne places, while they cannot rule themselves: or else for lack of good attendance, and such necessity as their tender age requires. Secondly, the exercise of Children in every Kirk, shall be great instruction to the aged.
The First Booke of Disciplines

Last, the great Schooles, called the Universities, shall be replenished with these that shall be apt to learning. For this must be carefully provided, that no Father of what estate or condition that ever he be, use his Children at his owne cost, especially in their youth-head, but all must be compelled to bring up their Children in learning and vertue.

The rich and potent may not be permitted to suffer their Children to spend their youth in vaine idlenesse, as heretofore they have done: But they must be exhorted, and by the censure of the Kirk compelled to dedicate their Sonnes by good exercises to the profite of the Kirk, and Common-wealth; and that they must doe of their owne expences, because they are able. The Children of the poore must be supported and sustaine of the charge of the Kirk, triall being taken whether the Spirit of docility be in them found, or not: If they be found apt to learning and letters, then may they not (we meane, neither the Sonnes of the rich nor yet of the poore) be permitted to reject learning, but must be charged to continue their study, so that the Common-wealth may have some comfort by them. And for this purpose must diuereet, grave, and learned men be appointed to visit Schooles for the tryall of their exercise, profite and continuance: To wit, the Minifter and Elders, and the rest of learned men in every Towne shall in every quarter make examination how the youth have profited.

And certaine times must be appointed to reading and learning of the Catechisme, and certaine to the Grammar: and to the Latine tongues, and a certaine to the Arts of Philosophy, and the tongues; and certaine to that study in the which they intend chiefly to traveill for the profite of the Common-wealth. Which time being expired, we meanes in every course, the Children should either proceed to the farther knowledge, or else they must be set to some handy-craft, or to some other profitable exercise; providing always that first they have further knowledge of Christian Religion: To wit, the knowledge of Gods Law and Commandements, the use and office of the same: the chief Articles of the beleefe, the right forme to pray unto God; the number, use, and effect of the Sacraments: the true knowledge of Christ Jesus, of his Office and Natures, and such others, without the knowledge whereof neither any man deserves to be called a Christian, neither ought any to be admitted to the participation of the Lords Table: and therefore their principles ought and must be learned in the youth-head.
Two yeares we thinke more then sufficient to learne to read perfectly, to answere to the Catechisme, and to have some enter- tises in the first Rudiments of Grammar; to the full accomplis- hment whereof (we meane of the Grammar) we thinke other three yeares or foure at most sufficient to the Arts, to wit, Logick and Rhetorick, and to the Greeke tongue foure yeares, and the rest till the age of 24. yeares, to be spent in that study, wherein the Learner would profit the Church, or Common-wealth, be it in the Lawes, Physick, or Divinity, which time of 24. yeares being spent in the Schools, the Learner must be removed to serve the Church or Common-wealth, unless he be found a necessary Reader in this same Colledge or University. If God shall move your hearts to estab- lish and execute this order, and put these things in praetise, your whole Realme, we doubt not, within few yeares will serve it selfe of true Preachers, and of other Officers necessary for the Common-wealth.

Of the Erection of Universities.

The Grammar Schoole being erected, and of the tongues (as we have said) next we thinke it necessary there be 3. Universities in this whole Realme, established in 3. Townes accustomed. The first in S. Andrews, the second in Glasgow, and the third in Aber- dein. And in the first University and principall, viz. S. Andrews, that there be 3. Colleges, and in the first Colledge, which is the entry of the University, there shall be foure classes or seages, the first to the new Suppositio shall be onely Diacletica, next onely Mathematica, the third of Physick onely, the fourth of Medicine. And in the second Colledge, two classes or seages, the first of Morall Philo- sophy, the second of the Lawes. And in the third Colledge two classes or seages, the first of the tongues, to wit, Greeke and Hebrew, the second of Divinity.

Of Readers, and of the degrees and time of study.

Tempt, in the first Colledge and first Claffe, shall be a Reader of Diacletica, who shall accomplish his course thereof in a year. In Mathemastica, which is the second Claffe, shall be a Reader which shall
complete his course of *Arithmetica*, *Geometry*, *Cosmography*, and *Astrology* in one yeare. In the third classe shall bee a Reader of natural *Philosophy*, who shall complete his course in one yeare. And who after this three yeares by triall and examination, shall be found sufficiently instructed in the foresaid sciences, shall be Laureat, and, Graduat in Philosophy. In the fourth classe, shall be a Reader of Medicine, who shall complete his course in 5. yeares, after the study of the which time, being by examination found sufficient, they shall be graduat in Medicine.

*Item*, in the second Colledge, in the first classe, one Reader onely in the Ethicks, *Oeconomicks*, and Politicks, who shall complete his course in the space of one yeare. In the second classe shall be two Readers in the Municippall and Roman Lawes, who shall complete his course in 4. yeares, after which time being by examination found sufficient, they shall bee graduate in the Lawes.

*Item*, in the third college, in the first classe, one reader of the Hebrew, and another of the Grecian tongue, who shall complete the Grammar thereof in 3. moneths, and the remanent of the yeare, the Reader of the Hebrew shall interpret one booke of *Moses*, the Prophets, or the Psalmes, so that this course and classe shall continue one yeare. The Reader of the Greek shall interpret some book of *Plato*, together with some place of the new Testament. In the second classe shall be two Readers in Divinity, the one in the new Testament, the other in the old, who shall compleat their course in five yeares: after which time, who shall be found by examination sufficient, they shall be graduate in Divinity.

*Item*, we thinke expedient that none be admitted to the first Colledge, and to be Suppotts of the Universitie, unless he have from the Master of the Schoole, and Minister of the Town where he was instructed in the tongues, and testimony of his learning, docility, age and parentage: and likewise triall be taken by certaine Examinators, depute by the Rector and Principals of the same. And if he be found sufficiently instructed in the *Dialectica*, he shall incontinent the same year be promoted to the classe of *Mathematica*.

*Item* that none be admitted to the classe of Medicine, but he that shall have his testimoniall of his time well spent in *Dialectica*, *Mathematica*, and *Physick*, and of his docility in the last.

*Item* that none beadmitted unto the classe of the Lawes, but he that shall have sufficient testimonials of his time well spent in *Dialectica*, *Mathematica*, *Physick*, Ethicks, *Oeconomicks*, and Politicks, and of his docility in the last. 

*Item*,
Item, that none be admitted unto the college & seage of Divinity, but he that shall have sufficient testimonials of his time well spent in Dialectica, Mathematica, Physica, Ethica, Oeconomica, and Politica, and the Hebrew tongue, and of his docility in the moral Philosophy, and the Hebrew tongue. But neither shall such as apply them to heare the Lawes, be compelled to heare Medicine; neither such as apply them to heare Divinity, be compelled to heare either Medicine, or yet the Lawes.

Item, in the 2. University, which is Glasgow, shall be two Colledges only: in the first shall be a clasfe of Dialectica, another of Mathematica, the third of Physica, ordered in all forts as S. Andrews.

Item, in the second, four classes, the first of Morall philosophy, Ethicks, Oeconomicks, and Phyfick. The second of the Muncipall and Roman Lawes. The third, of the Hebrew tongue. The fourth of Divinity, which shall be ordered in all forts to that we have written in the order of the University of S. Andrews.

The third University of Aberdeen shall be conforme to this University of Glasgow in all forts.

Item, we thinke needfall that there be chosen of the body of the University to every Colledge, a principall man of learning, discretion and diligence, who shall receive the whole rents of the Colledge; and distribute the same according to the erection of the Colledge, and shall dayly hearken the dyet counts, adjoyning to him weekly one of the Readers or Regents, above whom he shall take attendance upon their diligence, as well in their reading as exercising of the youth in the matter taught upon the policy and upholding of the place, and for punishment of crimes shall hold a weekly convention with the whole members of the Colledge. He shall be countable yearely to the Super-intendent, Rector, and the Principals convened, about the first of November. His election shall be in this sort: There shall be three of the most sufficient men of the University (not Principals already nominate by the members of the Colledge) sworn to follow their conscience whose Principall is departed, and publickly proposed through the whole University; after the which time 8. dayes, by the Super-intendent himselfe, or his speciall Procurator, with the Rector, and the rest of the Principals, as a Chapter, convenit, shall confirm one of the three they thinke most sufficient, being before sowne to doe the same with a single eye without respect to fead or favour.

Item, in every Colledge we thinke needfall at least, a Steward.
Cooke, a Gardiner, and Porter, who shall be subject to Discipline of the Principall, as the rest.

Item, That every University have a bedsall subject to serve at all times throughout the whole University, as the Rector and Principall shall command.

Item, that every University have a Rector chosen from yeare to yeare as shall follow. The Principals, being convened with the whole Regents chapterly shall be sworn, that every man in his roome shall nominate such a one as his conscience shall testify to be most sufficient, to bear such charge and dignity: and three of them that shall be oftent nominated shall be put in edict publickly 15. dayes before Michaelmas; and then shall on Michaelmas even convene the whole Principals, Regents, and Supportts, that are gradudat, or at the leaff studied their time in Ethicks, Oeconomicks, and Politicks, and in others younger, and every one first protest in Gods presence to follow the sincere ditment of their conscience shall nominate of the three, and he that hath most votes shall be confirmed by the Super-intendent and Principals, and his duty with an exhortation proposed unto him, and this to be the 28. day of September, and thereafter triall to be taken hinc inde of his just and godly government, and of the rests lawfull submission and obedience: he shall be propinied by the University at his entry with a new garment, bearing insignia Magistratus; and he holden monethly to visite every Colledge, and with his presence decore and examine the lessons and exercise thereof. His Assessors shall be a Lawyer and a Theologe, with whose advice he shall decide all questions civil and between the members of the University. If any without the University persue a member thereof, or he be persued by a member of the fame, he shall assist the Provost and Baillies in these cases, or other Judges competent, to see justice be ministred: In like wise if any of the University be criminally persued, he shall assist the Judges competent, and see that justice be ministred.

Item, We thinkke expedient that in every Colledge in every University, there be 24. bursars, divided equally in all the Classes and degrees as is above expremit, that is, in S. Andrewes 72. bursars, in Glasgow 48. bursars, in Aberdeine 48. to be sustainted onely in meat upon the charges of Colledge, and to be admitted at the examination of the ministers and chaptores of the Principals in the University, as well in the docility of the Persons offered, as of the ability of their Parents to sustaine them themselves, and not to burden the Common-wealth with them.
The first Booke of Discipline.

Of the Stipends and Expenses necessary.

Item, we thinke expedient, that the Universitities be doted with temporall lands, with rents & revenues of the Bishopricks temporalitie, and of the Kirkes collegiate so farre as their ordinary charges shall require; and therefore that it would please your Hon: by advice of your Hon. Coun. and vote of Parliam. to do the same.

And to the effect the same may be shortly exped. we have recolled the summes we think necessary for the same.

Imprimis, for the ordinary stipend of the Dialectician Reader, the Mathematician, Physician and morall Philosopher, we thinke sufficient an hundred pounds for every one of them.

Item, for the stipend of every Reader in Medicine, and Lawes, a hundreth thirty three pounds 6s. 8d.

Item, to every Reader in Hebrew, Greek, and Divinitie, 200 p.

Item, to every Principall of a Colledge 200 pounds.

Item, to every Steward 16 pounds.

Item, to every Gardiner, to every Cooke and Porter, to ilk one of them ten mærkes.

Item, to the buird of every bursar without the claas of Theol. 20 pounds.

Item, in the claas of Theologie, which will be only twelve persons in S. Androes, 24 p.

Summe of yearly and ordinary expences in the Universitie of S. Androes, 3979 p.

Summe of yearly and ordinary expences of Glasgow, 2922 p.

Abberdine as much.

Summe of the ordinary charges of the whole.

Item, the Beddalls stipend shall be of every intrant and support of the University 2 shillings: of every one Graduate in Philosophie 3 shillings: of every one Graduate in Medicine or lawes, 4 shillings in Theologie 5 shillings: all Bursars being excepted.

Item, we have thought good for building and upholding of the places, a generrall collect be made, and that every Earles son, at his entry to the Universitie, shall give 40 s. and likewise at every Graduation 40 shil. Item, each Lords sonne likewise at such time, 30 shil. each freeholding Barons sonne 20 shil. every fewar and substantious Gentlemans sonne 1 mark. Item, every substantious husband and Burgess son, at each time 10 shil. Item, every one of the rest, not excepting the bursars, 5 shil. at each time. And that this be gathered in a common box, put in keeping to the principall of the Theologians.
Theologians, every principall having a key thereof, to be counted each year once with the rest of principalls to be laid in the same, about the 15. day of Nov. in presence of the Superintendent, Re-ctor and whole Principalls, and with their whole consent, or at least the most part of them, referred, & imploied only upon the building and upholding of the places, & repairing of the same, ever as necel- sitie shall require. And therefore the Rector with his assistants, shall be holden to visit the places each year once, incontinent after he be promoted upon the last of October, or thereby.

Of the priveledges of the Universitie.

Seeing wee desire that Innocencie should defend us rather then priviledge, we think that each person of the Universitie should answer before the Provost and Bailiffes of each Town, where the Universitie are, of all crimes whereof they are accused, only that the Rector be asseflor to them in the said actions. In civil matters, if the question be betwixt members of the Universitie, on each side making their residence and exercise therein, for the time in that case the partie called shall not be holden to answer, but only be-fore the Rector and his asseffors heretofore exprimed. In all other cases of civil pursuit, the generall rule of the law to be observed, after sequatur forum rei, &c.

Item, that the Rector and all inferior members of the Universitie be exempted from all taxation, imposts, charges of warre, or any other charge that may operate, or abstrack him or them, from the care of his office, such as Tutorie, Curatorie, or any such like that are established, or hereafter shall be established in our Common-wealth, to the effect that (without trouble) they may wait on the up-bringing of the youth in learning, and bestow their time only in that most necessarie exercise.

All other things touching the bookes to be read in ilk claflse, and all such like particular affairs we referre to the discretion of the Masters, Principalls and Regents, with their well advised coun-sell; not doubting but if God shall grant quietness, and give your Wiledomes grace to set forward letters in the fort prescribed, ye shall leave wiledome and learning to your posteritie, a treasure more to be esteemed then any earthly treasure; ye are able to amassle for them, which without wise some are more able to be their ruin and confusion, then help and comfort. And as this is most true, so we leave it with the rest of the commodities to be weighed by your honours wiledome, and set forwards by your authoritie.
authoritie to the most high advancement of this Common-wealth committed to your charge.

The sixth head of the Rents and Patrimonie of the Church.

There two sorts of men, that is to say, Ministers and the poore, together with the Schooles, when order shall be taken thereanent, must bee sustaine upon the charges of the Kirk; and therefore provision must bee made now, and by whom such summes must be lifted. But before we enter in this head, we must crave of your Honours, in the name of the eternall God, and of his Son Christ Jesus, that ye have respect to your poore brethren, the Labourers and Manurers of the ground; who by their cruell beasts the Papists have before been opprest, that their life to them hath been dolorous and bitter. If ye will have God authour and approver of this reformation, ye must not follow their foot-steps, but ye must have compassion of your brethren, appointing them to pay reasonable teinds, that they may finde some benefit of Christ Jesus now preached unto them.

With the griece of our hearts we heare, that some Gentlemen are now as cruell over their Tenants, as ever were the Papists, requiring of them whatsoever they afore payed to the Kirk; so that the Papistical tyrannie shall only be changed into the tyrannie of the Lord & Laird. We dare not flatter your Honours, neither yet is it profitable for you that we so doe. If we permit crueltie to be used, neither shall ye, who by your authoritie ought to gainst and such oppression, nor yet they that use the same escape Gods heavey and fearefull judgements. The Gentlemen, Barons, Earles, Lords and others, must be content to live upon their just rents, and suffer the Kirk to be restored to her libertie; that in her restitution, the poore, who heretofore by the cruell Papists have been spoild and oppressed, may now receive some comfort and relaxation, that their teinds and other exactions be cleane discharged, and no more taken in times coming. The uppermost claiith, corps-present, clerk-maile, the Pasche offering, teind-aile and all handlings upland, can neither bee required, nor received of good conscience; Neither do we judge it to proceed of justice, that any man should possesse the teinds of another, but we think it a most reasonable thing that every man have the use of his owne teinds, provided that he answer to the Deacons and Treasurers of the Kirk, of that which justice shall be appointed to him. We require the Deacons
and Treasures, rather to receive the rents, then the Ministers themselves; because that of the tiends must not only the Minister be sustained, but also the poore and schooles. And therefore we think it expedient that common Treasurers; to wit, the Deacons be appointed from yeare to yeare, to receive the whole rents appertaining to the Kirk, and that commandement be given that none be permitted either to receive, or yet to intromect with any thing appertaining to the sustinacion of the persons foresaid, but such as by common consent of the Kirk are thereto appointed.

If any think this prejudicial to the tackses and asedations of them that now possesse the tiends. Let them understand, that their unjust possession is no possession before God; for they of whom they received their title, and presupposed right or warrant, were theves and murtherers, and had no power so to alienate the patrimonie, and common good of the Kirk. And yet we are not so extreme, but that we with just recompence to be made to such as have debursed summes of money to the unjust possessors, so that it hath not been done of late dayes in prejudice of the Kirk. But such as are found and known to be done of plaine collusion, in no wayes ought to be maintained by you. And for that purpose we thinke it most expedient that whosoever have asedation of tiends and Kirks, be openly warned to produce their asedation and assurance, that cognition being taken, the just takesmen may have the just and reasonable recompence for the yeares that are to runne, the profit of the yeares past being considered and deduced, and the unjust and surmised may be served accordingly; so that the Kirk in the end may receive her libertie and freedom, and that onely for the reliefe of the poore. Your Honours may easilie understand that we speake not now for our selves, but in favour of the Labourers defrauded and oppressed by the Priests, and by their confederate pensioners; for while that the Priests Pensioner his idle belly is delicately fed, the poore, to whom the portion of that appertaines, was pined with hunger; and moreover the true labourer was compelled to pay that which he ought not. For the labourer is neither debtor to the dumb dog, called the Bishop, neither yet to his hired pensioner; but is debter onely to the Kirk. And the Kirk is bound to sustaine and nourish of her charges, the persons before mentioned, to wit, the Ministers of the word, the poore, and the teachers of the youth. But now to returne to the former head. The summes able to sustaine the forenamed persons, and
and to furnish all things appertaining to the preservation of good order and policie within the Kirk, must bee lifted off the tenths, to wit, the tenth sheafe, hay, hemp, lint, fishes, tenth calf, tenth lamb, tenth wool, tenth folle, tenth cheese. And because that we know that the tenth reasonably taken, as is before expressed, will not suffice to discharge the former necessitie, we think that all things dotted in hospitallitie, and annuall rents both in burgh and land, pertaining to the Priestes, Chanterie Colledges, Chappellaries, & the Freeties of all orders, to the sisters of the Seenes, and such others, be retaine still in the use of the Kirk or Kirks within the Townes and parishes where they were dotted. Furthermore, to the upholding of the Universities, and sustentaation of the Superintendents, the whole revenue of the temporalitie of the Bishops, Deanes, and Archdeanes lands, and of all rents of lands pertaining to the Cathedrall Kirks whatsoever. And further Merchants and rich craftsmen in free Burghs, having nothing to doe with the manuring of the ground, must take some provision of their Cities, Townes, and dwelling places for to support the need of the Kirk. To the Ministers, and failing thereof, the Readers, must be restored their Manses and Gleibs; for else they cannot serve the flock at all times, as their dutie is; If any Gleib exceed six Acres of ground, the rest to remain in the hands of the possesseurs, till order be taken therein.

The receivers and collectors of these rents and duties, must be Deacons or Treasurers appointed from yeare to yeare in every Kirk, and by the common consent, and free election of the Kirk. The Deacons must distribute no part of that which is collected, but by command of the Ministers and Elders. And that they may command nothing to be delivered, but as the Kirk hath before determined; to wit, the Deacons shall of the first part pay the sums, either quarterly, or from halfe yeare to halfe yeare, to the Ministers, which the Kirk hath appointed. The same they shall doe to the Schoolemasters, Readers, and Hospitall, if any bee receiving alwayes an acquittance for their discharge. If any extraordinarie summes be to be delivered, then must the Ministers, Elders, and Deacons, consult whether the deliverance of such summes, doth stand with the common utilitie of the Kirk, or not. And if they do universally condiscend and agree upon the affirmative or negative, then because they are in credit and office for the yeare, they may doe as best seemes; but if there be any controversy amongst themselves,
selves, the whole Kirk must be made privie, and after that the matter be proposed, and the reasons; the judgement of the Kirk with the Ministers consent shall prevale. The Deacons shall be compelled and bound to make accounts to the Minister and Elders of that which they received, as oft as the policie shall appoint; and the Elders when they are changed (which must be every yeare) must cleare their counts before such Auditers as the Kirk shall appoint; and both the Deacons and Elders being changed shall deliver to them that shall be new elected all summes of monie corns and other profits reeling in their hands: The tickets whereof must be delivered to the Super-intendants in their visitation, & by them to the great councell of the Kirk; that as well the abundance as the indigence, of every Kirk may be evidently known, that a reasonable equalitie may be had throughout this whole Realme. If this order be perfectly kept, corruption cannot suddenly enter. For the free and yearly election of Deacons and Elders shall suffer none to usurpe a perpetuall domination over the Kirk: the knowledge of the rentall shall suffer them to receive no more, then whereof they shall be bound to make accounts: the deliverance of monie to the new officers shall not suffer private men use in their private businesse, that which appertaines to the publick affaires of the Kirk.

The seventh head of Ecclesiasticall Discipline.

As that no Common-wealth can flourish, or long endure, without good Lawes and sharpe execution of the same; so neither can the Kirk of God be brought to puritie, neither yet be retained in the same without the order of Ecclesiasticall Discipline, which stands in reproving and correcting of the faults, which the civill sword either doth neglect, or not punish: blasphemie, adultery, murder, perjurie, and other crimes capital, worthy of death, ought not properly to fall under censure of the Kirk; because all such open transgressors of Gods lawes, ought to be taken away by the civill sword. But drunkenness, excess, be it in apparel, or be it in eating and drinking, fornication, oppressing of the poore by exactions, deceiving of them in buying and selling by wrang met and measure, wanton words and licentious living tending to slander, doe openly appertaine to the Kirk of God to punish them, as Gods word commands. But because this accursed Papitrie hath brought in such confusion into the world, that neither was vertue rightly praised, neither yet vice severely
verely punished, the Kirk of God is compelled to draw the sword, which of God she hath received, against such open and manifest contemners, cursing and excommunicating all such, as well those whom the civil sword ought to punish, as the other, from all participation with her in prayers and Sacraments, till open repentance appeare manifestly in them. As the order and proceeding to excommunication ought to be slow and grave, so being once pronounced against any person of what estate or condition that ever they be, it must be kept with all severitie. For lawes made and not kept, engender contemp of vertue; and brings in confusion and libertie to sinn. And therefore this order we think expedient to be observed afoire, and after excommunication. First, if the offence be secret or known to few men, & rather stands in suspicion then in manifest probation, the offender ought to be privately admonished, to abstaine from all appearance of evill, which if he promise to doe, and declare himselfe sober, honest, and one that feares God, and feares to offend his brethren, then may the secret admonition suffice for his correction. But if he either contemne the admonition, or after promise made do shew himselfe no more circumspect then he was before, then must the Minister admonish him, to whom if he be found inobedient they must proceed according to the rule of Christ, as after shall be declared. If the crime be publick, and such as is hainous, as fornication, drunkennesse, fighting, common swearing, or execration, then ought the offender to be called in presence of the Minister, Elders and Deacons, where his sinne and trespass ought to be declared and aggregated; so that his conscience may feele how farre he hath offended God, and what slander he hath raised in the Kirk. If signes of unfained repentance appeare in him, and if he require to be admitted to publick repentance, the Minister may appoint unto him a day, when the whole Kirk convenes together, that in presence of all he may testifie his repentance, which before he professed. Which if he accept, and with reverence confess his sinne, doing the same, and earnestly desiring the Congregation to pray to God with him for mercy, and to accept him in their societie notwithstanding the former offence; Then the Kirk may and ought to receive him as a penitent. For the Kirk ought to be no more severe, then God declares himselfe to be, who witnessesthe in whatsoever houre a sinner unfainedly repents, and turnes from his wicked way, that he will not remember one of his iniquities.

And
The first Booke of Discipline.

And therefore ought the Kirk diligently to advert, that it excommunicate not those whom God absolves. If the offender called before the Ministerie be found stubborn, hard-hearted, or in whom no signe of repentance appeares, then must he be dimitted with an exhortation to consider the dangerous estate in which he stands, assuring him, that if they finde in him no other tokens of amendment of life, that they will be compelled to seek a further remedie. If he within a certaine space shew his repentance to the Ministerie, they may present him to the Kirk, as before is said: If he continue not in his repentance, then must the Kirk be advertised, that such crimes are committed amongst them, which by the Ministerie have been reprehended, and the persons provoked to repent; whereof because no signes appeare unto them, they could not but signifie unto the Kirk the crimes, but not the person; requiring them earnestly to call to God to move and touch the heart of the offender, so that suddenly and earnestly hee may repent. If the person maligne, the next day of publick Assemblie, the crime and the person must be both notified unto the Kirk, and their judgements must be required, if that such crimes ought to be suffered unpunished amongst them; request also should be made to the most discreet and nearest friend of the offender to travell with him to bring him to knowledge of himself, and of his dangerous estate, with a commandement given to all men to call to God for the conversion of the unpenitent. If a solemnne and speciall prayer were drawne for that purpose, the thing should be more gravely done. The third Sunday the Minister ought to require, if the unpenitent have declared any signes of repentance to one of the Ministerie; and if he have, then may the Minister appoint him to be examined by the whole Ministerie, either then instantly, or another day affixed to the Consistorie: and if repentance appeare, as well for his crime, as for his long contempt, then he may be presented to the Kirk; and make his confession to be accepted as before is said: But if no man signifie his repentance, then ought he to be excommunicated, and by the mouth of the Minister, and consent of the Ministerie, and commandement of the Kirk must such a contemner be pronounced excommunicate from God, and from all societie of the Kirk. After which sentence may no person (his wife and familie onely excepted) have any kind of conversation with him, be it in eating and drinking, buying and selling; yea, in saluting or talking with him,
him, except that it be at commandement or licence of the Minis-
terie for his conversion, that he, by such meane confounded,
seeing himselfe abhorred of the godly and faithfull, may have
occasion to repent and to be saved. The sentence of excommuni-
cation must bee published universally throughout the Realme,
left that any man should pretend ignorance. His children begot-
ten and borne after that sentence, and before his repentance may
not be admitted to Baptisme, till either they be of age to require
the same, or else that the mother, or some of his speciall friends,
members of the Kirk, offer and present the child, abhor-
ring and damning the iniquity, and obstinate contempt of the
impenitent.

If any man should thinke it seuer that the child should be pu-
nished for the iniquitie of the father: let him understand that
the Sacraments appertaine to the faithfull and their feed; but
such as stubbornly contemne all godly admonition, and obstinately
remaine in their iniquity, cannot bee accounted amongst the
faithfull.

The order for publick Offenders.

We have spoken nothing of them that commit horrible
crimes, as murtherers, manslayers, adulterers; for
such, as we have said, the civill sword ought to punish to dead:
But in case they be permitted to live, then must the Kirk, as is
before said, draw the sword which of God the shee hath received,
holding them as accursed even in their very fact. The offender be-
ing first called, and order of the Kirk used against him in the same
manner, as the persons for their obstinate impenitency are publick-
ly excommunicate. So that the obstinate impenitent after the sen-
tence of excommunication, and the murtherer or adulterer stand
in one case, as concerning the judgement of the Kirk. That is, nei-
ther of both may be received in the fellowship of the Kirk to pray-
ers or Sacraments (but to hearing the word they may) till first they
offer themselves to the Minisiterie, humbly requiring the Ministers
and Elders to pray to God for them, and also to be intercessors to
the Kirk that they may be admitted to publick repentance, & to
the fruition of the benefits of Christ Jesus, distributed to the mem-
bers of his body. If this request be humbly made, then may not
the Ministers refuse to signifie the same unto the Kirk, the next
day of publick preaching, the Minister giving exhortation to the
Kirk, to pray to God to performe the worke which he appeares to
have
The first Booke of Disciplin.

have begun, working in the heart of the offender, unfained re-
pentance of his grievous crime & offence, and feeling of his great
mercy by the operation of the holy Spirit. Thereafter one day ought
publickly to be assigned unto him to give open profession of his
offence & contempt, & so to make publick satisfaction to the Kirk of
God: which day the offender must appear in presence of the whole
Kirk, with his owne mouth damning his owne impiety, publickly
confessing the same: desiring God of his mercy & grace, & his Con-
gregation, that it would please them to receive him in their socie-
ty, as before is said. The Minister must examine him diligently whe-
ther he finds a hatred or displeasure of his sinne, as well of his
contempt, as of his crime: which if he confess, he must travell
with him, to see what hope he hath of God's mercies; and if he find
him reasonably instructed in the knowledge of Christ Jesus, in the
virtue of his death, then may the Minister comfort him with Gods
infallible promises, and demand of the Kirk if they be content to
receive that creature of God whom Satan before had drawne in
his nets, in the society of their body, seeing that hee declared
himselfe penitent. Which if the Kirk grant, as they cannot justly
deny the same, then ought the Minister in publick prayer com-
mand him to God, confess the sinne of that offender before the
whole Kirk, desiring mercy and grace for Christ Jesus sake. Which
prayer being ended, the Minister ought to exhort the Kirk to re-
cieve that penitent brother in their favours, as they require God
to receive themselves when they offend. And in signe of their
consent, the Elders, and chiefe men of the Kirk, shall take the pe-
nitent by the hand, and one or two in the name of the rest shall
kiss and embrace him with reverence and gravity, as a member
of Christ Jesus. Which being done, the Minister shall exhort the
received that he take diligent heed in times comming that Satan
trap him not in such crimes, admonishing him that he will not
cease to tempt and try by all means possible to bring him from
that obedience which he hath given to God, and to the ordinance
of Jesus Christ. The exhortation being ended, the Minister ought
to give publick thankes unto God for the conversion of their bro-
ther, and for all benefits which we receive of Christ Jesus, pray-
ing for the increase and continuance of the same. If the penitent
after he hath offered himselfe unto the Ministris, or to the Kirk,
be found ignorant of the principal points of our Religion, and
chiefly in the Articles of Justification, and of the office of Christ
Jesus,
Jesus, then ought he to be exactly instructed before he be received: For a mocking of God it is to receive them to repentance, who know not wherein standeth their remedy, when they repent their sinne.

*Persons subject to Discipline.*

To Discipline must all the estates within this Realm be subject, as well the Rulers, as they that are ruled: yea the Preachers themselves, as well as the poore within the Kirk: And because the eye and mouth of the Kirk ought to be most single, and irreprochable, the life and conversation of the Minister ought to be diligently tried, whereof we shall speake after that we have spoken of the Election of Elders and Deacons, who must assist the Minister in all publick affaires of the Kirk.

The eight head touching the election of Elders and Deacons.

MEN of best knowledge in Gods word, and cleanest life, men faithfull and of most honest conversation that can be found in the Kirk, must bee nominate to be in election, and their names must be publickly read to the whole Kirk by the Minister, giving them advertisement, that from amongst them must be chosen Elders and Deacons. If any of these nominate be noted with publicke infamy, he ought to be repelled. For it is not seemly that the servant of corruption shall have authoritie to judge in the Kirk of God.

If any man know other of better qualities within the Kirk, then these that be nominate, let them be put in election, that the Kirk may have the choyce.

If the Kirk be of smaller number then that Seniors and Deacons can be chosen from amongst them, then may they well be joyned to the next adjacent Kirks. For the plurality of Kirks without Ministers and order, shall rather hurt then edifie.

The election of Elders and Deacons ought to be used every year once, which wee judge to be most convenient at the first day of August, lest of long continuance of such officers, men presume upon the liberty of the Kirk. It hurteth not that one be received in office more years then one, so that he be appointed yearly by common and free election; provided alwayes that the Deacons and Thesaurers be not compelled to receive the office againe for the space of three yeares.

How the votes and suffrages may be best received, so that every man
man may give his vote freely, every several Kirk may take such
order as best seems them.

The Elders being elected, must be admonished of their office,
which is to assist the Ministers in all publike affaires of the Kirk, to
wit, in determining and judging causes, in giving admonition to
the licentious liver, in having respect to the manners and conversa-
tion of all men within their charge. For by the gravity of the Se-
niors, the light & unbridled life of the licentious, must be corre-
ceted, & bridled. Yea the Seniors ought to take heed to the like man-
ners, diligence and study of their Ministers. If he be worthy of
admonition, they must admonish him; of correction, they must
correct him: and if he be worthy of deposition, they, with con-
sent of the Kirk, and Super-intendent, may depose him, so that his
crime deserve so. If a Minister be light of conversation, by his El-
ders and Deacons he ought to be admonished. If he be negligent
in study, or one that vaikes not upon his charge, or flock, or one
that proposes not faithfull doctrine, he deserves sharper admoni-
tion & correction. To the which if he be found stubborn and in-
obedient, then may the Seniors of the Kirk complaine to the Mi-
istry of the two next adjacent Kirks, where men of greater gravi-
tie are. To whose admonition if he be found inobedient, he ought
to be discharged of his Miniftrie, till his repentance appeare, and a
place be vakand for him. If any Minister be deprehended in any
notable crime, as whordom, adultery, manslaughter, perjury, teach-
ing of heresie, or any other deserving death, or that may be a note
of perpetuall infamie, he ought to be depofed for ever. By heresie
we mean pernicious doctrine plainly taught, and openly defended,
against the foundations and principles of our faith: and such a
crime we judge to deserve perpetuall deposition from the Ministry.
For most dangerous we know it to be to commit the flocke to a
man infected with the pestilence of heresie. Some crimes deserve
deposition for a time, & while the person give declaration of grea-
ter gravitie and honestie. And if a Minister be deprehended drink-
ing, brawling, or fighting, an open flanderer, or insamer of his
neighbours, factious, and a fower of discord, he must be comman-
ded to cease from his Miniftrie, till he declare some sign of repen-
tance, upon the which the Kirk shall abide him the space of 20
dayes, or further, as the Kirk shall think expedient, before they pro-
ceed to a new election. Every inferior Kirk shall by one of their
Seniors, and one of their Deacons, once in the yeare, notifie unto
the
The Ministers of the Super-intendents Kirk, the life, manners, study & diligence of their Ministers, to the end the discretion of some may correct the levy of others. Not only must the life & manners of Ministers come under censure & judgement of the Kirk, but also of their wives, children and familie, judgement must be taken, that he neither live riotously, neither yet avariously; yea respect must be had how they spend the stipend appointed to their living. If a reasonable stipend be appointed, and they live avariously, they must be admonished to live as they receive: for as excess & superfluity is not tolerable in a Minister, so is avarice, & the carefull solicitude of money, utterly to be damned in Christ's servants, & especially in them that are fed upon the charge of the Kirk. We judge it unseemly and intolerable, that Ministers shall be buried in common Ale-houses, or in Tavernes, neither yet must a Minister be permitted to frequent & commonly haunt the Court, unless it be for a time when he is either sent by the Kirk, either yet called for by the authoritie, for his counsel & judgement in civil affairs, neither yet must he be one of the Councell, be he judged never so apt for the purpose. But either must he cease from the ministry (which at his own pleasure he may not doe) or else from bearing charge in civil affairs, unless it be to assist the Parliament, if they be called.

The office of Deacons, as before is said, is to receive the rents, & gather the almes of the Kirk, to keep and distribute the same as by the Ministers and Kirk shall be appointed; they may also assist in judgement with the Minister and Elders, and may be admitted to read in assembly, if they be required, and be able thereto.

The Elders and Deacons with their wives and household, should be under the same censure that is prescribed for the Ministers. For they must be careful over their office, and seeing they are judges over others manners, their own conversation ought to be irreprehensible. They must be sober, lovers and maintainers of concord and peace: and finally, they ought to be examples of godlines to others. And if the contrary thereof appeare, they must be admonished thereof by the Ministers, or some of their brethren of the Ministerie, if the fault be secret: and if the fault be open and known, they must be rebuked before the Ministerie, and the same order kept against the Senior and Deacon, that before is described against the Minister. We think it not necessary, that any publick stipend shall be appointed, either to the Elders, or yet to the Deacons,
Deacons, because their travel continues but for a yeare, and also because they are not so occupied with the affaires of the Kirk, but that reasonably they may attend upon their domesticall business.

The ninth head concerning the policie of the Kirk.

Policie wee call an exercise of the Kirk in such things as may bring the rude and ignorant to knowledge, or else inflame the learned to greater fervencye, or to reetinie the Kirk in good order: And thereof there bee two sorts, the one utterly necessary, as that the word be truly preached, the sacraments rightly ministr'd, common prayers publickly made, that the children & rude persons be instructed in the chief points of religion, & that offences be corrected & punished: These things be so necessary, that without the same there is no face of a visible Kirk. The other is profitable, but not meerly necessary. That Psalms should be sung, that certain places of the Scripture be read when there is no sermon, that this day or that, few or many in the week, the Kirk should assemble: Of these and such others, we cannot see how a certaine order can be established: For in some kirkes the Psalms may conveniently be sung, in others perchance they cannot. Some kirkes convene every day, some twice, some thrice in the week, some perchance but once. In this and such like must every particular kirk by their consent appoint their owne policie. In great Townes we thinke expedient that every day there be either Sermon, or common prayers, with some exercise of reading of Scriptures. What day the publick Sermon is, we can neither require nor greatly approve that the common prayers be publickly used, lest that wee shall either foster the people in superstition, who come to the prayers, as they come to the Maffe; or else give them occasion, that they think them no prayers, but which be made before and after Sermons.

In every notable town, we require that one day beside the Sunday be appointed to the Sermon and prayers, which, during the time of Sermon, must be kept free from all exercise of labour, as well of the Master as of the Servant. In smaller townes, as wee have said, the common consent of the Kirk must put order, but the Sunday must straitly be kept both before & after noone in all townes. Before noone must the word be preached, and Sacraments ministr'd, as also marriage solemnized, if occasion offer: after noone must the young children be publickly examined in their Catechisme
teach them in the audience of the people, whereof the Minister must take great diligence, as well to cause the people understand the questions proposed as answers, and that doctrine that may be collected thereof.

The order, & how much is appointed for every Sunday is already distinguished in the book of our common order, which Catechism is the most perfect that ever yet was used in the kirk; and after noone may Baptizme be ministr’d, when occasion is offered of great travell before noone. It is also to be observed, that prayers be after noone upon Sunday, where there is neither preaching nor catechizme. It appertaines to the policie of the kirk to appoint the times when the Sacraments shall be ministr’d. Baptizme may be ministr’d whenever the word is preached: But we think it more expedient that it be ministr’d upon Sunday, or upon the day of prayers only after the Sermon, Partly to remove this grosse error, by the which many are deceived, thinking that children be damned if they die without Baptizm; and partly to make the people have greater reverence to the administration of the Sacraments then they have: for we see the people begin already to wax weary by reason of the frequent repetition of those promises.

Four times in the yeare we think sufficient to the administration of the Lords Table, which we desire to be distincted, that the superstition of times may be avoided so farre as may be. For your Honours are not ignorant how superstitiously the people runne to that action at Pasche, even as if the time gave vertue to the Sacrament; and how the rest of the whole year, they are careless and negligent, as if it appertaineth not unto them, but at that time onely. We think therefore most expedient, that the first Sunday of March be appointed for one time, the first Sunday of June for another, the first Sunday of September for the third, the first Sunday of December for the fourth. We doe not deny but any several kirk for reasonable causes may change the time, and may minister oftener, but we study to repress superstition. All Ministers must be admonished to be more carefull to instruct the ignorant, then ready to serve their appetite, and to use more sharp examination, then indulgence, in admitting to their great Mysteries such as be ignorant of the use and vertue of the same. And therefore we think that the administration of the Table ought never to be without examination passing before, & specially of them whose knowledge is suspect. We think that none are to be admit-
Moreover, men, women, Children, would be exhorted to exercise themselves in Psalms, that when the Kirke doth convene and sing, they may be the more able together, with common hearts 
hearts and voyces to praise God. In private houses we think expedient, that the most grave and discreet person use the common prayers at morne and at night, for the comfort and instruction of others. For seeing that we behold and see the hand of God now presently striking us with divers plagues, we think it a contempt of his judgements, or provocation of his anger more to be kindled against us, if we be not moved to repentance of our former unthankfulness, and to earnest invocation of his name, whose only power may, and great mercy will, if we unstainedly convert unto him, remove from us their terrible plagues, which now for our iniquities hang over our heads. Convert us to Lord, and we shall be converted.

For Prophecying, or Interpreting of the Scriptures.

To the end that the Kirk of God may have a tryall of mens knowledge, judgements, graces and utterances, as also such that have somewhat profited in Gods word, may from time to time grow in more full perfection to serve the Kirk, as necessity shall require, it is more expedient that in every towne, where Schooles and reparation of learned men are, there be in one certaine day every week appointed to that exercise, which St. Paul calls propheying; The order whereof is expressed by him in their words, Let two or three Prophets speake, and let the rest judge: But if anything be revealed to him that fits by, let the former keep silence: yee may one by one all prophesie that all may learn, and all may receive consolation. And the spirit, that is, the judgements of the Prophets, are subject to the Prophets. By which words of the Apostle it is evident, that in the Kirk of Corinth, when they did assemble for that purpose, some place of Scripture was read, upon the which one first gave his judgement to the instruction & consolation of the auditors: after whom did another, either confirm what the former had said, or added what he had omitted, or did gently correct, or explain more properly, where the whole veritie was not revealed to the former. And in case things were hid from the one, and from the other, liberty was given for a third to speake his judgement to the edification of the Kirk. Above which number of three (as appeares) they passed not, for avoiding of confusion. This exercise is a thing most necessary for the Kirk of God this day in Scotland. For thereby, as said is, shall the Kirk have judgement, and knowledge of the graces, gifts, and utterances of every man within
within their body. The simple, and such as have somewhat profited, shall be encouraged daily to study, & to proceed in knowledge, the Kirk shall be edified. For this exercise must be patent to such as lift to heare and learne, & every man shall have liberty to utter and declare his minde and knowledge to the comfort and consolation of the Kirk. But left of this profitable exercise there arise debate and strife, curious, peregrine, and unprofitable questions are to be avoided. All interpretation disagreeing from the principles of our faith, repugning to charity, or that stands in plaine contradiction with any other manifest place of Scripture, is to be rejected. The Interpreter in this exercise may not take to himself the liberty of a publick Preacher (yea, although he be a Minister appointed) but he must bind himselfe to his text, that he enter not in digression, or in explaining common places he may use no invective in that exercise, unless it be of sobriety in confuting heresies: in exhortations or admonitions he must be short, that the time may be spent in opening the minde of the Holy Ghost in that place: following the sequelle and dependence of the text, and observing such notes as may instruct and edifie the auditor for avoiding of contention: neither may the Interpreter nor any in the Assembly move any question in open audience, whereunto himselfe is not able to give resolution, without reasoning with another, but every man ought to speake his own judgement to the edification of the Kirk.

If any be noted with curiosity of bringing in of strange doctrine, he must be admonished by the Moderator, Ministers and Elders, immediately after the interpretation is ended.

The whole Ministers, a number of them that are of the Assembly, ought to convene together, where examination should be had, how the persons that did interprete did handle and convey the matter (they themselves being removed;) to every man must be given his censure. After the which, the person being called, the faults (if any notable be found) are noted, and the person gently admonished.

In that Assembly are all questions and doubts, if any arise, resolved without contention; the Ministers of the Parish Kirks in Landwart adjacent to every chiefe Town, and the Readers, if they have any gift of interpretation, within six miles, must concur and assist thefe that prophesse within the townes, to the end that they themselves may either learne, or others may learne by them. And
And moreover men in whom is supposed to be any gift which might edifie the Church, if they were well implored, must be charged by the Minister and Elders, to joyn themselves with the session, and company of Interpreters, to the end that the Kirk may judge whether they be able to serve to God's glory, & to the profit of the Kirk in the vocation of Ministers or not: And if any be found disobedient, and not willing to communicate the gifts and speciall graces of God with their brethren, after sufficient admonition, Discipline must proceed against them, provided that the civill Magistrate concurre with the judgement and election of the Kirk. For no man may be permitted as best pleaseth him, to live within the Kirk of God, but every man must be constrained by fraternall admonition and correction, to bestow his labours, when of the Kirk he is required, to the edification of others. What day in the week is most convenient for that exercise, what books of Scripture shall be most profitable to read, we refer to the judgement of every particular Kirk, we mean, to the wisedome of the Ministers and Elders.

Of Marriage.

Because that Marriage, the blessed ordinance of God, in this cursed Papistrue, hath partly been contemned, and partly hath beene so infirned, that the parties conjoynd could never be assurred in conscience, if the Bishops and Prelates list to dissolve the same, we have thought good to shew our judgements how such confusion in times comming may be avoided.

And first publick inhibition must be made, that no person under the power or obedience of others, such as sonsnes and daughters, & those that be under curators, neither men nor women, contract marriage privately, and without knowledge of their parents, tutors or curators, under whose power they are for the time: Which if they doe, the censure and discipline of the Kirk to proceed against them. If the son or daughter, or other, have their heart touched with the desire of marriage, they are bound to give honor to their parents, that they open unto them their affection, asking their counsell and assistance, how that motion, which they judge to be of God, may be performed. If the father, friend or matter, gainesland their request, and have no other cause then the common sort of men have; to wit, lack of good, and because they are not so high borne, as they require, yet must not the parties whose hearts are touched, make any covenant till further declaration.
tion be made unto the Kirk of God, and therefore after that they have opened their minds to their parents, or such others as have charge over them, they must declare it to the Minifter also, or to the civill Magistrate, requiring them to travell with their parents for their content, which to doe they are bound. And if they, to wit, the Minifter or Magistrate find no cause, that is just, why the marriage required may not be fulfilled, then after sufficient admonition to the father, friend, master, or superiour, that none of them resist the work of God, the Minifter or Magistrate may enter in the place of parents, and be consenting to their just requests, may admit them to marriage; For the work of God ought not to be hindered, by the corrupt affections of worldly men. The work of God we call, when two hearts, without filthiness before committed, are so joined, & both require and are content to live together in that holy band of Matrimony. If any commit fornication with that woman hee requires in Marriage, they doe both lose this forefaid benefit as well of the Kirk, as of the Magistrate; For neither of both ought to be intercessors or advocats for filthy fornicators. But the father or nearest friend, whose daughter being a virgine is deflored, hath power by the law of God to compell the man that did that injurie to marry his daughter: and if the father will not accept him by reason of his offence, then may he require the dowry of his daughter, which if the offender be not able to pay, then ought the civill Magistrate to punish his body by some other punishment. And because whoredome, fornication, adultery, are sines most common in this Realme, we require of your Honours in the name of the eternall God, that severe punishment, according as God hath commanded, be executed against such wicked contemners. For we doubt not, but such enormities and crimes openly committed, provoke the wrath of God, as the Apostle speaketh, not onely upon the offenders, but upon such places, where without punishment they are committed. But to return to our former purpose, Marriage ought not to be contracted amongst persons, that have no election for lack of understanding. And therefore we assume that bairns and infants cannot lawfully be married in their minor age, to wit, the man within 14 yeares, and the woman 12 years at leaft. Which if it have been, and they have kept themselves always separate, we cannot judge them to adhere, as men & wives, by reason of that promise which in Gods presence was no promise at all: but if in yeares of judgement they have
have embraced the one the other, then by reason of that last consent, they have ratified that which others have permitted for them in their youth-head.

In a reformed Kirk Marriage ought not to be secretly used, but in open face, and publick audience of the Kirk, and for avoiding of dangers, expedient it is, that the band be publickly proclaimed. Sundayes, unless the persons be so knowne, that no suspicion of danger may arise: and then may the time be shortened at the discretion of the ministrie. But no wayes can we admit marriage to be used secretly, how honourable soever the persons be. The Sunday before noon we think most expedient for marriage, & it be used no day else, without the consent of the whole ministery. Marriage once lawfully contracted, may not be dissolved at mans pleasure, as our master Christ Jesus doth witnes, unless adulterie be omitted; which being sufficiently proved in presence of the civil Magistrate, the innocent (if they so require) ought to be pronounced free, and the offender ought to suffer death, as God hath commanded. If the civil sword foolishly spare the life of the offender, yet may not the Kirke be negligent in their office, which is to excommunicate the wicked, and to repute them as dead members, & to pronounce the innocent party to be at freedome, be they never so honourable before the world. If the life be spared, as it ought not to be to the offenders, & if fruits of repentance of long time appeare in them, and if they earnestly desire to be reconciled with the Kirk, we judge they may be received to the participation of the Sacraments, and other benefits of the Kirk. For we would not that the Kirk should hold them excommunicate, whom God absolved, that is the penitent. If any demand whether that the offender after reconciliation with the Kirk, may not marry againe, We answer, that if they cannot live continently, and if the necessity be such, as that they feare further offence of God, we cannot forbid them to use the remedy ordained of God. If the party offended, may be reconciled to the offender, then wee judge that on no wayes it shall be lawfull to the offender to marry any other, except the party that before hath been offended; and the solemnization of the latter marriage must be in the open face of the Kirk, like as the former, but without proclamation of bands.

This we do offer as the best counsell that God giveth unto us in so doubt some a cafe, but the most perfect reformation were, if
your Honours would give to God his honour and glory, that ye would preferre his expresse commandement to your own corrupt judgments, especially in punishing of these crimes, which he commandeth to be punished with death. For so should ye declare your selves Gods true obedient officiers, and your common-wealth should be rid of innumerable troubles.

We meane not that sinnes committed in our former blindnessse (which be almost buried in oblivion) shall be called again to examination and judgement. But we require that the law may be now, and hereafter to established and execute, that this ungodly impunity of sinne have no place within this Realme. For in the feare of God we signifie unto your Honours, that whosoever persuades you that ye may pardon where God commandeth death, deceives your soules, and provokes you to offend Gods Majestie.

Of Buriall.

Buriall in all ages hath beene holden in estimation to signifie that the same body which was committed to the earth should not utterly perish, but should rise againe, and the same we would have kept within this Realme. Provided that superstition, idolatry, and whatsoever hath proceeded of a false opinion, and for advantage sake, may be avoided, and singing of Masse, placebo and dirige, and all other prayers over, or for the dead, which are not onely superstitious and vaine, but also are idolatry, and doe repugne to the plaine Scriptures of God. For plaine it is, that every one that dyeth, departeth either in the faith of Christ Jesus, or departeth in incredulity. Plaine it is, that they that depart in the true faith of Christ Jesus rest from their labours, and from death doe goe to life everlasting, as by our Master and his Apostles we are taught. But whosoever departeth in unbelief, or in incredulity, shall never see life, but the wrath of God abides upon him. And so we say, that prayers for the dead are not onely superstitious and vaine, but doe expressly repugne to the manifest Scriptures and veritech thereof. For avoiding of all inconveniences we judge it best, that neither singing, nor reading be at buriall. For albeit things sung and read may admonish some of the living to prepare themselves for death, yet shall some superstitions think that singing and reading of the living may profit the dead. And therefore we think it most expedient, that the dead be conveyed to the place of buriall with some honest company of the Kirk, without either singing or reading; yea, without all kind of ceremony heretofore
heretofore used, other then that the dead be committed to the
grave, with such gravity and sobriety, as those that be present may
seeme to feare the judgementes of God, and to hate finne which is
the cause of death.

We are not ignorant, that some require a Sermon at the buriall,
or else some place of Scripture to be read, to put the living in
minde that they are mortall, and that likewise they must die. But
let these men understand, that the Sermons which be daily made
serve for that use; which if men despise, the funerall Sermons
shall rather nourish superstition and a false opinion, as before is
said, then that they shall bring such persons to a godly considera-
tion of their own estate. All such shall the Ministers for the
most part be occupied in funerall Sermons, or else they shall have
respect of persons, preaching at the burials of the rich and hono-
rable, but keeping silence when the poore and despised departeth;
and this with safe conscience cannot the Minister doe. For seeing
that before God there is no respect of persons, and that their Mi-
nistrie appertaineth to all alike, whatsoever they doe to the rich
in respect of their Ministrie, the same they are bound to doe to
the poorest under their charge. In respect of divers inconveni-
ences we think it neither seemly that the Kirk appointed to prea-
ching and ministration of the Sacraments shall be made a place
of buriall, but that some other secret and convenient place, lying
in the most free aire, be appointed for that use, which place ought
to be walled and fenced about, and kept for that use onely.

For reparation of the Kirks.

Let that the word of God, and ministration of the Sacra-
ments by unseemliness of the place come in contemp, of
necessity it is that the Kirk and place where the people ought
publickly to convene be with expedition repaired with doores,
windowes, thack, and with such preparation within, as appertai-
neth as well to the Majestie of God, as unto the ease and commo-
dity of the people. And because we know the slothfulnesse of men
in this behalfe, and in all other, which may not redound to their
private commoditie, strait charge and commandement must be
given, that within a certaine day the reparation must be begun,
and within another day to be affixed by your Honours, that it
may be finished. Penalties and summs of mony must be injoyned,
and without pardon taken from the contemners.

The reparation would be according to the ability and num-
ber
ber of Kirks. Every Kirk must have doores, close windowes of
glafe, thackable to with-hold rain, a bell to convocate the people
together, a pulpit, a basen for baptizing, and table for miniftra-
tion of the Lords Supper. In greater Kirks, and where the Con-
gregation is great in number, must reparation be made within
the Kirk, for the quiet and commodious receiving of the people.
The expenses are to be lifted partly of the people, and partly of
the teinds, at the consideration of the Miniftry.

For punishment of those that profane the Sacraments and con-
temne the word of God, and dare presume to minifter
them not being thereto lawfully called.

As Satan hath never ceas'd from the beginning, to draw man-
kind in one of two extremities, to wit, that men should ei-
ther be so ravished with gazing upon the visible creatures, that
forgetting the cause wherefore they are ordained, they attribu-
ted unto them a vertue and power, which God hath not granted
unto them: or else that men should so contemn and despise Gods
blessed Ordinance, and holy iniftitutions, as if that neither in the
right use of them there were any profit, neither yet in their pro-
fanations there were any danger. As this way, we say Satan hath
blinded the most part of mankind from the beginning: so doubt
we not, but that he will strive to continue in his malice even to
the end. Our eyes have seen, and presently doe see the experience
of the one, and of the other. What was the opinion of the most
part of men, of the Sacrament of Chrifts body and bloud, during
the darkneffe of superflition, is not unknowne. How it was gazed
upon, kneeled unto, born in procession, and finally worshipped &
honoured as Chrift Jesus himselfe. And so long as Satan might
then retaine men in that damnable idolatrie, he was quiet, as one
that possessed his kingdome of darknes peaceably. But since that
it hath pleased the mercies of God to reveale unto the unhankfull
world the light of his Word, the right use and administration of
his Sacraments, he assayes man upon the contrary part. For where
not long agoe men stood in such admiration of that idol the
Maffe, that none durft have presumed to have said the Maffe, but
the heaven forsc, the beasts marked men; some dare now be so
bold as without all vocation to minifter, as they suppose, the true
Sacraments in open Assemblies: and some idiots (yet more wic-
kedly and impudently) dare counterfeit in their house, that which
the
The true Ministers doe in the open Congregations. They presume we say, to doe it in houses, without reverence, without Word Preached, and without Minister. This contempt proceeds, no doubt, from the malice and craft of that Serpent, who first deceived man, of purpose to deface the glory of Christ's Evangel, and to bring his blessed Sacraments in a perpetuall contempt. And further, your Honors may clearly see, how stubbornly and proudly the most part despises the Evangel of Christ Jesus offered unto you, whom unless that sharply and shourly ye resist, we mean as well the manifest desipier, as the prophaner of the Sacraments, ye shall finde them pernicious enemies ere it belong. And therefore in the Name of the Eternall God, and of his Son Christ Jesus, we require of your Honors, that without delay, strict Lawes be made against the one, and the other.

We dare not prescribe unto you, what penalties shall be required of such: But this we feare not to affirme, that the one and the other deserve death. For if he who doth falsifie the seal, subscription, or coine of a King, is judged worthy of death, what shall we thinke of him who plainly doth falsifie the Seales of Christ Jesus, Prince of the Kings of the earth? If Darin pronounced that a balk should be taken from the house of that man, and he himself hanged upon it, that durst attempt to hinder the re-edifying of the materiall Temple, what shall we say of those, that contemnuously blaspheme God, and manifestly hinder the Temple of God, which is the foules and bodies of the elect to be purged by the true Preaching of Christ Jesus, from the superstitious and damnable Idolatry, in which they have been long plunged, and holden captive? If ye, as God forbid, declare your selves careless over the true Religion, God will not suffer your negligence unpunished: and therefore more earnestly we require that strict Lawes may be made against the stubborn contempters of Christ Jesus, and against such as dare presume to minister his Sacraments, not orderly called to that Office, least while that there be none found to gainstand impietie, the wrath of God be kindled against the whole.

The Papistical Priests have neither power, nor authoritie to minister the Sacraments of Christ Jesus, because that in their mouth is not the Sermon of exhortation: and therefore to them must strict Inhibition be made, notwithstanding any usurpation they have had in the time of blindnessse. It is neither the clipping
of their crownes, the greasing of their fingers, not the blowing of
the dumbe dogges, called the Bishops, neither the laying on of
their hands, that maketh Ministers of Christ Iesus. But the Spirit
of God inwardly first moving the hearts to seek Christs glory, and
the profit of his Kirk, and thereafter the nomination of the
people, the examination of the learned, and publike admission
(as before is said) make men lawfull Ministers of the Word, and
Sacraments. We speak of an ordinary vocation; and not of that
which is extraordinary, when God by himselfe, and by his onely
power, raiseth up to the Ministry such as best pleaseth his wise-
dome.

The Conclusion.

Thus have we in these few heads offered unto your Honors our judgements, according as we were commanded, touching the reformation of things, which heretofore have altogether been abused in this cursed Papistrie. We doubt not but some of our petitions shall appear strange unto you at the first sight. But if your wisedomes deeply consider, that we must answer not only unto man, but also before the throne of the eternall God, and of his Son Christ Iesus, for the counsell which we give in this so grave a matter, your Honors shall easily consider, that more assured it is to us to fall in the displeasure of all men in the earth, then to offend the Majestie of God, whose justice cannot suffer flatterers, and deceitfull counsellors unpunished. That we require the Kirk to be set at such liberty, that she neither be compelled to feed Idle-bellies, neither yet to sustaine the tyrannie which heretofore hath been by violence maintained: wee know we shall offend many, but if we should keep silence herewith, wee are most assured to offend the just and Righteous God, who by the mouth of his Apostle hath pronounced this sentence, He that labourneth not, let him not eat. If we in this behalfe, or in any other, require or aske any other thing then by Gods express Commandement, by equity and good conscience ye are bound to grant, let it be noted, and after repudiate. But if wee require nothing which God requireth not also, let your Honors take heed how ye gainestand the charge of him, whose hand and punishment yee cannot escape. If blinde affections rather lead you to have respect to the sustentation of these your carnall friends, who tyrannously have
have impyred above the flock of Christ Jesus, then that the zeal of Christ Jesus his glory provoke and move you to set his oppressed Kirk at freedome and libertie, wee feare your sharpe and sudden punishments, and that the glory and honor of this enterprise be reserved unto others. And yet shall this our judgement abide to the generations following, for a monument and witnesse how lovingly God called you, and this nation to Repentance: what counsellours God sent unto you, and how you have used the same. If obediently ye heare God now calling, we doubt not but he shall heare you in your greatest necessitie. But if, following your owne corrupt judgements, ye contemne his voice and vocation, we are assured that your former iniquitie, and present ingratitude, shall together crave great punishment from God, who cannot long delay to execute his most just judgements, when after many offences, and long blindness, grace and mercy offered is contemptuously refused.

God the Father of our Lord Jesus Christ, by the power of his holy Spirit, so illuminate your hearts, that ye may clearly see what is pleasing and acceptable in his presence, and to bow the same to his obedience, that ye may preferre his revealed will to your owne affections. And so strengthen you by the Spirit of Fortitude, that boldly yee may punish vice, and maintaine vertue within this Realm, to the praise and glory of his holy Name, to the comfort and assurance of your own consciences, and to the consolation, and the good example of the posterity following, Amen.

From Edinburgh the 20.
of May. 1560.

By your Honours

most humble servants.

Act of Secret Counsell, 17 January
anno 1560.

Which have subscribed thir presents, having advised with the Articles herein specified, as is above mentioned from the beginning of this book, thinckes the same good and conforme to Gods Word in all points; conforme to the notes and additions hereunto eiked: and promises to
The First Book of Discipline:

let the same forward to the uttermost of our powers. Providing that the Bishops, Abbots, Priors, and other Prelates and beneficed men, which else have adjoined them to us, bruik the revenues of their benefices during their life times, they sustaining and upholding the Ministry and Ministers, as herein is specified, for the Preaching of the Word, and ministring of the Sacraments.

sic subscribunt.

James Hamilton.
Archbald, Argyle.
James Stewart.
Rothes.
Boid.
William Lord Hay.
Alexander Cambell.
M. Alexander Gordoun.
Glencarne.
Uchiltrie.
Sanquhar.
S. Jones.
William of Culross.

Drumlangrig.
Bargannie yonger.
Lochinvar.
Cunninghamhead.
James Haliburton.
Ihone Lochart of Bar.
Jone Schaw of Halie.
Scot of Haning.
James Maxwell.
George Fentoun of that ilk.
Andro Ker of Fadounside.
Andro Hamilton of Le-
Deane of Murray. (thane.)

The
The second Booke of Discipline.

Heads and Conclusions of the Policie of the Kirk.

CHAP. I.
Of the Kirk and policie thereof in generall, and wherein it is different from the civill policie.

The Kirk of God sometimes is largely taken, for all them that profess the Evangel of Iesus Christ, and sometimes it is a company and fellowship not only of the godly, but also of hypocrites, professing always outwardly the true Religion.

Other times it is taken for the Godly and Elect only, and sometimes for them that exercise spiritual function in the congregations of them that profess the truth.

The Kirk in this last sense, hath a certain power granted by God, according to which it uses a proper jurisdiction and government, exercised to the comfort of the whole Kirk.

This power Ecclesiastical is an authority granted by God the Father, through the Mediator Iesus Christ, unto his Kirke gathered, and having the ground in the Word of God to be put in execution by them, unto whom the spiritual government of the Kirk by lawful calling is committed.

The Policie of the Kirk flowing from this power, is an order or forme of spiritual government, which is exercised by the members appointed thereto by the Word of God: and therefore is given immediately to the office-bearers, by whom it is exercised to the weale of the whole body.
This power is diversely used: for sometime it is severally exercised, chiefly by the teachers, sometime conjunctly by mutual consent of them that bear the office and charge, after the form of judgment. The former is onely called potestas ordinis, and the other potestas jurisdictionis.

These two kinds of power have both one authority, one ground, one final cause, but are different in the manner, and forme of execution, as is evident by the speaking of our Master in the 16 and 18 of Matthew.

This power and policy Ecclesiasticall is different and distinct in the own nature from that power and policy which is called Civil power, and appertaineth to the Civill government of the Common wealth, albeit they be both of God, and tend to one end, if they be rightly used, viz. to advance the glory of God, and to have godly and good subjects.

For this power Ecclesiasticall floweth immediately from God, and the mediator Jesus Christ, and is spirituall, not having a temporal head in the earth, but only Christ, the only spirituall King and governour of his Kirk.

It is a title falsely usurped by Antichrist, to call himself head of the Kirk, and ought not to be attributed to Angel, nor man, of what estate that ever he be, saving to Christ the onely head and Monarch in the Kirk.

Therefore this power and policy of the Kirk should leane upon the word immediately, as the onely ground thereof, and should be taken from the pure fountains of the scriptures, the Kirk hearing the voice of Christ the only spiritual King, and being ruled by his laws.

It is proper to Kings, Princes and Magistrates to be called Lords, and dominators over their subjects whom they govern civilly, but it is proper to Christ onely to be called Lord and Master in the Spirituall government of the Kirk; and all others that bear office therein ought not to usurp dominion therein, nor be called Lords, but only Ministers, Disciples, and servants. For it is Chrisst's proper office to command and rule his Kirk universally, and every particular Kirk through his spirit and word, by the ministrty of men.

Notwithstanding, as the Ministers and others of the Ecclesiasticall estate are subject to the Magistrate civilly, so ought the person of the Magistrate be subject to the Kirk Spirituall, and in Ecclesiasticall government. And the exercise of both these jurisdictions cannot stand in one person ordinary.
The Second Book of Discipline.

The civil power is called the power of the Sword, and the other the power of the Keys.

The civil power should command the spirituall to exercise, and to doe their office according to the word of God; the spirituall rulers should require the Christian magistrate to minister justice, and punish vice, and to maintaine the liberty and quietnes of the Kirk within their bounds.

The Magistrate commandeth externall things for externall peace and quietnesse amongst the subjects: the Minister handleth externall things only for conscience cause.

The Magistrate handeth externall things only, and actions done before men, but the spirituall ruler judgeth both inward affections, and externall actions in respect of conscience, by the word of God.

The civil Magistrate craves and gets obedience by the sword, and other externall means, but the Ministry by the spirituall sword, and spirituall means.

The Magistrate neither ought to preach, minister the sacraments, nor execute the censures of the Kirk, nor yet prescribe any rule how it should be done, but command the Ministers to observe the rule commanded in the word, and punish the transgressors by civil means. The Ministers exercise not the civil jurisdiction, but teach the Magistrate how it should be exercised according to the word.

The Magistrate ought to assist, maintain and fortifie the jurisdiction of the Kirk. The Ministers should assist their Princes in all things agreeable to the word, providing they neglect not their own charge by involving themselves in civil affairs.

Finally, as Ministers are subject to the judgement and punishment of the Magistrate in externall things, if they offend: so ought the Magistrates to submit themselves to the discipline of the Kirk, if they transgress in matters of Conscience and Religion.

Chapter II.

Of the Policy of the Kirk, and persons and office-bearers, to whom the administration is committed.

As in the civil policy the whole Commonweale consisteth in them that are governors, or Magistrates, and them that are govern'd, or subiects: so in the policy of the Kirk some are appointed to be rulers, and the rest of the members thereof to be ruled, and obey,
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obey, according to the word of God, and inspiration of his spirit, always under one head and chief governor, Jesus Christ.

Again, the whole policy of the Kirk consisteth in three things, in Doctrine, Discipline, and Distribution. With Doctrine is annexed the administration of Sacraments: and according to the parts of this division, ariseth a sort of threefold officers in the Kirk, to wit, of Ministers, Preachers, Elders, Governours, and Deacons distributors. And all these may be called by a generall word, Ministers of the Kirk. For albeit the Kirk of God be ruled and governed by Jesus Christ, who is the only King, high Priest, and head thereof, yet he useth the ministry of men, as the most necessary middes for this purpose.

For tho he hath from time to time, before the Law, under the Law, and in the time of the Evangell for our great comfort raised us men indued with the gifts of the spirit, for the spirituall government of his Kirk, exercising by them his own power, through his spirit and word to the building of the same.

And to take away all occasion of tyranny, he will that they should rule with mutuall consent of brether, and equality of power, every one according to their functions.

In the new Testament, and time of the Evangell, he hath used the Ministry of the Apostles, Prophets, Evangelists, Pastors, and Doctors in administration of the word: The Eldership for good order, and administration of the Discipline: The Deaconship to have the cure of the Ecclesiasticall goods.

Some of their Ecclesiasticall function are ordinary, and some extraordinary or temporary. There be three extraordinary functions; The office of the Apostle, the Evangelist and of the Prophet, which are not perpetuall, and now have ceased in the Kirk of God, except when it pleased God extraordinarily for a time to raise some of them up againe.

There are four ordinary functions or offices in the Kirk of God, the office of the pastor, Minister or Bishop, the Doctor, Presbyter or Elder, and the Deacon.

Their offices are ordinary, and ought to continue perpetually in the Kirk, as necessary for the government and policy thereof, and no more offices ought to be received or suffered in the Kirk of God, established according to his word.

Therefore all the ambitious titles invented in the kingdom of Antichrist, and in his usurped Hierarchy, which are not of one of these
these four sorts, together with the offices depending thereupon, in one word ought to be rejected.

Chap. III.

How the persons that bear Ecclesiastical function, are to be admitted to their office.

Vocation or calling is common to all that should bear office within the Kirk, which is a lawfull way, by the which qualified persons are promoted to any spiritual office within the Kirk of God.

Without this lawfull calling it was never leasome to any person to meddle with any function Ecclesiastical.

There are two sorts of Calling, one extraordinary by God immediately, as was of the Prophets and Apostles, which in Kirs established, and well already reformed hath no place.

The other calling is ordinary, which besides the calling of God, and inward testimony of a good conscience, is the lawfull approbation, and outward judgement of men, according to Gods word, and order establisheid in his Kirk.

None ought to presume to enter in any office Ecclesiastical without this good testimony before God, who onely knows the hearts of men.

This ordinary and outward calling hath two parts, election and ordination. Election is the choosing out of a person, or persons, most able, to the office that vakes, by the judgement of the Elderfhip, and consent of the Congregation, to which shall be the person, or persons appointed.

The qualities in generall requisite in all them, who should bear charge in the Kirk, consist in soundnesse of Religion, and godli-nesse of life, according as they are sufficiently set forth in the Word.

In the order of Election it is to be eschewed, that any person be intruded in any offices of the Kirk, contrary to the will of the congregation to which they are appointed, or without the voice of the Elderfhip.

None ought to be intruded, or placed in the places already planted, or in any room that vakes not, for any worldly respect: and that which is called the benefice ought to be nothing else, but the stipend of the Ministers that are lawfully called.

Ordination is the separation and sanctifying of the person appointed to God and his Kirk, after he be well tried and found qualified.
The Ceremonies of Ordination are fasting, earnest Prayer, and imposition of hands of the Eldership.

All thir, as they must be raised up by God, and by him made able for the work whereof they are called; so ought they know their message to be limited within God's word, without the bounds of the which they ought not to passe.

All thir should take these titles and names onely (left they be exalted and put up in themselves) which the Scriptures gives unto them, as these which import labour, travell and work, and are names of offices and service, and not of idlenesse, dignity, worldly honour or preheminence, which by Christ our Master is expressly reproved and forbidden.

All these office-bearers should have their own particular flocks amongst whom they exercise their charge.

All should make residence with them, and take the inspection and oversight of them, every one in his vocation.

And generally thir two things ought they all to respect: the glory of God, and edifying of his kirk, in discharging their duties in their calling.

CHAP. III.

Of the Office-bearers in particular, and first of the Pastors or Ministers.

Pastors, Bishops, or Ministers, are they who are appointed to particular Congregations, which they rule by the word of God and over the which they watch. In respect whereof sometime they are called Pastors, because they feed their Congregation; sometime Episcopi, or Bishops, because they watch above their flock; sometimes Ministers, by reason of their service and office, and sometimes also Presbyters or Seniors, for the gravity in manners which they ought to have in taking care of the spiritual government, which ought to be most deare unto them.

They that are called unto the Ministry, or that offer themselves thereunto, ought not to be elected without any certain flock be assigned unto them.

No man ought to ingyre himselfe, or usurpe his office without lawfull calling.

They who are once called by God, and duly elected by man, after that they have once accepted the charge of Ministry, may not leave their functions.
The desertours should be admonished, and in case of obstinacy, finally, Excommunicate.

No Pastor may leave his flock without License of the Provinciall or Nationall Assembly, which if he doe, after admonitions not obeyed, let the censures of the Kirk strike upon him.

Unto the Pastors appertains teaching of the Word of God, in season and out of season, publiquly and privately, always travelling to edifie, and discharge his conscience, as Gods word prescribes to him.

Unto the Pastors onely appertains the administration of the Sacraments, in like manner as the administration of the Word: For both are appointed by God, as means to teach us, the one by the eare, and the other by the eyes, and other senses, that by both, knowledge may be transferred to the minde.

It appertains by the same reason to the Pastor to pray for the people, and namely, for the flock committed to his charge, and to bleffe them in the name of the Lord, who will not suffer the blessings of his faithfull servants to be frustrate.

He ought also to watch above the manners of his flock, that the better he may apply the Doctrine to them in reprehending the dissolute persons, and exhorting the godly to continue in the feare of the Lord.

It appertains to the Minister after lawfull proceeding by the Eldership, to pronounce the sentence of binding and loosing upon any person, according unto the power of the keys granted unto the Kirk.

It belongs to him likewise, after lawfull proceeding in the matter by the Eldership, to solemnize marriage betwixt them, that are to be joyned therein, and to pronounce the blessing of the Lord upon them that enter in at that holy Band in the feare of God.

And generally all publick denunciations that are to be made in the Kirk before the Congregation concerning the Ecclesiasticall affaires belonging to the Office of a Minister: For he is as messenger and Herauld betwixt God and the people in all these affaires.

**C H A P. V.**

*Of Doctors, and their Office, and of the Schooles.*

One of the two ordinary and perpetuall functions that travel in the Word, is the Office of the Doctor, who may be also...
also called Prophet, Bishop, Elder, Catechiser, that is, teacher of the Catechism, and rudiments of Religion.

His office is to open up the minde of the Spirit of God in the Scriptures simply, without such applications as the Ministers use, to the end that the faithfull may be instrusted, and found Doctrine taught, and that the purity of the Gospell be not corrupted through ignorance, or evill opinions.

He is different from the Pastor, not only in name, but in diversity of gifts. For to the Doctor is given the word of knowledge, to open up by simple teaching the mysteries of faith; to the Pastor the gift of wisdom, to apply the same by exhortation to the manners of the flock, as occasion craveth.

Under the name and office of a Doctor we comprehend also the order in Schooles, Colledges, and Universities, which hath been from time to time carefully maintained, as well among the Jewes and Christians, as also among the prophane Nations.

The Doctor being an Elder, as is said, should assist the Pastor in the government of the Kirk, and concurre with the Elders his brethren in all assemblies; by reason the interpretation of the Word, which is onely judge in Ecclesiasticall matters, is committed to his charge.

But to preach unto the people, to Minister the Sacraments, and to celebrate mariages, pertaine not to the Doctor, unless he be otherwise called ordinarily: howbeit the Pastor may teach in the Schooles, as he who hath the gift of knowledge, oftentimes meet for that end, as the examples of Polycarpus, and others testify, &c.

CHAP. VI.

Of Elders, and their Office.

The word Elder in the Scripture, sometime is the name of Age, sometime of Office. When it is the name of any Office, sometime it is taken largely, comprehending as well the Pastors and Doctors, as them who are called Seniors or Elders.

In this our division, we call these Elders, whom the Apostles call Presidents or Governours. Their office as it is ordinary, so is it perpetual and always necessary in the Kirk of God. The Eldership is a spiritual function, as is the Ministry.

Elders once lawfully called to the office, and having gifts from God meet to exercise the same, may not leave it again. Albeit such a number of Elders may be chosen in certaine Congregations,
one part of them may relieve another for a reasonable space, as was among the Levites under the Law in serving of the Temple.

The number of the Elders in every Congregation cannot well be limited, but should be according to the bounds and necessity of the people.

It is not necessary that all Elders be also teachers of the Word, albeit the chief ought to be such and such are worthy of double-honour.

What manner of persons they ought to be, we referre it to the express word, and namely the Canons written by the Apostle Paul.

Their office is as well severally, as conjunctly, to watch diligently upon the flock committed to their charge, both publicly, and privately, that no corruption of Religion, or manners, enter therein.

As the Pastors and Doctors should be diligent in teaching and sowing the Seed of the Word, so the Elders should be careful in seeking the fruit of the same in the people.

It appertains to them to assist the Pastor in examination of them that come to the Lords Table: item, in visiting the sick.

They should cause the acts of the assemblies, as well particular as generall to be put in execution carefully.

They should be diligent in admonishing all men of their duty according to the rule of the Evangel.

Things that they cannot correct by private admonitions they should bring to the Eldership.

Their principall office is to hold Assemblies with the Pastors and Doctors who are also of their number, for establishing of good order and execution of Discipline, unto which Assemblies all persons are subject that remain within their bounds.

CHAP. VII.

Of the Elderships, Assemblies, and Discipline.

Elderships and Assemblies are commonly constitute of Pastors, Doctors, and such as we commonly call Elders, that labour not in the word and Doctrine: of whom, and of whose several power hath been spoken.

Assemblies are of four sorts. For either are they of particular Kirks and Congregations some or some, or of a Province, or o
a whole Nation, or of all and divers Nations professing one Jesus Christ.

All the Ecclesiasticall Assemblies have power to convene lawfully together for treating of things concerning the Kirk, and pertaining to their charge.

They have power to appoint times, and places to that effect, and at one meeting to appoint the dyet, time and place for another.

In all Assemblies an Moderator should be chosen by common consent of the whole brethren convened, who should propose matters, gather the votes, and cause good order to be kept in assemblies.

Diligence should be taken, chiefly by the Moderator, that onely Ecclesiasticall things be handled in the assemblies, and that there be no medling with any thing pertaining to the civill jurisdiction.

Every Assembly hath power to send forth from them of their own number, ane or moe visitours to see how all things be ruled in the bounds of their jurisdiction.

Visitation of moe Kirks is no ordinary Office Ecclesiastic in the person of one man, neither may the name of a Bishop be attribute to the visitor onely, neither is it necessary to abide always in one mans person, but it is the part of the Eldership to send out qualified persons to visit pro renata.

The final end of assemblies is first to keep the Religion and Doctrine in purity without error and corruption. Next, to keep cleanliness and good order in the Kirk.

For this orders cause, they may make certaine rules and constitutions appertaining to the good behaviours of all the members of the kirk in their vocation.

They have power also to abrogate and abolish all Statutes and Ordinances concerning Ecclesiasticall matters, that are found noysome and unprofitable, and agree not with the time, or are abused by the people.

They have power to execute Ecclesiasticall Discipline and punishment upon all transgressors, and proud contemners of the good order and policy of the Kirk, and so the whole Discipline is in their hands.

The first kinde and sort of assemblies, although they be within particular Congregation, yet they exerce the power, authority and Jurisdiction of the Kirk with mutuall consent, and therefore beare sometime the name of the Kirk.

When
When we speake of the Elders of the particular Congregations, we mean not that every particular Parish-kirk can or may have their own particular Elderships, specially in Landward; but we thinke three, four, moe or fewer particular kirk may have one Eldership common to them all, to judge their Ecclesiastickal causes.

Yet this is meet, That some of the Elders be chosen out of every particular Congregation, to concur with the rest of their brethren in the common Assembly, and to take up the delations of offences within their own kirk, and bring them to the Assembly. This we gather of the practice of the Primitive kirke, where Elders, or Colledges of Seniors were constitute in Cities, and famous places.

The power of their particular Elderships is to use diligent labors in the bounds committed to their charge, that the kirk be kept in good order, to inquire diligently in naughty & unruly persons, and travell to bring them in the way againe, either by admonition or threatening of Gods judgements, or by correction.

It pertaines to the Eldership to take heed that the word of God be purely preached within their bounds, the Sacraments rightly miniftred, the Discipline rightly maintaine, and the Ecclesiasticall goods uncorruptly distributed.

It belongs to this kind of Assembly, to cause the ordinances made by the Assemblies provinciall, nationall, and generall, to be kept and put in execution.

To make constitutions which concern the better in the kirk, for the decent order of these particular kirk where they govern: Providing, they alter no rules made by generall or provinciall Assemblies, and that they make the provinciall Assemblies foreseen of these rules that they shall make, and abolish them that tend to the hurt of the same.

It hath power to excommunicate the obstinate.

The power of election of them who beare Ecclesiasticall charges pertaines to this kinde of Assembly within their own bounds, being well erected, and constitute of many Pastors and Elders of sufficient abilitie.

By the like reason their deposition also pertaines to this kinde of Assembly: as of them that teach erronious and corrupt Doctrine, that be of slanderous life, and after admonition desist not; that be given to schisme or rebellion against the kirk, manifest blasphemy, simony, corruption of bribes, falsehood, perjury, whore-
dom, theft, drunkennesse, fighting worthy of punishment by the Law, usury, dancing, infamy, and all others, that deserve separation from the kirk.

These also who are altogether found insufficient to execute their charge should be deposed, whereof other kirk should be advertised that they receive not the persons deposed.

Yet they ought not to be deposed, who through age, sickenesse, or other accidents become unmeet to do their office, in which case their honour should remaine to them, their kirk should maintain them; and others ought to be provided to doe their office.

Provinciall assemblies we call lawfull conventions of Pastors, Doctors, and other Elders of a Province, gathered for the common affairs of the kirk thereof, which also may be called the conference of the kirk and brethren.

Their assemblies are institute for weighty matters to be intreated by mutuall consent and assistance of the brethren within that Province, as need requires.

This assembly hath power to handle, order, and redresse all things committed or done amisse in the particular assemblies.

It hath power to depose the office-bearers of that province for good and just causes deserving deprivation.

And generally their assemblies have the whole power of the particular Elderships whereof they are collected.

The Nationall assembly, which is general to us, is a lawfull convention of the whole kirk of the Realm or Nation where it is used and gathered, for the common affairs of the kirk, and may be called the generall Eldership of the whole kirk in the Realm. None are subject to reprise to this assembly to vote, but Ecclesiastical persons to such a number, as shall be thought good by the same Assembly, not excluding other persons that will repaire to the said Assembly to propone, hear, and reason.

This Assembly is institute, that all things either committed, or done amisse in the Provinciall Assemblies may be redressed and handled, and things generally serving for the weale of the whole body of the kirk within the Realm may be foreseen, intreated and set forth to Gods glory.

It should take care, that kirk be planted in places where they are not planted.

It should prescribe the rule how the other two kindes of Assemblies should proceed in all things.

This
This Assembly should take heed, that the spiritual jurisdiction, and civil, be not confounded to the hurt of the kirk: That the Patrimony of the kirk be not consumed, nor abused; and generally concerning all weighty affairs that concern the weale and good order of the whole Kirks of the Realm, it ought to interpose authority thereto.

There is besides these, another more generall kinde of Assembly, which is of all Nations, and all estates of persons within the kirk, representing the universall kirk of Christ, which may be called properly the Generall Assembly, or Generall Councell of the kirk of God.

These Assemblies were appointed and called together specially, when any great schisme or controversie in Doctrine did arise in the kirk, and were convocate at command of godly Emperours being for the time, for avoiding of schisme within the Universall kirk of God, which because they pertain not to the particular estate of any Realm, we cease further to speak of them.

CHAP. VIII.

Of the Deacons and their Office, the last Ordinary function in the Kirk.

The word άλαξονος sometimes is largely taken, comprehending all them that bear office in the Ministry, and spiritual function in the kirk.

But now, as we speak, it is taken only for them, unto whom the collection and distribution of the almes of the faithfull and Ecclesiastical goods doth belong.

The office of the Deacons so taken, is an ordinary and perpetual Ecclesiastical function in the kirk of Christ.

Of what properties and duties he ought to be that is called to this function, we remit it to the manifest Scriptures.

The Deacon ought to be called and elected, as the rest of the Spiritual Officers, of the which election was spoken before.

Their Office and power is to receive, and to distribute the whole Ecclesiastical goods unto them, to whom they are appointed.

This they ought to doe according to the judgement, and appointment of the Presbyteries or Elderships (of the which the Deacons are not) that the patrimony of the kirk and poore, be not converted to private mens uses, nor wrongfully distribute.
CHAP. IX.

Of the Patrimony of the Kirk, and distribution thereof.

By the Patrimony of the Kirk, we mean whatsoever thing hath been at any time before, or shall be in times coming given, or by consent or universal custom of Countries professing the Christian Religion applied to the publick use and utility of the kirk.

So that under the Patrimony we comprehend all things given or to be given to the Kirk and service of God, as lands, biggings, possessions, annual rents, and all such like, wherewith the Kirk is doted, either by donations, foundations, mortifications, or any other lawful titles of Kings, Princes, or any persons inferior to them, together with the continuall oblations of the faithfull.

We comprehend also all such things as by Laws or Custome, or use of Countries have been applied to the use and utility of the Kirk, of the which sort are Teinds, Manes, Gleibs, and such like, which by common and municipal Laws and universal Custome are possessed by the Kirk.

To take any of this Patrimony by unlawful means, and convert it to the particular and profane use of any person, we hold it a detestable sacrilege before God.

The goods Ecclesiasticall ought to be collected, and distributed by the Deacons, as the word of God appoints, that they who bear office in the Kirk be provided for without care or solicitude.

In the Apostolical Kirk, the Deacons were appointed to collect and distribute what summe soever was collected of the faithfull, to distribute unto the necessity of the Saints, so that none lacked amongst the faithfull.

These collections were not onely of that which was collected in manner of almes, as some suppose, but of other goods moveable, and unmoveable, of lands and possessions, the price whereof was brought to the feet of the Apostles.

This office continued in the Deacons hands, who intromettet with the whole goods of the Kirk, ay and while the estate thereof was corrupted by Antichrist, as the ancient Canons bear witness.

The same Canons make mention of a fourfold distribution of the Patrimony of the kirk, whereof one part was applied to the Pastor or Bishop for his sustentation and hospitality; another to the Elders and Deacons, and all the Clergy; the third to the poor, sick persons
perform and strangers; the fourth to the upholding other affaires of the kirk, specially extraordinary.

We add hereunto the Schooles and Schoolemasters also, which ought and may be well sustained of the same goods, and are comprehended under the Cleargy. To whom we joyne all Clerks of Assemblies, as well particular as generall, Syndicks or Procutors of the kirk affaires, takers up of Psalms, and such like other ordinary Officers of the Kirk, so farre as they are necessary.

CHAP. X.

Of the Office of a Christian Magistrate in the Kirk.

Although all the members of the Kirk be holden every one in their vocation, and according thereto to advance the Kingdom of Jesus Christ, so farre as lyeth in their power, yet chiefly Christian Princes, and other Magistrates, are holden to doe the same:

For they are called in the Scripture nourishers of the Kirk, for so much as by them it is, or at least ought to be maintained, fostered, uphelden and defended against all that would procure the hurt thereof:

So it pertains to the office of a Christian Magistrate, to assist and fortifie the godly proceedings of the Kirk in all behalves; and namely to see that the publique estate and Ministry thereof be maintained and sustained, as it appertaineth, according to Gods Word.

To see that the Kirk be not invaded, nor hurt by false Teachers, and Hirelings, nor the rooms thereof be occupied by dumb doggs, or idle bellies.

To assist and maintain the Discipline of the Kirk, and punish them civilly, that will not obey the censure of the same, without confounding always the one jurisdiction with the other.

To see that sufficient provision be made for the Ministry, the Schooles, and the poore: and if they have not sufficient to awaite upon their charges, to supply their indigence even with their own rents, if need require.

To hold hand as well to the saving of their persons from injury and open violence, as to their rents and possession, that they be not defrauded, robbed; nor spoild thereof.

Not to suffer the Patrimony of the Kirk to be applyed to prophaned and unlawfull uses, or be devoured by idle bellies, and such as have no lawfull function in the Kirk, to the hurt of the Ministry, Schools, poore and other godly uses, whereupon the same ought to be bestowed.
To make lawes and constitutions agreeable to God's word, for advancement of the Kirk, and policie thereof, without usurping any thing that pertains not to the civil sword, but belongs to the offices that are meerly Ecclesiasticall, as is the ministerie of the Word and Sacraments, using Ecclesiasticall Discipline, and the spirituall execution thereof, or any part of the power of the spirituall keys, which our Master gave to the Apostles, and their true successors.

And although Kings and Princes that be Godly, sometimes by their owne authority, when the Kirk is corrupted, and all things out of order, place Ministers, and restore the true service of the Lord, after the example of some godly Kings of Jude, and divers godly Empeours, and Kings also in the light of the new Testament. Yet where the ministerie of the Kirk is once lawfully constitute, and they that are placed, doe their office faithfully, all godly Princes and Magistrates ought to heare, and obey their voice, and reverence the Majestie of the Son of God speaking in them.

CHAP. XI.

Of the present abuses remaining in the Kirk, which we desire to be reformed.

As it is the duty of the godly Magistrate to maintaine the present libertie, which God hath granted by the Preaching of his Word, and the true administration of the Sacraments within this Realme: So is it to provide, that all abuses which yet remaine in the Kirk, be removed, and utterly taken away.

Therefore, first the admission of men to papistical titles of benefices, such as serve not, nor have no function in the Reformed Kirk of Christ, as Abbotes, Commendators, Priors, Prioresses, and other titles of Abbeys, whose places are now for the most part by the just judgement of God demolisht, and purged of idolatry, is plain abuse, and is not to receive the Kingdom of Christ amongst us, but rather to refuse it.

Such like that they that of old were called the Chapters and Convents of Abbeys, Cathedrall kirks, and like places, serve for nothing now, but to fet fewes and tasks, if anything be left of the kirk lands and teinds, in hurt and prejudice thereof, as daily experience teacheth, and therefore ought to be utterly abrogate and abolisht.

Of the like nature are the Deanes, Archdeacons, Chantours, Subchantours, Thesaurers, Chancellors, and others having the like titles flowing from the Pope and Canon law only, who have no place in the reformed kirk.
The kirk also which are united together, and joyned by annexation to their benefices, ought to be separated and divided, and given to qualified Ministers, as Gods Word craves.

Neither ought such abusers of the kirk Patrimonies to have vote in Parliament, nor sit in Council under the name of the kirk and kirkmen, to the hurt and prejudice of the libertie thereof, and laws of the Realme made in favour of the Reformed kirk.

Much lese is it lawfull, that any person amongst these men should have five, sixteen, twenty or more kirkes, all craving the charge of souls, and bruiking the patrimonies thereof, either by admission of the Prince, or of the kirk, in this light of the Evangel. For it is but a mockage to crave reformation, where such like have place.

And in so farre, as in the order taken at Leith, in the yeere of our Lord 1571, it appeares that such may be admitted, being found qualified, either that pretended order is against all good order, or else it must be understood not of them that be qualified in worldly affaires, or to serve in Court, but such as are qualified to teach Gods Word, having their lawfull admission of the kirk.

As to Bishops, if the name 
Eπισκοπος be properly taken, they are all one with the Ministers, as before was declared. For it is not a name of superiority and lordship, but of office and watch-

Yet because in the corruption of the kirk, this name (as others) have been abused, and yet is likely to be, we cannot allow the fashion of these new chosen Bishops, neither of the Chapters that are Electors of them to such offices, as they are chosen unto.

True Bishops should addict themselves to a particular flock, which sundry of them refuse, neither should they usurpe Lordship over their brethren, and over the inheritance of Christ, as these men doe.

Pastors, in so farre as they are Pastors, have not the office of Visitation of moe kirkes joyned to the pastorship, without it be given to them.

It is a corruption, that Bishops should have further bounds to visit, nor they may lawfully.

No man ought to have the office of Visitation, but he that is lawfully chosen thereunto.

The Elderships being well established, have power to send out visitours one or moe, with commission to visit the bounds within their Eldership, and likewise after count taken of them, either

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continue them, or remove them from time to time, to the which Elderships they shall be always subject.

Criminal jurisdiction in the person of a pastor, is a corruption.

It agreeeth not with the word of God, that Bishops should be Pastors of Pastors, Pastors of many flocks, and yet without a certaine flock, and without ordinary teaching.

It agreeeth not with the Scriptures, that they should be exemded from the correction of their brethren, and Discipline of the particular Eldership of the Kirk, where they shall serve, neither that they usurpe the Office of Visitation of other Kirks, nor any other function beside other Ministers, but so farre as shall be committed to them by the kirk.

Wherefore, we desire the Bishops that now are, either to agree to that order that Gods word requires in them, as the generall kirk will prescribe unto them, not passing their bounds, either in Ecclesiastical or Civill affaires, or else to be deposed from all function in the kirk.

We deny not in the meantime, but Ministers may and should assist their Princes when they are required, in all things agreeable to the Word, whether it be in Councell, or Parliament, or otherways; Providing alwayes, they neither neglect their own charges, nor through flattery of Princes hurt the publick estate of the Kirk.

But generally, we say, no person under whatsoever title of the Kirk, and specially the abused titles in Papistry, of Prelates, Convents, and Chapters, ought to attempt any act in the Kirks name, either in Councell, or Parliament, or out of Councell, having no Commission of the Reformed Kirk within this Realme.

And by Act of Parliament it is provided, that the Papistical Kirk and Jurisdiction should have no place within the same, and no Bishop nor other Prelate in times comming should use any jurisdiction flowing from his authority.

And againe, that no other Ecclesiastical Jurisdiction should be acknowledged within this Realme, but that which is, and shall be in the Reformed Kirk, and flowing therefrom.

So we esteem holding of Chapters in Papistical manner, either in Cathedrall kirks, Abbeyes, Colledges, or other conventual places, usurping the name and authority of the kirk, to hurt the patrimony thereof, or use any other Act to the prejudice of the same, since the yeare of our Lord 1560 yeares, to be abuse and corruption, contrary to the liberty of the true kirk, and lawes of the Realme; and
and therefore ought to be annulled, reduced, and in times coming utterly discharged.

The dependances also of the Papistical jurisdiction are to be abolished; of the which sort is mingled jurisdiction of the Commissioners, in so farre as they meddle with Ecclesiastical matters, and have no Commission of the kirke thereto, but were elected in time of our Soveraignes mother, when things were out of order. It is an absurd thing, that sundry of them having no function of the kirk, should be Judges to Ministers, and depose them from their roomes. Therefore they either would be discharged to meddle with Ecclesiastical matters, or it would be limited to them in what matters they might be Judges, and not hurt the liberty of the kirk.

They also that before were of the Ecclesiastique estate in the Popes kirk, or that are admitted of now to the Papistical titles, and now are tolerable by the lawes of the Realme to possess the two-part of their Ecclesiastical rents, ought not have any further liberty, but to introme, with the portion assigned and granted to them for their life-times; and not under the abused titles which they had to dispone the kirk-rents, for tacks and sewes thereof at their pleasure, to the great hurt of the kirk, and poore labourers that dwell upon the kirk-lands, contrary to all good conscience and order.

CHAP. XII.

Certain speciall heads of Reformation, which we crave.

Whatsoever hath been spoken of the offices of the kirk, the several power of the office-bearers, their conjunct power also, and last of the patrimony of the kirk, we understand it to be the right Reformation which God craves at our hands, that the kirk be ordered according thereto, as with that order which is most agreeable to the Word.

But because something would be touched in particular, concerning the estate of the Countrey, and that which we principally seek to be reformed in the same, we have collected them in these heads following.

Seeing the whole Countrey is divided in Provinces, and these Provinces againe are divided in Parishes, as well in land-ward, as in Townes, in every Parish and reasonable Congregation there would be placed one or more Pastors to feed the flock, and no Pastor or
Ministers alwayes to be burdened with the particular charge of many kirk or flocks then one alaneely.

And because it will be thought hard to finde out Pastors or Ministers to all the paroch kirk of the Realm, as well in Landward as in Towns, we think by the advice of such as commission may be given to by the kirk and Prince, Parishes in landward or small Villages, may be joyned two or three or more, in some places together, and the principall and most commodious kirk to stand, and be repaired sufficiently, and qualified Ministers placed thereat; and the other kirk, which are not found necessary, may be suffered to decay, their kirk-yards always being kept for burial places, and in some places where need requires, a Parish, where the Congregation is over great for one kirk, may be divided in twa or moe.

Doctors would be appointed in Universities, Colledges, and in other places needfull, and sufficiently provided for, to open up the meaning of the Scriptures, and to have the charge of Schooles, and teach the rudiments of Religion.

As for Elders, there would be some to be censurers of the manners of the people, one or moe in every Congregation, but not an Assembly of Elders in every particular kirk, but onely in Towns, and famous places, where resort of men of judgement and ability to that effect may be had, where the Elders of the particular kirk about may convene together, and have a common Eldership, and assembly-place among them, to treat of all things that concerns the Congregations of which they have the over-sight.

And as there ought to be men appointed to unite and divide the Parishes, as necessity and commodity requires: So would there be appointed by the generall kirk, with assent of the Prince, such men as feare God, and know the estate of the Countries, that were able to nominate and designe the places, where the particular Elderships should convene, taking consideration of the Dioceffe, as they were divided of old, and of the estate of the Countries, and Provinces of the Realm.

Likewise concerning Provinciall and Synodall Assemblies consideration were easie to be taken: How many and in what places they were to be holden, and how oft they should convene, ought to be referred to the liberty of the generall kirk, and order to be appointed therein.
The Nationall Assemblies of this Countrey, called commonly the Generall Assemblies, ought alwayes to be reteined in their own liberty, and have their owne place.

With power to the kirk to appoint times and places convenient for the same, and all men, as well Magistrates, as inferiors to be subject to the judgement of the same in Ecclesiasticall causes, without any reclamation or appellation to any Judge, Civill or Ecclesiasticall within the Realm.

The liberty of the election of persons called to the Ecclesiasticall function, and observed without interruption, so long as the kirk was not corrupted by Antichrist, we desire to be restored and retained within this Realm.

So that none be intrusted upon any Congregation, either by the Prince, or any inferior person, without lawfull election, and the assent of the people over whom the person is placed, as the practice of the Apostolical and Primitive Kirk, and good order craves.

And because this order, which Gods word craves, cannot stand with patronages and presentation to benefices used in the Popes kirk, we desire all them, that truely feare God, earnestly to consider, that for as much as the names of patronages and benefices, together with the effect thereof, have flowed from the Pope, and corruption of the Canon law onely, in so farre as thereby any person was intrusted or placed over Kirkes having Curam animarum.

And for as much as that manner of proceeding hath no ground in the word of God, but is contrary to the same, and to the said liberty of Election, they ought not now to have place in this light of Reformation. And therefore, whosoever will embrace Gods word, and desire the kingdom of his Son Christ Jesus to be advanced, they will also embrace, and receive that policie and order which the word of God, and upright estate of his Kirk craves, otherwise it is in vaine that they have profest the same.

Notwithstanding as concerning other patronages of benefices that have not curam animarum, as they speak: such as are chaplenries, prebendaries founded upon temporall lands, annuels, and such like, may be reserved unto the ancient Patrones, to dispone hereupon, when they vaie, to schollers and bursers, as they are required by act of Parliament.

As for the Kirk rents in generall we desire that order be admitted and maintained amongst us, that may stand with the sincerity of
of God's word, and practice of the purity of the Kirk of Christ:

To wit, that, as was before spoken, the whole rent and patrimony of the Kirk, excepting the small patronages before mentioned, may be divided in four portions: one thereof to be assigned to the Pastor for his entertainment, and hospitality; another to the Elders, Deacons and other officers of the Kirk, such as clerks of Assemblies, takers up of the Psalms, Beadels and keepers of the Kirk, so far as is necessary: Joyning with them also the Doctors, and Schooles, to help the ancient foundations where need requires: the third portion to be bestowed upon the poor members of the faithful, and hospitals: the fourth for reparation of the Kirks, and other extraordinary charges as are profitable for the Kirk, and also for the common-wealth, if need require.

We desire therefore the Ecclesiastical goods to be uplifted and distributed faithfully to whom they appertain, and that by the ministerie of the Deacons, to whose office properly the collection and distribution thereof belongs, that the poor may be answered of their portion thereof, and they of the Ministry live without care and solicitude: as also the rest of the treasury of the Kirk may be reserved, and bestowed to their right uses.

If these Deacons be elected with such qualities as God's word craves to be in them, there is no feare, that they shall abuse themselves in their office, as the profane Collector did of before.

Yet because this vocation appeares to many to be dangerous, let them be oblished, as they were of old, to a yearely count to the Pastors and Eldership; and if the Kirk and Prince think expedient, let cautioners be oblished for their fidelity, that the Kirk rents on no wayes be dilapidat.

And to the effect this order may take place, it is to be provided that all other intrometters with the Kirk rent, Collectors generall or speciall, whether it be by appointment of the Prince, or otherwaies, may be denuded of further intromission therewith, and suffer the Kirk rents in time comming to be wholly intromitted with by the ministerie of the Deacons, and distribute to the use before mentioned.

And also, to the effect that the Ecclesiastical rents may suffice to these uses for which they are to be appointed, Wee thinke it necessary to be desired, that all alienations, setting of fewes, or tacks of the rents of the Kirk, as well lands as tiends, in hurt and diminution of the old rentalls, be reduced and annulled,
nullified, and the patrimony of the of Kirk restored to the former old liberty.

And likewise, that in times comming the tiends be set to none, but to the labourers of the ground, or else not set at all, as was agreed upon, and subscribed by the Nobility of before.

CHAP. 13.
The utilitie that shall flow from this reformation to all Estates.

Seeing the end of this spirituall government and policie whereof we speake, is, that God may be glorified, the kingdom of Jesus Chrift advanced, and all who are of his mystical body may live peaceable in conscience; Therefore we dare boldly affirme, that all these who have true respect to these ends, will even for conscience cause gladly agree and conforme themselves to this order, and advance the same, so farre as lyeth in them, that their conscience being set at rest, they may be replenished with spiritual gladness in giving full obedience to that which Gods word, and the testimony of their owne conscience doth crave, and refusing all corruption contrary to the same.

Next wee shall become an example and paterne of good and godly order to other nations, countries, and Kirks professing the same Religion with us, that as they have glorified God in our continuing in the sinceritie of the word hitherto, without any errors, praise be to his name: So they may have the like occasion in our conversation, when as we conforme our selves to that discipline, policie, and good order, which the same word, and purity of reformation craveth at our hands: Otherwise that fearfull sentence may be justly said to us, The servant knowing the will of his Master, and not doing it, &c.

Moreover, if we have any piety or respect to the poore members of Jesus Chrift, who so greatly increase and multiply amongst us, we will not suffer them to be longer defrauded of that part of the patrimony of the Kirk, which justly belongs unto them; and by this order, if it be duly put to execution, the burden of them shall bee taken off us to our great comfort, the streets shall be cleansed of the cryings and murmuring of them, as we shall no more be any scandall to other Nations, as we have hitherto been, for not taking order with the poore amongst us, and causing the word which we profess to be evil spoken of, giving occasion of
flander to the enemies, and offending the consciences of the simple and godly.

Besides this, it shall be a great ease and commodity to the whole common people, in relieving them of the building and upholding their Kirks, in building of brigges, and other like publick works; to the labourers of the ground in payment of their tiends, and shortly in all these things, whereinto they have been hitherto rigorously handled by them that were falsely called Kirk-men, their rakes-men, factours, chalmerlanes and extortioners.

Finally, to the Kings Majestie, and common-wealth of the countrey this profit shall redound, That the other affaires of the Kirk being sufficiently provided, according to the distribution, of the which hath been spoken; the superplus being collected in the treasurie of the Kirk may be profitably imployed, and liberally bestowed upon the extraordinary support of the affaires of the Prince and Common-wealth, and specially of that part which is appointed for reparation of Kirks.

So to conclude, all being willing to apply themselves to this order, the people suffering themselves to be ruled according thereto: the Princes and Magistrates not being exemed, and these that are placed in the Ecclesiasticall estate rightly ruling and governing, God shall be glorified, the Kirk edified, and the bounds thereof enlarged, Christ Jesus and his Kingdome set up, Satan and his Kingdome subverted, and God shall dwell in the midst of us, to our comfort, through Jesus Christ, who together with the Father and the Holy Ghoft, abides blessed in all eternity. Amen.