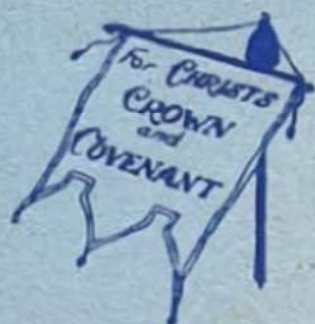


TERCENTENARY

OF THE

National Covenant
of Scotland
1638



HANDBOOK

OF

CONVENTION OF COVENANTERS

*At Glasgow and Edinburgh
June 28—July 1, 1938
for celebration of the*

TERCENTENARY

OF THE

National Covenant of Scotland

Sworn in 1638



His Name for ever shall endure;
Last like the sun it shall;
Men shall be bless'd in Him; and bless'd
All nations shall Him call.

—PSALM LXXII. 17.

THE CONFESSION OF KING
SUBSCRIBED AT FIRST BY THE KING'S MAJESTIE AND HIS HOUSE
HOLD, IN THE YEARE OF GOD 1580, THEIR LATTER TEASONS OF ALL . . .
 in the year 1580. By order of the Lords of the Secret Council. As Acts of the generally Assembled. Subscribed
 equal to 18. full.

FE ALL

[illegible][illegible][illegible]

The first thing that I observed when I came to the
 place where the Lord had put me, was that I was
 alone. I was alone in a place where I had never
 been before. I was alone in a place where I had
 never been before. I was alone in a place where I
 had never been before. I was alone in a place where
 I had never been before. I was alone in a place
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 in a place where I had never been before. I was
 alone in a place where I had never been before. I
 was alone in a place where I had never been before.

IN OBEDIENCE TO THE COMMANDMENT OF GOD

1843

BANK

ACCOUNT

1843

National Covenant of 1638
From copy in National Library, Edinburgh

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P R E F A C E

THIS little Handbook has been prepared for the use of those attending the meetings of the National Covenant Tercentenary Convention in Glasgow and Edinburgh, June 28—July 1, 1938.

They will find it a convenient “vade mecum,” containing a detailed programme of the different sederunts of the Convention, together with a full copy of the Psalms to be sung.

The illustrations are specially designed to suit the occasion, which is devoted to the memory of the Scottish Covenanters and their National Covenant.

It will be understood that, owing to the necessity of publishing this Handbook some months before the date of the Convention, changes may require to be made in some points when the actual business is reached.

This Convention of the three Reformed Presbyterian Churches of the world, divided as they are by seas, and scattered in little communities in their Homelands and in their Mission Fields, will surely bind them closer together in spirit and purpose. The three Churches are of the small tribes of Israel, but they have inherited one creed, and they all hold fast to the principles of that Covenant of three hundred years ago whose Tercentenary has brought their representatives face to face in the land where the Martyrs of the Covenant died for truth and freedom. May this Tercentenary gathering be a blessing to the three Churches, and, above all, may Jesus Christ be glorified and His Kingdom furthered through the united prayer and testimony of this Convention.

GLASGOW, *February* 15, 1938

NATIONAL COVENANT TRICENTENARY

Place of Meeting in Glasgow

HOPE STREET FREE CHURCH,
at Corner of Waterloo Street and West Campbell Street

Place of Meeting in Edinburgh

GREYFRIARS CHURCH,
near the Grassmarket

Arrangements Executive

Rev. A. C. GREGG (*Convener*), 25 Esplanade, Greenock

Rev. W. J. MOFFETT

Rev. W. J. GILMOUR

Rev. W. YOUNG

Convener for Ireland

Rev. R. B. LYONS, Limavady, Co. Derry

Convener for U.S.A.

Rev. F. E. ALLEN, Hopkinton, Iowa, U.S.A.

Donations for Expenses Fund are earnestly requested and will be thankfully acknowledged.

Rev. ALEXANDER HENDERSON**The Central Figure in Scotland 300 Years Ago**

ALEXANDER HENDERSON (1583-1646) drafted that part of the National Covenant which applied the former Covenant of 1580-81 to the circumstances of 300 years ago. He was Minister at Leuchars, Fifeshire.

The late Professor Masson, of the chair of English Literature in Edinburgh University, author of a monumental work on Milton, says of Henderson : " He was all in all one of the ablest and best men of his age in Britain, and the greatest, the wisest and most liberal of the Scottish Presbyterians. They had all to consult him : in every strait and conflict he had to be appealed to. Although the Scottish Presbyterian rule was that no churchman should have authority in State affairs, it had to be practically waived in his case : he was a Cabinet Minister without office."

Sheriff Orr, of Edinburgh, who has written a fine book on Henderson, remarks that Henderson's title to live in history is the National Covenant of 1638. And he adds : " The years that lie between 1638 and the end of Henderson's life belong to an age which forms one of the great watersheds of history. The part played by the small nation north of the Tweed produced an immediate and decisive effect in England ; and in all that crowded hour of Scotland's life Henderson was a central figure. He is an attractive figure too, a personality uniting in uncommon degree strength and charm."

In 1638 Henderson was 55 years old.

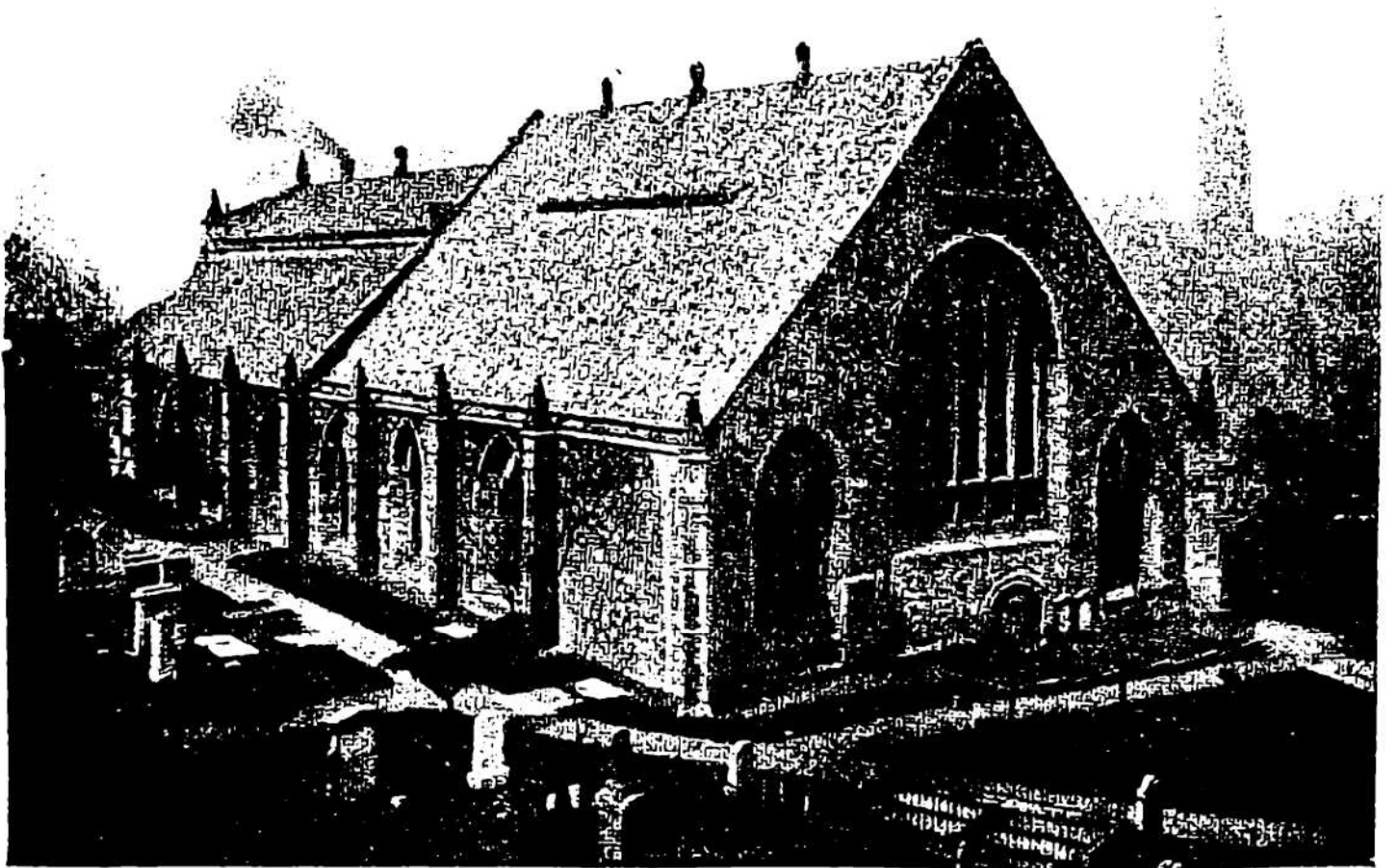
King Charles having desired (in 1646) a conference with Henderson, the two discussed at Newcastle-on-Tyne their points of difference. The King defended Episcopacy chiefly from the consent of the Fathers. Henderson argued for Presbyterianism on the ground of Scripture alone. The conference was in vain.

Henderson, sick in body and sore at heart, sailed home from Newcastle to Edinburgh to die.

THE TERCENTENARY OF A COMMANDING EVENT

What the Covenant Stood For

THE Tercentenary of the National Covenant of Scotland is well worthy of solemn and joyful celebration. No apology is needed for recalling a deed which was of supreme importance



Greyfriars Church and Churchyard, Edinburgh

not only to Scotland but to England, and which proved a mighty factor in the preservation of civil and religious liberty in lands far outwith the bounds of Britain.

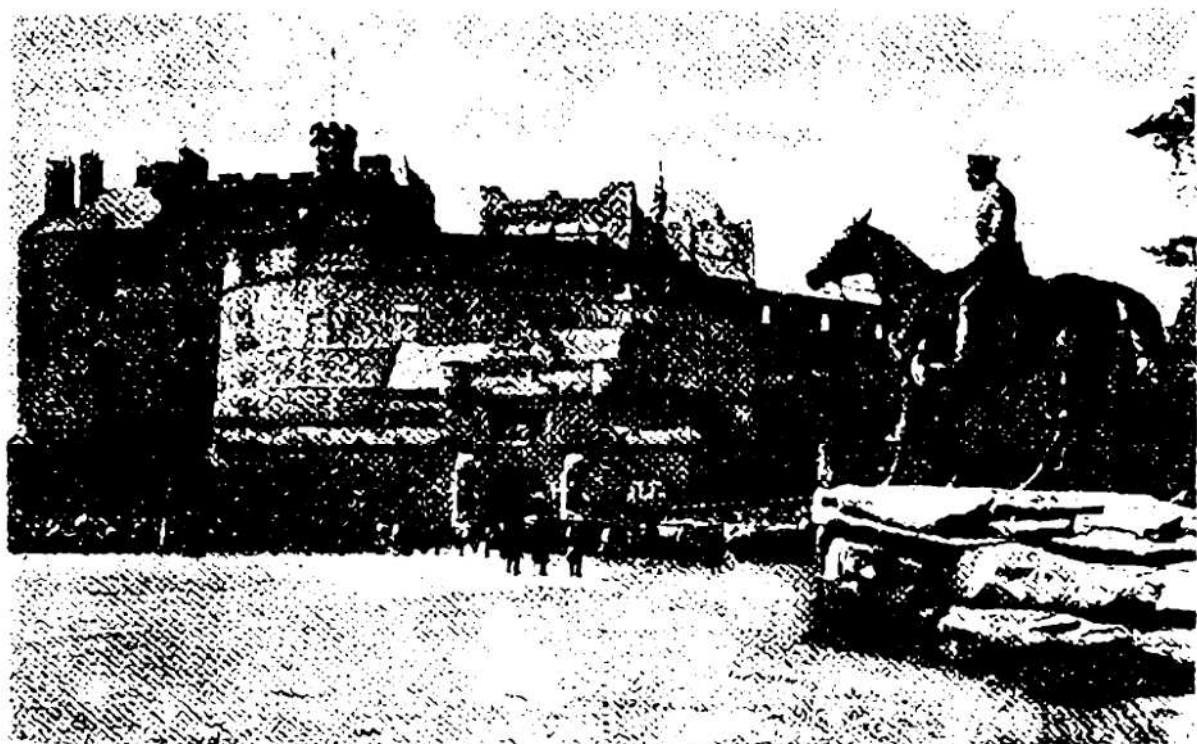
By their Covenant the Scottish nation endorsed their Reformed ancestors' abjuration of the errors and evils of Popery, bound themselves anew to the Protestant religion, and gave King Charles I to understand that he was not above the law, but must observe the law, and that so long as he did so he could count on their loyalty even to death.

Many critics of the Covenanters describe the Covenant as an illegal and rebellious document. Nothing could be farther from the truth. The Rev. Alexander Henderson, of Leuchars, the ministerial brain of the movement against King Charles's dictatorship in Church affairs, was too wise and too knowing a man to put his hand to an illegality. "The Covenant," says the Rev. Dr. King Hewison, in his invaluable work on The Covenanters, "was an unmistakable legal appeal from the Crown to the People. Sir Thomas Hope, Lord Advocate, knew full well that the Covenant was a skilfully drafted legal instrument, which could not be thrust out of court without the destruction of the free institutions of the land, and the time-hallowed liberties of the subjects." The King consulted his Law Officers in Scotland, and received a report from Lord Advocate Hope and two counsel, Sir Thomas Nicolson and Sir Lewis Stewart, that the action of the Covenanters was not a contravention of statute law. Rebels the Covenanters were not. It was the King who was the rebel.

It was a memorable Assembly that met in Glasgow Cathedral on Wednesday, November 21, three hundred years ago. There were present 140 ministers, 2 professors, 98 ruling elders, of whom 17 were noblemen, 9 were knights, 25 were proprietors of land, and 47 were burgesses. Hamilton described the Assembly as "the most part totally void of learning," but the late Professor Masson, of Edinburgh, a fairer judge, wrote of them, in his great work on John Milton, as the "first properly historical Covenanters, simply the whole flower and strength of the Scottish nation from the highest peerage to the lowest peasantry." The bishops were cited to appear before it but contented themselves with sending in their declinature. The Marquis of Hamilton, as the King's Lord High Commissioner, attempted repeatedly to paralyse the Assembly, but the Rev. Alexander Henderson, of Leuchars, the Moderator, was imperturbable. Finally, Hamilton declared, in the King's name, the Assembly to be dissolved. But it did not dissolve. Henderson kept the willing and united Court to its business, and when it reached the end of the momentous agenda, on December 20, a whole month after its opening, the purposes it had in view were fulfilled.

The bishoprics were abolished and the spiritual independence of the Kirk was affirmed.

The results of the Covenant and the Assembly may be summed up in the words of Dr. King Hewison :—"The Word of God, as the sole rule of faith and morals, was restored to its authoritative position ; the Lord Jesus Christ was again enthroned as the Head of the Church ; the principle of autocracy was condemned ; the seat of power was asserted to be in the People, as taught by Buchanan, Goodman, and other Reformers ; the national will regarding religion was unmistakably announced ; Episcopacy, as a barren and unwelcome imposition, was extinguished ; Scottish Presbytery, as a



Haig Statue, Edinburgh Castle]

polity warranted by Scripture, was revived ; the right of the laity to representation in Church Courts was ratified ; and the personal interests of individuals in their own spiritual welfare was so quickened that, for long after 1638, the printing-presses of Scotland poured out a flood of books and pamphlets, indicating the joy and satisfaction which the emancipation of the Church had conferred."

Thus the Covenanter Tercentenary celebration, which 1938 is going to see, should stir the heart, quicken the faith, and stimulate the will-to-goodness of every Covenanter alive to-day.

CONVENTION DELEGATES

The term "Delegates" is meant to cover all members and adherents of the three Reformed Presbyterian Churches who attend the Convention in whole or in part and whose names have been given beforehand to the Convention Executive according to notices that have already appeared in the three Church magazines. All names must be with the Executive not later than May 15th. The Rev. R. B. Lyons, Limavady, Co. Derry, will forward the names of Irish Delegates, and the Rev. F. E. Allen, Hopkinton, Iowa, or Miss Stewart, Geneva College, Beaver Falls, will forward the names of American visitors. Intending Delegates in our various congregations may give their names to their Minister, or other representative person, who will transmit them to their own Church's Convention Convener.

ADMISSION TO CONVENTION FUNCTIONS

A small combined charge of Twelve Shillings will be asked of each of the Delegates entitling them to participation in all the Convention functions, *i.e.*, the Reception Social, the three Convention Excursions, and the Luncheons and Teas on the Tuesday, Wednesday, Thursday, and Friday of the Convention Week.

A reduced fee will be fixed for any Delegate who can attend only one, two, or three of above functions.

The Executive reserve the right to give special consideration to Ministers and to the friends of Delegates.

The Convention Meetings will be open to the public.

MEMBERSHIP BADGE

Neat Bannerette Badges, for wearing on coat or frock, will be supplied to all Delegates to mark membership of the Convention. It is earnestly requested by the Executive that every Delegate will wear the Badge.

Delegates must apply for these Bannerettes, which will be distributed at Hope Street Free Church on Monday, June 27,

from 7 p.m. to 9 p.m., and on the next day from 9 a.m. to 9.45 a.m. The Convention fee should be paid at the same time. Delegates should pay the fee and secure their Badges on the Monday evening if possible.

Accommodation on the Convention Excursions and at the Convention Luncheons and Teas can be provided for none but the Delegates from the three Reformed Presbyterian Churches unless by special arrangement with the Executive.

LUNCHEONS AND TEAS

That there may be full opportunity for social converse, the Executive Committee have made arrangements for Luncheon and Tea to be served to all Delegates on the Tuesday, Wednesday, Thursday and Friday of Convention Week.

CENTRAL CHURCH LENT FOR CONVENTION

By the kindness of the Rev. John Macleod, O.B.E., and his congregation, the Tercentenary gatherings in Glasgow will be held in the Hope Street Free Church (corner of Waterloo Street and West Campbell Street). This church is a large and splendid edifice, with halls, rooms and church officer's residence. It is also most conveniently situated, being at the very centre of Glasgow. It was in this same church that the Covenanter Convention of the three Reformed Presbyterian Churches met in 1896. Mr. Macleod has kindly consented to attend the Reception on Tuesday evening, June 28, and speak words of welcome.

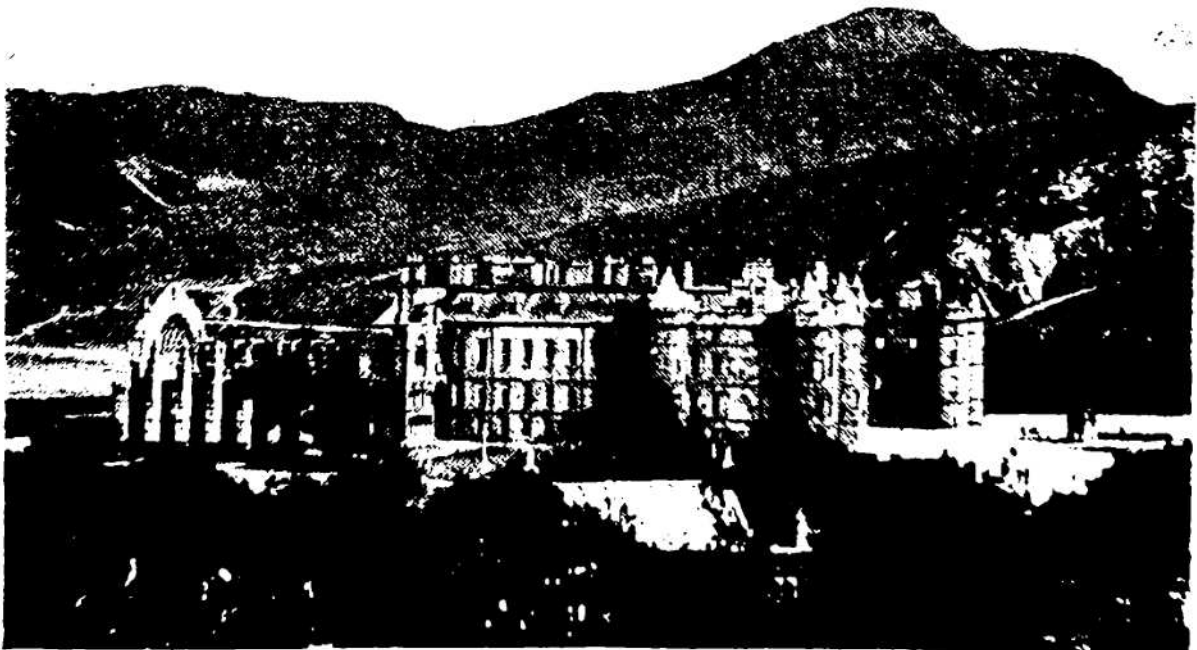
TERCENTENARY MEMORIAL VOLUME

It is the intention of the Executive, if funds permit, to publish a volume at an early date containing a full account of the Tercentenary Convention proceedings, including reports of the addresses, sermons, and speeches delivered at the various meetings, and also the names of the Delegates. To help the publication fund the small sum of 2/6, or 60 cents, post free,

will be charged for each copy of the Memorial Volume. If a dozen copies are ordered, an extra volume will be added. Orders will be booked at the Convention.

SCOTS WORTHIES PAGE

The Scots Worthies page is a copy, very much reduced, of a chart prepared in a remarkable manner by the Rev. J. P. Struthers, M.A., Greenock, who died on January 18, 1915. He cut out the letters and figures one by one from posters and advertisements, and gummed them on a large parchment, using his leisure time over a long period. The chart was then varnished and it now hangs like a map on a wall of the church hall in Greenock. This was to Mr. Struthers a distinct labour of love, and it serves as a memorial of his intense admiration for the Scottish Covenanters. In the original, the names of the Martyrs in the list were done in *red* letters by Mr. Struthers, and the names of the others in ordinary *black* letters.



Holyrood Palace, Edinburgh

SCOTS WORTHIES

PATRICK HAMILTON	.. .. .	Burnt 1528, aged 24
"His reek infected as many as it did blow upon."		
GEORGE WISHART	.. .. .	.. 1546, .. 33
JOHN KNOX	.. .. .	Died 1572, .. 57
"Go read where I cast my first anchor."— <i>John xvii.</i>		
GEORGE BUCHANAN	.. .. .	.. 1582, .. 76
ANDREW MELVILLE	.. .. .	.. 1622, .. 77
"Sir, there are two kings in Scotland."		
ALEXANDER HENDERSON	.. .. .	.. 1646, .. 63
"We have now cast down the walls of Jericho."		
GEORGE GILLESPIE	.. .. .	.. 1648, .. 35
"Da lucem, Domine!"		
SAMUEL RUTHERFORD	.. .. .	.. 1661, .. 61
"A little, fair man who showed me the loveliness of Christ."		
JAMES GUTHRIE	.. .. .	Hanged 1661, .. 45
"The Covenants, the Covenants, shall yet be Scotland's reviving!"		
WILLIAM GUTHRIE	.. .. .	Died 1665, .. 45
"The Christian's Great Interest."		
HUGH MACKAIL	.. .. .	Hanged 1666, .. 26
"Every step of this ladder is a degree nearer Heaven."		
RICHARD CAMERON	.. .. .	Killed in Battle 1680, .. 32
"Spare the green and take the ripe."		
DONALD CARGILL	.. .. .	Hanged 1681, .. 62
"I was ever in the main things."		
MARGARET MACLAUCHLAN	.. .. .	Drowned 1685, .. 63
MARGARET WILSON	.. .. .	.. 1685, .. 18
"What do I see but Christ wrestling there?"		
ANDREW HISLOP	.. .. .	Shot 1685, .. 17
"Draw your bonnet ower your e'en."		
ALEXANDER PEDEN	.. .. .	Died 1686, .. 60
It's "Grace is young Glory." "It's the praying folk that will win through."		
JAMES RENWICK	.. .. .	Hanged 1688, .. 26
"Death to me is as a bed to the weary."		
JOHN MACMILLAN	.. .. .	Died 1753, .. 84
His last words were—"Yea, mine own God is He."		

"These all died in faith."

COVENANT MEMORIAL SERVICES

ON Sabbath, June 26, Covenant Memorial Services will, it is hoped, be conducted in every Reformed Presbyterian Church building in Scotland, Ireland, England, the United States and Canada, where it is possible for such a Service to be held, in order that Covenanters everywhere may join in celebrating with solemnity the Tercentenary of the National Covenant of Scotland.

On the same Sabbath, June 26, Tercentenary Services will (*D.V.*) be conducted by the Ministers named in the following list, at the places named, all of which are associated either with the death of martyrs or with some memorable event in the history of the Scottish Covenanters. Should the weather be unfavourable for an open-air Service, a neighbouring House of Worship will, if possible, be secured for the meeting. In each locality due advertisement will be made of the Service. Psalm sheets will be provided for the worshippers. A collection will be taken at each Service to meet expenses.

<i>Places.</i>	<i>Ministers.</i>
Ayrsmoss ..	Rev. JOHN WATERS, <i>Rev. W. J. McIntosh</i> Bailliesmills, Lisburn, Ireland <i>Spent</i>
Anwoth	Rev. D. H. ELLIOTT, D.D., Pittsburgh, U.S.A.
Balmaghie	Rev. S. E. GREER, D.D., <i>Rev. D. B. Martin</i> Philadelphia, U.S.A.
Bothwell Bridge ..	Rev. R. J. C. M'KNIGHT, D.D., <i>None.</i> Professor, D.D. Theological Seminary, Williamsburg, U.S.A.
Cam'nethan ..	Rev. J. D. EDGAR, Fresno, U.S.A.
Cathcart	Rev. S. W. LYNAS, Cullybackey, Ireland.
Cumnock (Old) ..	Rev. D. Bruce Martin, <i>None</i> Beaver Falls, U.S.A.

<i>Places.</i>	<i>Ministers.</i>
Dalry (Galloway) ..	Rev. A. R. WRIGHT, Ballylaggan, Ireland.
Dalserf ..	Rev. R. NEVIN LYONS, <i>None</i> Belfast
Darmead	Rev. W. McCULLOUGH, Drimbolg, Ireland
Drumclog	Rev. C. T. GARRON, <i>None</i> Sterling, U.S.A.
Eaglesham	Rev. R. A. BLAIR, D.D., <i>Prof. Boyd In</i> Parnassus, U.S.A.
Fenwick	Rev. W. R. M'EWEN, Geelong, Australia
Glasgow (Infirmary Square)	Rev. T. M. SLATER, D.D., <i>None</i> Montclair, U.S.A.
Kilmarnock	Rev. WM. WARNOCK, Milford, Ireland
Lanark	Rev. WM. DODDS, Ballenon, Ireland
Maybole (Cargill's Stone)	Rev. HUGH WRIGHT, Winnipeg, Canada
Moniaive ..	Rev. R. J. M'ILMOYLE <i>Rev. J. M. Blair</i> Derry, Ireland
New Luce	Rev. J. K. DICKEY, <i>Rev. R. N. Lyons.</i> Belfast
Rullion Green ..	Rev. WALTER M'CARROLL, D.D., New York
St. Andrews	Rev. W. G. M. MARTIN, Portrush, Ireland
Sanquhar	Rev. S. R. ARCHER, Ballybay, Ireland
Wigtown	Rev. J. W. CALDERWOOD, Bready, Ireland

EXCURSION TO COVENANT COUNTRY

Including Bothwell Bridge, Ayrsmoss and Drumclog

On Tuesday, June 28, 1938, the first function of the Tercentenary Convention will (*D.V.*) be carried through. This will be an Excursion to several places of historic interest and sacred memory connected with the struggle of the Scottish Covenanters.

The Convention Delegates will meet at the Hope Street Free Church, Glasgow, on the Tuesday morning, not later than half-past 9 o'clock, and, accommodated in comfortable first-class motor 'buses, will leave for the tour at 10 a.m.

The Excursion party will unite in a brief Service of Worship either at Drumclog or Ayrsmoss, weather permitting.

Luncheon will be served to the Delegates on their arrival at Kilmarnock.

After Luncheon the Delegates will re-enter the 'buses to complete the tour, arriving at Hope Street Church, Glasgow, about 6 p.m., in good time for an interval of rest before their gathering at the Church at 7 p.m. for the Reception, Social Meeting and Tea.



Bothwell Bridge, To-day

HISTORICAL NOTES

A few notes on the Covenanting places passed on this tour may fitly follow here :

GLASGOW.—There are two martyr memorial stones in Glasgow.

One lies against the wall of the Cathedral Churchyard marking the graves of Robert Bunton, John Hart, Robert Scott, Matthew Patoun, John Richmond, James Johnston, Archibald Stewart, James Winning, and John Main. These were hanged at Glasgow Cross, the last five in December, 1666, and the first four in March, 1684.

The other martyr monument is built into the wall fronting Castle Street, at the Monkland canal, about a quarter of a mile north of Glasgow Cathedral. It bears that behind this stone lie James Nisbet, James Lawson, and Alexander Wood, who "suffered martyrdom for their adherence to the Word of God and Scotland's covenanted work of Reformation." A drinking fountain has been erected under the tablet.

RUTHERGLEN.—In olden times Rutherglen, which was a Royal Burgh from 1126, carried on a large traffic on the Clyde, and embraced a large part of Glasgow within its municipal boundaries. At Rutherglen, on May 29, 1679, the Covenanters published a "Declaration and Testimony of the True Presbyterian Party in Scotland," the prelude to Drumclog and Bothwell Brig.

BLANTYRE.—A few miles from Rutherglen lies Blantyre. Here David Livingstone was born, 1817, and a memorial building, with a Livingstone Museum, has been erected.

BOTHWELL BRIDGE.—Here the Covenanters were defeated by the Duke of Monmouth, on Sabbath, June 22, 1679, three weeks after the battle of Drumclog.

STRATHAVEN.—The excursion party will pass through Strathaven, 16 miles from Glasgow.

In the Old Churchyard at Strathaven lie the bodies of two faithful Covenanters, William Paterson and John Barrie, who were shot without trial in 1685.

DRUMCLOG.—Here, about 8 miles from Strathaven, the memorable battle was fought in which Graham of Claverhouse was defeated by the Covenanters, whom he surprised at their conventicle on Sabbath, June 1, 1679.

Claverhouse's force numbered about 150 mounted men, and the Covenanters, under Hamilton, Hackston and Cleland, about 50 horse, with 200 foot, only some of whom were armed with sword and pistol, the rest carrying home-made pikes, cleeks and pitchforks.

The Covenanters' battle song that day was Psalm 76, to the tune "Martyrs" :—

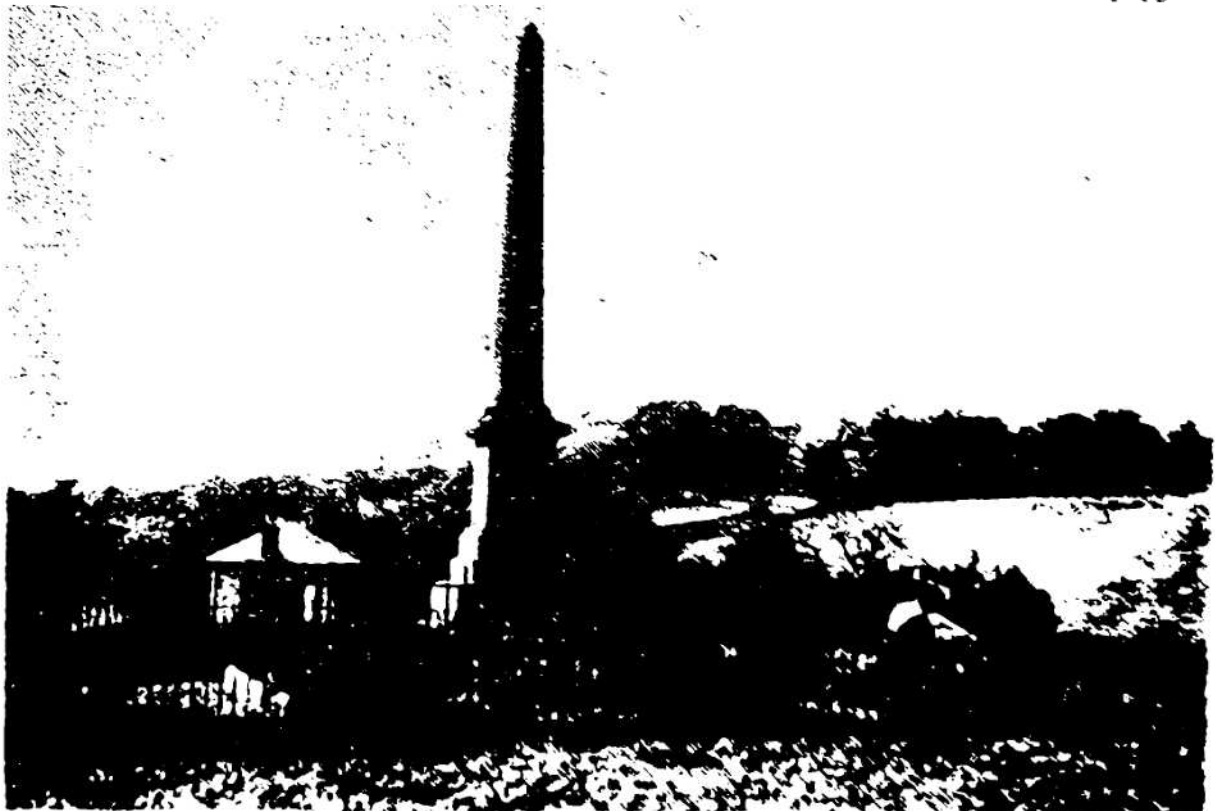
" In Judah's land God is well known,
 His name's in Isr'el great :
 In Salem is His tabernacle,
 In Sion is His seat.
 There arrows of the bow He brake,
 The shield, the sword, the war.
 More glorious Thou than hills of prey,
 More excellent art far." Etc.

Claverhouse was defeated and fled with his dragoons to Glasgow, leaving 36 dead upon the field. Only three of the Covenanters were killed.

A tall and solid column marks the scene of the conflict.

John Struthers (1780-1840), the Scottish poet (of the same family stock as the late Rev. J. P. Struthers), thus refers to Drumclog :—

" Lofty Loudoun o'er his bog
 Still smiling proudly on Drumclog ;
 Where Claver'se in his mad career
 Of ruthless murder learnt to fear
 A bold though simple peasantry
 Who stood for God and liberty."



Drumclog Monument

LOUDON HILL.—Overlooking the Drumclog battle-field at a distance of two miles stands the sharp prominence of Loudon Hill (839 feet) from which a Covenanter stationed there as watcher fired his gun as signal to the Conventiclers that the enemy was approaching.

At Loudon Hill in 1307 Robert Bruce with 600 followers defeated 3000 English under the Earl of Pembroke.

KILMARNOCK.—Here for a time were the headquarters of General Dalziel, one of the fiercest of the persecutors.

The old prison-house, which stood west of Kilmarnock Cross, was called "The Thieves' Hole," where many Covenanters were confined, and so crowded that they were obliged to stand.

The martyr, John Nisbet, the younger, was tried at Kilmarnock and hanged at the Cross, the spot being marked by a circle of small white stones and his initials J.N. He was buried in the Low Churchyard, where also stands a stone to the memory of the Covenanters, John Ross and John Shields, who were executed at Edinburgh, and whose heads were set up at Kilmarnock.

Another stone records that Thomas Finlay, John Cuthbertson, William Brown, Robert and James Anderson were taken prisoners at Bothwell Bridge, sentenced to transportation for life and drowned near the Orkney Islands. On the same stone is engraved the name of John Finlay, who was present at Drumclog, but without arms, and was executed at Edinburgh.

MAUCHLINE.—Twelve miles from Ayrsmoss is the town of Mauchline.

A monument, placed on the public green at the townhead in 1830, marks the spot where five Covenanters were hanged and buried in 1685—"the killing year." No coffins were allowed. The bodies were cast into a trench near the gallows.

A cave cut out of the rock on a bank of the Lugar, near Mauchline, is said to have sheltered Alexander Peden frequently during his wanderings, and is known to this day as "Peden's Cave."

Mauchline is associated with Robert Burns and Jean Armour his wife. Mossgiel Farm, where Burns lived from 1784 to 1788, is but a mile north-west of the town. "There!" said a youth to Wordsworth, "is Mossgiel Farm, and that's the very field where Burns ploughed up the Daisy." And so were written the immortal lines, beginning—

"Wee, modest, crimson-tipped flow'r,
Thou's met me in an evil hour;
For I maun crush amang the stoure
Thy slender stem;
To spare thee now is past my pow'r,
Thou bonnie gem!"

SORN.—About 8 miles from Ayrsmoss stands the village of Sorn, beautiful for situation, on the River Ayr. Sorn was but a hamlet in the days of persecution.

About 2 miles north-east of the village, at Finkhornhill, George Wood, a lad of 16, was shot dead (shortly before August 1, 1688) by a trooper, John Reid, without question or trial, who defended his act by saying that he knew

the boy was a Whig and therefore ought to be shot wherever found ! Wood was the last of the Covenanters to suffer before the Revolution of 1688. His grave in Sorn Churchyard is marked by a monument.

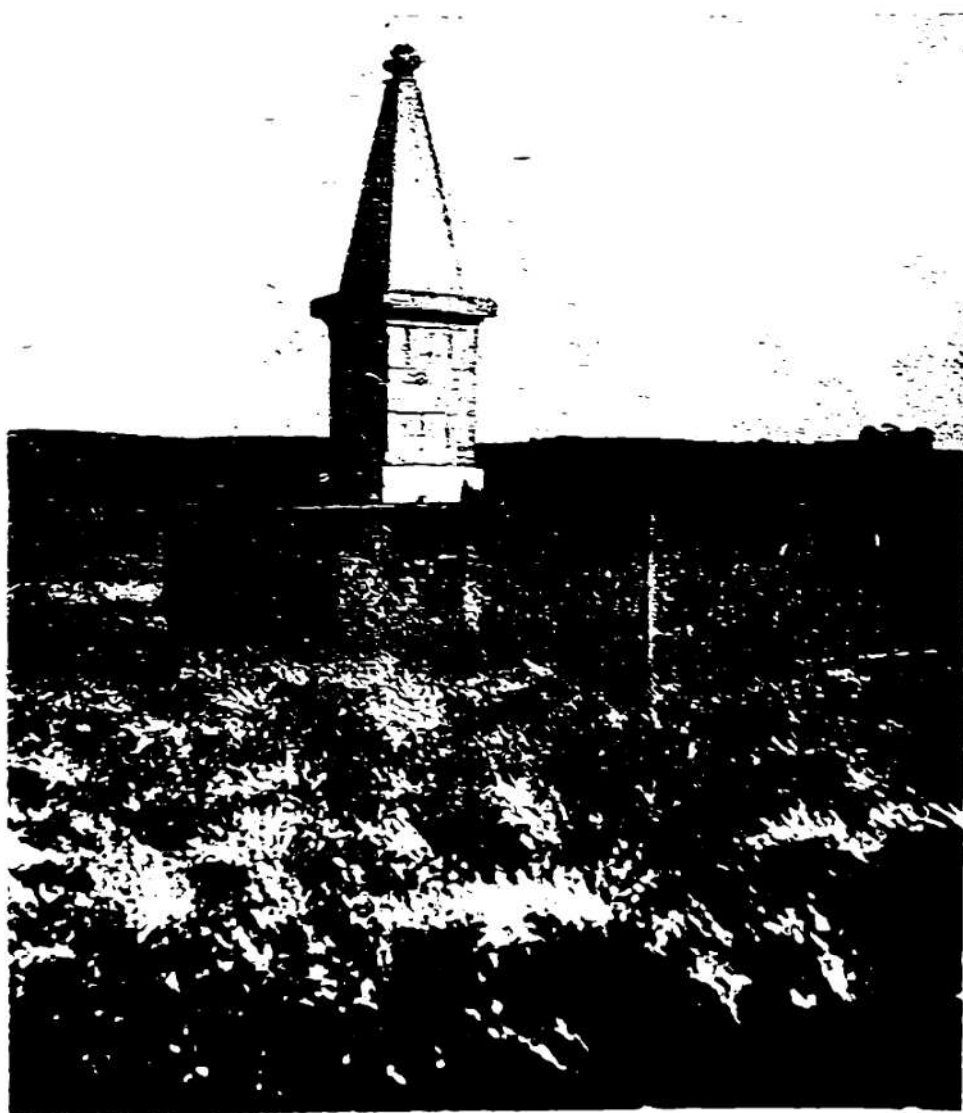
The "Prophet of the Covenant," Alexander Peden, was born (1626) at Auchincloich, in the parish of Sorn, 4 miles to the north of the town. It was in his brother's house in Sorn that he died (1686), having been often concealed in an artificial cave from the frequent searches of the Government garrison in Sorn Castle nearby.

James Renwick visited Peden on his deathbed.

AYRSMOSS.—On July 22, 1680, the Rev. Richard Cameron, the "Lion of the Covenant," fell fighting at Ayrs Moss along with his brother Michael and seven other Men of the Covenant.

More than twenty of the Government troops were left dead on the field. A stone pillar marks the spot.

Cameron's prayer before battle was :—" Lord, spare the green and take the ripe."



Covenanters' Monument, Ayrs Moss

In his deathless poem, "The Cameronian's Dream," James Hyslop (1798-1827) celebrates the battle :—

" In a dream of the night I was wafted away
To the moorland of mist where the martyrs lay,
Where Cameron's sword and his Bible are seen,
Engraved on the stone where the heather grows green," etc.

One month previously Cameron and his 19 friends had affixed the famous 'Sanquhar Declaration' upon the Sanquhar Cross, June 22 (1680), the first anniversary of the battle of Bothwell Bridge.

FENWICK.—In 1644 the blithe and pious William Guthrie, cousin of James Guthrie the martyr, minister of Stirling, was ordained minister of Fenwick.

It was the preaching of Samuel Rutherford at St. Andrews that determined Guthrie to become a minister.

Though befriended by the Earls of Eglinton and Glencairn, Guthrie was ejected from his pulpit by Archbishop Burnet of Glasgow. He died at the age of 45, and was buried at Brechin.

In the churchyard at Fenwick a monument was erected in 1854 to the memory of Guthrie.

William Guthrie is best known by his little book, "The Christian's Great Interest," of which John Owen said : "I have written several folios, but there is more Divinity in it than in them all."

The tune "Martyrdom" was originally called "Fenwick," having been composed by Hugh Wilson, a native of the parish.

The following are the martyrs of the Covenant whose grave-stones are seen in Fenwick Churchyard :—John Fergushill, George Woodburn, Peter Gemmel, and James White. Here also are monuments to the memory of Captain Paton of Meadowhead, and John Nisbet of Hardhill, who were executed at Edinburgh (1685).

The Howie burying place is in this Churchyard, where lies the dust of the author of "The Scots Worthies" and other members of the Howie family.

LOCHGOIN.—Visible at the distance of over a mile from the main road between Kilmarnock and Glasgow is the Farm of Lochgoin, the home of the staunch Cameronian, John Howie (1735-1793), author of "The Scots Worthies."

The Howie family, still represented at Lochgoin, have been there since the 13th century, being sprung from an Albigensian refugee named Huet. The Howie home often sheltered hunted Covenanters, and was plundered twelve times.

James Howie was a friend of Captain Paton of Meadowhead, whose sword and Bible, with other Covenanting relics, are treasured at Lochgoin to this day.

RECEPTION AND SOCIAL MEETING

Tuesday, June 28, 7 p.m. to 9-30 p.m.

ALL the Delegates are requested to be present in Hope Street Free Church on the evening of Tuesday, June 28, at 7 o'clock punctually, when a welcome will be extended to the friends from America and Ireland. Tea will be served and social fellowship will be enjoyed.

PROGRAMME

Chairman—Rev. A. C. GREGG

7.0 *Blessing.* *Tea.*

7.45 *Praise* Psalm 133, Tune *Eastgate*
(*Sung at the memorable Assembly, Glasgow, 1638*)

Behold, how good a thing it is,
and how becoming well,
Together such as brethren are
in unity to dwell !

Like precious ointment on the head,
that down the beard did flow,
Ev'n Aaron's beard, and to the skirts
did of his garments go.

As Hermon's dew, the dew that doth
on Sion' hills descend :
For there the blessing God commands,
life that shall never end.

7.50 *Prayer* Rev. T. M. SLATER, D.D.

Addresses of Welcome

7.55

~~THE CHAIRMAN~~*Rev John McLeod G.R.E.
Glasgow.*

8.10

Rev. W. J. GILMOUR, Loanhead

8.20

Mr. JOHN BAIRD, Glasgow

8.30 *Praise* Psalm 23, Tune *Crimond*

*(Sung by the Martyrs, Isobel Alison and
Marion Harvey, in their cell before
execution at Edinburgh, January 26, 1681)*

The Lord's my shepherd, I'll not want ;
He makes me down to lie
In pastures green : He leadeth me
the quiet waters by.
My soul He doth restore again ;
And me to walk doth make
Within the paths of righteousness,
ev'n for His own name's sake.

Yea, though I walk in death's dark vale,
yet will I fear none ill :
For Thou art with me ; and Thy rod
and staff me comfort still.
My table Thou hast furnished
in presence of my foes ;
My head Thou dost with oil anoint,
and my cup overflows.

Goodness and mercy all my life
shall surely follow me :
And in God's house for evermore
my dwelling-place shall be.

NATIONAL COVENANT

Reply Addresses

~~8.35~~ 8.50 ~~Rev. F. E. ALLEN~~ *Rev. R. B. Lyons*
~~Convener of American Convention Committee~~

~~8.45~~ 8.55 ~~Miss ISABELLA STEWART,~~ *Miss Rose Huston*
~~Lecturer in French, Geneva College,~~
~~U.S.A.~~

~~8.55~~ 9.00 ~~Rev. R. B. LYONS~~ *Miss Irene Piper*
~~Convener of Irish Convention Committee~~ *Amer. Missionary*
Ayprus.

9.5 ~~Miss ROSE HUSTON~~ *De Barre Wallace*
~~American Missionary in Manchuria~~ *Amer. Miss. China*

9.15 Praise Psalm 67, Tune Aurelia
 (The following Version is from the American R.P. Psalter)

O God, to us show mercy,
 And bless us in Thy grace ;
 Cause Thou to shine upon us
 The brightness of Thy face ;
 That so Thy way most holy
 On earth may soon be known,
 And unto ev'ry people
 Thy saving grace be shown.

O God, let peoples praise Thee ;
 Let all the people sing ;
 Let nations now be joyful ;
 Let songs of gladness ring ;
 For Thou wilt judge the peoples
 In truth and righteousness ;
 And o'er the earth shall nations
 Thy leadership confess.

O God, let peoples praise Thee ;
 Let all the people sing ;
 For earth in rich abundance
 To us her fruit will bring.
 God, our own God, will bless us,
 Yea, God will blessing send ;
 And all the earth shall fear Him
 To its remotest end.

BENEDICTION

CONVENTION ADDRESSES AND CONFERENCE

Importance of Time-table

THE Convention Executive earnestly request attention to the necessity of keeping to the Time-table.

It is absolutely essential to the success and enjoyment of the Convention Conferences that none of the prepared addresses should exceed 20 minutes in delivery, and the Programme has been drawn up on that basis. In fairness to all, whether speakers or listeners, the Time-table must be observed, and the Executive Committee request the Chairman of each meeting to see that the warning bell is sounded two minutes before the end of the period for each address, and thus keep the Programme up to time.

Addresses should therefore be timed beforehand by the speakers to last between 15 and 20 minutes.

During the periods of open Conference the Chairman will intimate the length of time allowable for speakers, so as to afford an opportunity to as many as possible to take part.

PROGRAMME

(IN HOPE STREET FREE CHURCH, GLASGOW)

WEDNESDAY, JUNE 29

Morning Meeting. 10 a.m. — 1 p.m.

Chairman—Rev. E. TEAZ, Larne

10.0 *Praise* Psalm 100, Tune *Old Hundred*

All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.
Know that the Lord is God indeed;
Without our aid He did us make:
We are His flock, He doth us feed,
And for His sheep He doth us take.

O enter then His gates with praise,
 Approach with joy His courts unto :
 Praise, laud, and bless His name always,
 For it is seemly so to do.
 For why? the Lord our God is good,
 His mercy is for ever sure ;
 His truth at all times firmly stood,
 And shall from age to age endure.

10.5 *Prayer* .. Rev. WM. McCULLOUGH, Drimbolg

10.10 *Chairman's Remarks*

10.20 *Address :*

“THE HISTORICAL BACKGROUND OF
 THE NATIONAL COVENANT”

Rev. W. J. MOFFETT, Airdrie

10.40 *Address :*

“THE SCRIPTURES THE SUPREME
 AUTHORITY FOR COVENANTERS”

Rev. F. E. ALLEN, Hopkinton, U.S.A.

11.0 *Praise* .. Psalm 80 : 14, 15, 17, 18, 19. Tune *St. Paul*

O God of Hosts, we Thee beseech,
 return now unto Thine ;
 Look down from heav'n in love, behold,
 and visit this Thy vine :

This vineyard, which Thine own right hand
 hath planted us among ;
 And that same branch, which for Thyself
 Thou hast made to be strong.

O let Thy hand be still upon
 the Man of Thy right hand,
 The Son of man, whom for Thyself
 Thou madest strong to stand.

So henceforth we will not go back.
 Nor turn from Thee at all :
 O do Thou quicken us, and we
 upon Thy name will call.

Turn us again, Lord God of hosts,
 and upon us vouchsafe
 To make Thy countenance to shine.
 and so we shall be safe.

11.5 *Meeting open*

11.35 *Address :*

“ THE COVENANTERS’ CONCEPTION
OF LIBERTY ”

Rev. Professor RUSSELL, Belfast

11.55 *Praise* Psalm 45 : 2-7. Tune *Silchester*

Thou’rt fairest of all men ;
 grace in Thy lips doth flow :
And therefore blessings evermore
 on Thee doth God bestow.
Thy sword gird on Thy thigh,
 Thou that art most of might :
Appear in dreadful majesty,
 and in Thy glory bright.

For meekness, truth, and right,
 ride prosp’rously in state ;
And Thy right hand shall teach to Thee
 things terrible and great.
Thy shafts shall pierce their hearts
 that foes are to the King ;
Whereby into subjection
 the people Thou shalt bring.

Thy royal seat, O Lord,
 for ever shall remain :
The sceptre of Thy kingdom doth
 all righteousness maintain.
Thou lov’st right, and hat’st ill ;
 for God, Thy God, most high,
Above Thy fellows hath with th’ oil
 of joy anointed Thee.

12.0 *Address :*

“ NO NATIONAL RELIGION WITHOUT
PERSONAL AND FAMILY RELIGION ”

Rev. SAMUEL KENNEDY, Rathfriland

12.20 *Meeting open*

12.55 BENEDICTION

1.0—2.0 **Luncheon** in the Gordon Restaurant, Gordon Street

Afternoon Meeting, 3.0—5.30*In the Chair*—Mrs. JOHN TAYLOR, Airdrie3.0 *Praise* Psalm 40, 1-4, Tune *Ballerma*

I waited for the Lord my God,
 and patiently did bear ;
 At length to me He did incline
 my voice and cry to hear.
 He took me from a fearful pit,
 and from the miry clay,
 And on a rock He set my feet,
 establishing my way.

He put a new song in my mouth,
 our God to magnify :
 Many shall see it, and shall fear,
 and on the Lord rely.
 O blessed is the man whose trust
 upon the Lord relies ;
 Respecting not the proud, nor such
 as turn aside to lies.

3.5 *Prayer* Rev. J. D. EDGAR
Fresno, California3.10 *Remarks from the Chair*3.20 *Address :*

“ THE COVENANT AND DEMOCRACY ”

Rev. T. M. SLATER, D.D.
Montclair, New Jersey3.40 *Address :*

“ THE PSALMS IN COVENANT DAYS ”

Rev. Professor T. B. McFARLANE
Newry4.0 *Meeting open*4.20 *Praise* . . . Psalm 25 : 6-11 (S.M.), Tune *Dennis*

Thy tender mercies, Lord,
 I pray Thee to remember,
 And loving-kindnesses ; for they
 have been of old for ever.
 My sins and faults of youth
 do Thou, O Lord, forget :
 After Thy mercy think on me,
 and for Thy goodness great.

God good and upright is ;
 the way He'll sinners show ;
 The meek in judgement He will guide,
 and make His path to know.
 The whole paths of the Lord
 are truth and mercy sure,
 To those that do His cov'nant keep,
 and testimonies pure.

Now, for Thine own name's sake,
 O Lord, I Thee entreat
 To pardon mine iniquity,
 for it is very great.

4.25 *Address :*

“PERSONAL RELIGION VIEWED
 AS A COVENANT ”

Rev. Professor J. RAMSEY
 Ballymoney

4.45 *Address :*

“THE PREACHERS OF THE COVE-
 NANT.”

W. R. M'EWEN
 Geelong, Australia

5.5 *Meeting open*

5.20 *Praise* Psalm 89 : 26-34. Tune *Irish*

Thou art My Father, He shall cry,
 Thou art My God alone ;
 And He shall say, Thou art the Rock
 of My salvation.
 I'll make Him My First-born, more high
 than kings of any land.
 My love I'll ever keep for Him,
 My cov'nant fast shall stand.

His seed I by My power will make
 for ever to endure ;
 And, as the days of heav'n, His throne
 shall stable be and sure.
 But if His children shall forsake
 My laws, and go astray,
 And in My judgements shall not walk, ,
 but wander from My way :

If they My laws break, and do not
 keep My commandments ;
 I'll visit then their faults with rods,
 their sins with chastisements.
 Yet I'll not take My love from Him,
 nor false My promise make.
 My cov'nant I'll not break, nor change
 what with My mouth I spake.

5.25

BENEDICTION

5.45 **Tea** in the Gordon Restaurant, Gordon Street**Wednesday Evening. 7.0—9.30***Chairman*—Rev. W. J. GILMOUR, Loanhead7.0 *Praise* .. Psalm 145 : 1-7. Tune *Duke Street*

O Lord, Thou art my God and King ;
 Thee will I magnify and praise :
 I will Thee bless, and gladly sing
 Unto Thy holy name always.

Each day I rise I will Thee bless,
 And praise Thy name time without end.
 Much to be prais'd, and great God is ;
 His greatness none can comprehend.

Race shall Thy works praise unto race,
 The mighty acts show done by Thee.
 I will speak of the glorious grace
 And honour of Thy majesty ;

Thy wondrous works I will record.
 By men the might shall be extoll'd
 Of all Thy dreadful acts, O Lord :
 And I Thy greatness will unfold.

They utter shall abundantly
 The mem'ry of Thy goodness great ;
 And shall sing praises cheerfully,
 Whilst they Thy righteousness relate.

7.5 *Prayer* ~~Rev. R. A. Blair, D.D.~~
~~Parnassus, U.S.A.~~
Prof. Ramsey.

7.10 Address :

"THE COVENANTERS AND
CHURCH GOVERNMENT"

Rev. WALTER McCARROLL, D.D.
New York

7.30 Address :

"THE COVENANTERS' CONTRIBUTION
TO THE IDEAL OF CHRISTIAN
GOVERNMENT"

Rev. D. H. ELLIOTT, D.D.
Pittsburgh

7.50 Meeting open

8.15 Praise Psalm 47 : 5-9. Tune *St. Magnus*

God is with shouts gone up, the Lord
with trumpets sounding high.
Sing praise to God, sing praise, sing praise,
praise to our King sing ye.
For God is King of all the earth ;
with knowledge praise express.
God rules the nations : God sits on
His throne of holiness.
The princes of the people are
assembled willingly ;
Ev'n of the God of Abraham
they who the people be.
For why? the shields that do defend
the earth are only His :
They to the Lord belong ; yea, He
exalted greatly is.

8.20 Address :

~~"THE COVENANTERS AND
THE CHURCH OF ROME"~~

Youth & The Ministry
Mr. Howard Elliott.
Pittsburg, U.S.A.

~~Rev. C. T. Carson~~
~~Sterling, U.S.A.~~

8.30

8.40 Address :

~~"POLITICAL DICTATORSHIPS
VERSUS COVENANTING PRINCIPLES"~~

The Spirit of the
Covenant
Mr. J. A. L. Long
Belfast

9.0 Meeting open

for Remarks by Younghouse

8.40 *Principle & Popularity, A. Longhouse*

8.50 *Dr. Edna Wallace South China.*

9.25 *Praise* Psalm 72 : 16-19. Tune *Andre*
(This Version is from the American R.P. Psalter).

On hill-tops sown, a little grain
 Like Lebanon with fruit shall bend ;
 New life the city shall attain ;
 She shall like grass grow and extend.

Long as the sun His name shall last.
 It shall endure through ages all ;
 And men shall still in Him be blessed ;
 Blessed all the nations shall Him call.

Now blessed be our God alone,
 Jehovah, God of Israel ;
 For only He hath wonders done,
 His deeds in glory far excel.

And blessed be His glorious name
 Long as the ages shall endure.
 O'er all the earth extend His fame :
 Amen, amen, for evermore

9.30

BENEDICTION



Drumclog Memorial Church

THURSDAY, JUNE 30

Morning Meeting. 10 a.m.—1 p.m.

Chairman—Mr. ROBERT HOLMES, Ballymoney

10.0 *Praise* . . . Psalm 103 : 1-5. Tune *Kilmarnock*

O thou my soul, bless God the Lord,
and all that in me is
Be stirred up His holy name
to magnify and bless.
Bless, O my soul, the Lord thy God
and not forgetful be
Of all His gracious benefits
He hath bestowed on thee.

All thine iniquities who doth
most graciously forgive :
Who thy diseases all and pains
doth heal, and thee relieve :
Who doth redeem thy life, that thou
to death may'st not go down :
Who thee with loving-kindness doth
and tender mercies crown :

Who with abundance of good things
doth satisfy thy mouth ;
So that, ev'n as the eagle's age,
renewed is thy youth.

10.5 *Prayer* . . . Rev. W. H. POLLOCK,
Loughbrickland

10.10 *Chairman's Remarks*

10.20 *Address :*
"WERE THE COVENANTERS REBELS ?" *Rev W. J.*
~~Rev. S. E. GREER, D.D., Philadelphia~~

10.40 *Address :*
"COVENANTERS AND SOCIAL EVILS"
Rev. D. BRUCE MARTIN
Beaver Falls, U.S.A.

~~11.0 Meeting open.~~

~~11:40~~ Praise

.. Psalm 136 : 1-9 (P.M). Tune *St. John*

Praise God, for He is kind :
His mercy lasts for aye.
Give thanks with heart and mind
To God of gods alway :

For certainly
His mercies 'dure
Most firm and sure
Eternally.

The Lord of lords praise ye,
Whose mercies still endure.
Great wonders only He
Doth work by His great pow'r ;
For certainly, etc.

Which God omnipotent,
By might and wisdom high,
The heav'n and firmament
Did frame, as we may see :
For certainly, etc.

To Him who did outstretch
This earth so great and wide.
Above the waters' reach
Making it to abide :
For certainly, etc.

Great lights He made to be ;
For His grace lasteth aye :
Such as the sun we see,
To rule the lightsome day :
For certainly, etc.

Also the moon so clear,
Which shineth in our sight ;
The stars that do appear,
To guide the darksome night :
For certainly, etc.

~~11:45~~ Address :

"THE MAIN PRINCIPLES FOR WHICH
THE THREE R.P. CHURCHES STAND"

Rev. ALEX. GILMOUR, Dromara

~~12:5~~ Address :

"THE COVENANTERS' WORK
UNFINISHED"

Rev. R. B. LYONS, Limavady

11.45

~~12.25~~ Meeting open

12.50 Praise Psalm 121, Tune *French*

I to the hills will lift mine eyes,
from whence doth come mine aid.
My safety cometh from the Lord,
Who heaven and earth hath made.
Thy foot He'll not let slide, nor will
He slumber that thee keeps.
Behold, He that keeps Israel,
He slumbers not nor sleeps.

The Lord thee keeps, the Lord thy shade
on thy right hand doth stay :
The moon by night thee shall not smite,
nor yet the sun by day.
The Lord shall keep thy soul ; He shall
preserve thee from all ill.
Henceforth thy going out and in
God keep for ever will.

12.55

BENEDICTION

EXCURSION TO THE THREE LOCHS

THURSDAY AFTERNOON

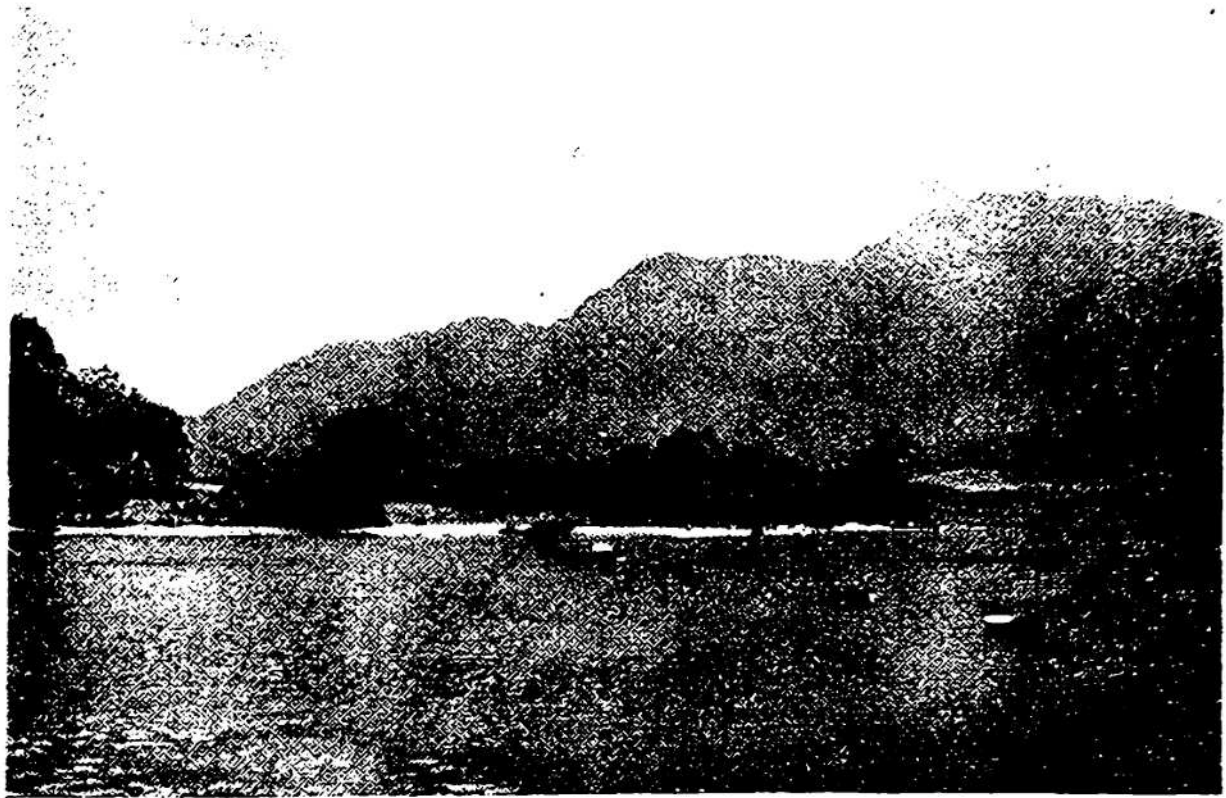
JUNE 30, 2.0—6.0

A Scottish scenery tour has been arranged for the Delegates which will occupy the afternoon of the Thursday of Convention Week.

The excursion 'buses will leave Hope Street Free Church, Glasgow, at 2.15 p.m. on the Thursday for the round of Loch Lomond, Loch Long, and the Gareloch. The route will be *via* Balloch, Loch Lomond, Luss, Tarbet, Arrochar, Loch Long, the Gareloch, Helensburgh, Cardross, Dumbarton, and so back to Glasgow in good time for the evening meeting of the Convention.

Tea will be served ~~en route~~ *in Glasgow on return.*

This tour will take the Delegates through some of the finest scenery of mountain and loch in Scotland.



Loch Lomond

DUMBARTON CASTLE is famed in history for sieges, captures, and tragedies.

CARDROSS CASTLE was the residence of King Robert Bruce, the hero of Bannockburn, for the last two years of his life. He died there of leprosy in 1329.

ROSNEATH CASTLE, belonging to Princess Louise, Duchess of Argyll, a daughter of Queen Victoria, is visible across the Gareloch, from the road a little to the north-west of Helensburgh.

INCHMURRIN, the largest and most southerly of the islands in Loch Lomond, contains the ruins of an ancient castle of the Earls of Lennox. It was the scene of the treacherous murder of Sir John Colquhoun and his attendants by a party of Western Islanders about 500 years ago.

NEAR the beautifully quaint village of LUSS, on the edge of Loch Lomond stands the residence of Sir Iain Colquhoun, a friend of King George V, and once the King's Lord High Commissioner to the Church of Scotland Assembly. In the inn at Luss, Coleridge, Wordsworth and his sister Dorothy passed the night of August 24, 1803, when touring in Scotland.

Thursday Evening. 7.0—9.30

Chairman—Rev. WM. YOUNG, Wishaw

7.30

~~7.0~~

Praise Psalm 139: 1-12. *Tune Holley*

(*This Version is from the American R.P. Psalter*)

Lord, Thou hast searched me, Thou hast known
My rising and my sitting down ;
And from afar Thou knowest well
The very thoughts that in me dwell.

Thou knowest all the ways I plan,
My path and lying down dost scan ;
For in my tongue no word can be,
But, lo, O Lord, 'tis known to Thee.

Behind, before me, Thou dost stand
And lay on me Thy mighty hand ;
Such knowledge is for me too strange,
And high beyond my utmost range.

Where shall I from Thy Spirit flee,
Or from Thy presence hidden be ?
In heav'n Thou art, if there I fly ;
In death's abode, if there I lie.

If I the wings of morning take,
And utmost sea my dwelling make,
Ev'n there Thy hand shall guide my way,
And Thy right hand shall be my stay.

If I say, Darkness covers me ;
The darkness hideth not from Thee ;
To Thee both night and day are bright ;
The darkness shineth as the light.

7.35

~~7.15~~

Prayer ~~Rev. W. J. MOFFETT, Airdrie~~

7.40

~~7.10~~

Chairman's Remarks

7.50

~~7.20~~

Address :

" THE COVENANTERS AS EVANGELICALS "

~~Rev. R. A. BLAIR, D.D., Parnassus~~

8.10

~~7.40~~

Address :

" COVENANTERS AND EDUCATION "

~~Mrs. ISABELLA STEWART~~

Memorial Services Geneva College, U.S.A.

At last, the long

~~8.0~~ Meeting open

~~8.10~~ ~~8.15~~ Praise Psalm 87. Tune *Palestrina*

Upon the hills of holiness
He His foundation sets.
God, more than Jacob's dwellings all,
delights in Sion's gates.
Things glorious are said of thee,
thou city of the Lord.
Rahab and Babel I, to those
that know Me, will record :

Behold ev'n Tyrus, and with it
the land of Palestine,
And likewise Ethiopia ;
this man was born therein.
And it of Sion shall be said,
This man and that man there
Was born ; and He that is most High
Himself shall stablish her.

When God the people writes, He'll count
that this man born was there.
There be that sing and play ; and all
my well-springs in thee are.

~~8.15~~ ~~8.20~~ Address :

" MISSION WORK IN MANCHURIA "

Miss R. HUSTON

Missionary in Manchuria

~~8.40~~ Address : *Rev. A. J. McFarlane A. Miss. Syria*

" COVENANTERS IN AUSTRALIA "

~~8.55~~ ~~9.00~~ *Miss Raper Sydney* ~~Rev. W. R. McEwen, Goolong~~

~~9.5~~ ~~9.00~~ Meeting open.

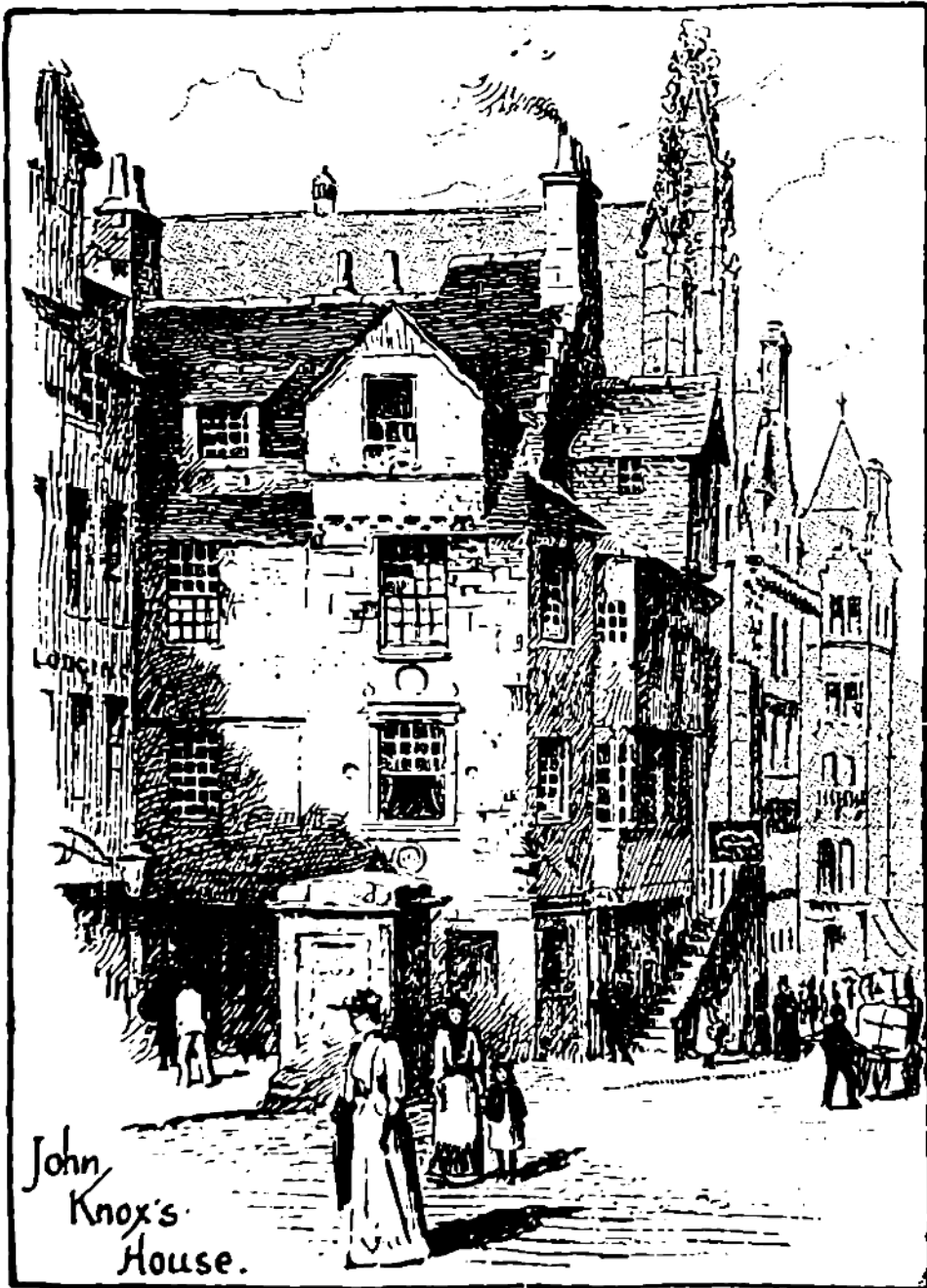
~~9.30~~ ~~9.25~~ Praise . . Psalm 102 : 13-18 (L.M.). Tune *Retreat*

Thou shalt arise, and mercy yet
Thou to Mount Sion shalt extend :
Her time for favour which was set,
Behold, is now come to an end.
Thy saints take pleasure in her stones,
Her very dust to them is dear.
All heathen lands and kingly thrones
On earth Thy glorious name shall fear.

God in His glory shall appear,
When Sion He builds and repairs.
He shall regard and lend His ear
Unto the needy's humble pray'rs :
Th' afflicted's pray'r He will not scorn.
All times this shall be on record :
And generations yet unborn
Shall praise and magnify the Lord.

9.30

BENEDICTION



John Knox's House, Edinburgh

EXCURSION TO EDINBURGH

The last day of the Convention, Friday, July 1st, is to be given to Edinburgh, the "Northern Athens."

The Delegates will leave the Hope Street Free Church, Glasgow, in 'buses at 9 a.m., reaching Edinburgh about 11.30 a.m.

On the way to the Scottish Capital, about 17 miles from Glasgow, the Kirk of Shotts, an unpretentious building, will be seen to the right on elevated ground, famous as having been the scene of a wonderful religious revival under the preaching of the Rev. John Livingston, on a Communion Monday, June 21, 1630.

The town of Bathgate, about half-way between Glasgow and Edinburgh, will be seen on the left. The Covenanters in arms passed through Bathgate on their march from Dalry in Galloway to Rullion Green (1666).



St. Giles Cathedral

At a distance of 5 or 6 miles to the left the huge cantilevers of the Forth Bridge can be seen in clear weather. The Bridge, opened in 1890, is $1\frac{1}{2}$ miles long, the two main spans being nearly one-third of a mile each.

At Edinburgh

On arriving at Edinburgh the Delegates will remain in the 'buses, which will be driven past Sir Walter Scott's Monument,



**Edinburgh Monument to American Soldiers who died
in the Great War**

Holyrood Palace, the Canongate, John Knox's House, St. Giles Cathedral, Parliament House, the "Heart of Midlothian" (site of the Old Tolbooth Prison), Edinburgh Castle with its world-famous War Memorial, the General Assembly Hall, New College, and the National Gallery.

Luncheon and Tea will be served to the Delegates in Macvities Guest & Co.'s Restaurant, Charlotte Rooms, Charlotte Street, off Princes Street.

Luncheon will be served as soon as possible after arrival in Edinburgh, and Tea at 5 p.m., so that all Delegates may be ready for the important closing meeting in Greyfriars Church, the famous scene of the first signing of the National Covenant, February 28, 1638.

CLOSING MEETING IN GREYFRIARS CHURCH

The Delegates will assemble in Greyfriars Churchyard at 6 p.m., and, after viewing the Martyrs Stone and other monuments there, will enter Greyfriars Church punctually at 6.30 p.m. for the final meeting of the Covenant Tercentenary Convention, from 6.30 to 8.30 p.m.

The use of this famous church for the meeting has been most kindly granted by the Minister of Greyfriars, the Rev. W. W. D. Gardiner, B.D., D.Litt., to whom special thanks are due.

As soon as the meeting is over the Delegates will enter the 'buses at the Churchyard Gate for the return journey to Glasgow.

Friday Evening

MEETING IN GREYFRIARS CHURCH, EDINBURGH

6.30—8.30 p.m.

Chairman—Rev. Professor J. BOYD TWEED, D.D.
Geneva College, U.S.A.

6.30 *Praise* .. Psalm 98 ; 1-4. Tune *Pembroke*

O sing a new song to the Lord
for wonders He hath done :
His right hand and His holy arm
Him victory hath won.
The Lord God His salvation
hath caused to be known ;
His justice in the heathen's sight
He openly hath shown.

He mindful of His grace and truth
 To Isr'el's house hath been ;
 And the salvation of our God
 all ends of th' earth have seen.
 Let all the earth unto the Lord
 send forth a joyful noise ;
 Lift up your voice aloud to Him,
 sing praises and rejoice.

6.35 *Prayer* .. Rev. WALTER McCARROLL, D.D.
 New York

6.40 *Chairman's Remarks*

6.50 *Address :*

"AMERICAN COVENANTERS AND
 THE U.S.A. CONSTITUTION "

Rev. Professor R. J. G. McKnight
 Ph.D., D.D., R.P. Theological Seminary,
 Wilkinsburg, U.S.A.

7.10 *Address :*

"THE CHALLENGE OF THE
 COVENANTERS' IDEAL TO THE YOUNG "

Rev. P. E. ... Rev. J. D. EDGAR
 Fresno, U.S.A.

7.30 *Praise* Psalm 76 : 1-7. Tune *Stracathro*

In Judah's land God is well known,
 His name's in Isr'el great :
 In Salem is His tabernacle,
 in Sion is His seat.
 There arrows of the bow He brake,
 the shield, the sword, the war.
 More glorious Thou than hills of prey,
 more excellent art far.

Those that were stout of heart are spoil'd,
 they slept their sleep outright ;
 And none of those their hands did find,
 that were the men of might.
 When Thy rebuke, O Jacob's God,
 had forth against them past,
 Their horses and their chariots both
 were in a dead sleep cast.

Thou, Lord, ev'n Thou art He that should
 be feared ; and who is he
 That may stand up before Thy sight,
 if once Thou angry be ?

7.35 *Address :*

“ THE HEADSHIP OF CHRIST THE
 SECURITY FOR WORLD PEACE ”

Rev. J. T. MOFFETT BLAIR
 Stranraer

7.55 *Meeting open*

8.10 *Praise* . . Psalm 46 : 1-5 ; 9-10. Tune *Stroudwater*

God is our refuge and our strength,
 in straits a present aid ;
 Therefore, although the earth remove,
 we will not be afraid :
 Though hills amidst the seas be cast ;
 Though waters roaring make,
 And troubled be ; yea, though the hills
 by swelling seas do shake.

A river is, whose streams do glad
 the city of our God ;
 The holy place, wherein the Lord
 most high hath His abode.
 God in the midst of her doth dwell ;
 nothing shall her remove :
 The Lord to her an helper will,
 and that right early, prove.

Unto the ends of all the earth
 wars into peace He turns :
 The bow He breaks, the spear He cuts,
 in fire the chariot burns.
 Be still, and know that I am God ;
 among the heathen I
 Will be exalted ; I on earth
 will be exalted high.

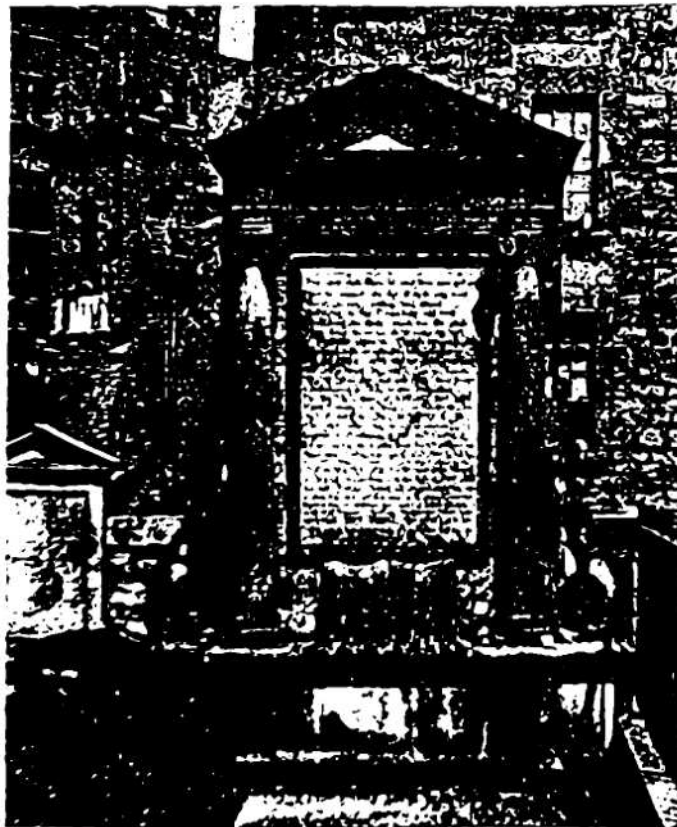
8.5 *Vote of Thanks*8.20 *Prayer*8.25 *Praise* Psalm 122 : 6-9. Tune *St. Paul*

Pray that Jerusalem may have
peace and felicity :
Let them that love thee and thy peace
have still prosperity.

Therefore I wish that peace may still
within thy walls remain,
And ever may thy palaces
prosperity retain.

Now, for my friends* and brethren's sakes,
Peace be in thee, I'll say.
And for the house of God our Lord,
I'll seek thy good away.

BENEDICTION



Martyrs Monument, Greyfriars Churchyard, Edinburgh

NATIONAL COVENANT



Margaret Wilson's Grave, Wigtown



"A Window in Thrums"

THE COVENANT OF 1638

THE NATIONAL COVENANT

OR

The Confession of Faith of the Kirk of Scotland, subscribed at first by the Kings Majesty and his Household, in the yeare 1580. Thereafter, by Persons of all rankes, in the yeare 1581, By ordinance of the Lords of the Secret Councill, and Acts of the General Assembly. Subscribed again by all sorts of Persons in the Yeare 1590, By a new Ordinance of Council, at the desire of the General Assembly: With a General Band for maintenance of the true Religion & the Kings Person. And now subscribed in the Year 1638. By Us, Noblemen, Barons, Gentlemen, Burgesses Ministers, and Commons, then under-subscribing: Together, with our resolution and promises for the causes after specified, To maintain the said true Religion, and the Kings Majesty, according to the Confession foresaid, and Acts of Parliament. And now, upon the Supplication of the General Assembly to His Majesty's high Commissioner, and the Lords of his Majesty's Honorable Privy Council, subscribed again in the Year 1639. by Ordinance of Council, and Act of General Assembly. The Tenor whereof here followeth.

WE All, and every one of Us underwritten, Protest, that, after long and due Examination of our owne Consciences, in matters of true & false Religeon, We are now throughly resolved of the Truth, by the Word and Spirit of God; and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirme before God, and the whole world, that this onely is the true Christian Faith and Religion, pleasing God, and bringing Salvation to man, which now is by the mercy of God revealed to the world, by the preaching of the blessed Evangel, and received, believed, and defended, by many and sundry notable Kirks and Realmes, but chiefly by the *Kirk of Scotland, the Kings Majesty, and three estates of this Realme*, as Gods eternall Truth, and onely ground of our Salvation: as more particularly is expressed in the Confession of our Faith, stablished, and publicly confirmed by sundry Acts of Parliament, and now of a long time hath beene openly professed by the Kings Majesty, and whole body of this Realme both in Burgh and Land. To the which Confession and forme of Religion, wee willingly agree in our consciences in all points, as unto Gods undoubted Truth and Verity, grounded onely upon his written Word. And therefore, we abhorre and detest all contrary Religion, and Doctrine: But chiefly, all kinde of Papistry, in generall and particular heads, even as they are now damned and confuted by the *Word of God, and Kirk of Scotland*: but in special we detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God, upon the Kirk, the civill Magistrate, and conscience of men. All his tyrannous lawes made upon indifferent things against our Christian liberty, His erronious Doctrine, against the sufficiency of the

written Word, the perfection of the Law, the office of Christ, and his blessed Evangel. His corrupted Doctrine concerning originall sinne, our naturall inability and rebellion to Gods Law, our Justification by Faith only, our imperfect Sanctification and obedience to the Law, the nature, number and use of the Holy Sacraments. His five bastard Sacraments, with all his Rites, Ceremonies, and false Doctrine, added to the ministration of the true Sacraments without the Word of God. His cruell judgement against Infants departing without the Sacrament; his absolute necessity of Baptisme: his blasphemous opinion of Transubstantiation, or reall presence of Christ's body in the Elements, and receiving of the same by the wicked, or bodies of men. His dispensations with solemne Oathes, Perjuries, and degrees of Mariage forbidden in the Word: his cruelty against the innocent divorced: his divellish Masse: his blasphemous Priesthood: his profane Sacrifice for the sinnes of the dead and the quick: his Canonization of men, calling upon Angels or Saints departed, worshipping of Imagery, Relicts, and Crosses, dedicating of Kirks, Altars, Dayes, Vowes to creatures; his Purgatory, Prayers for the dead, praying or speaking in a strange language, with his Processions and blasphemous Letany, and multitude of Advocates or Mediators: his manifold Orders, Auricular Confession: his desperate and uncertaine Repentance; his general and doubtfull Faith: his satisfactions of men for their sinnes: his Justification by works, *opus operatum*, works of Superelevation, Merits, Pardons, Peregrinations, and Stations: his holy water, baptising of Bells, conjuring of Spirits, crossing, saning, anointing, conjuring, hallowing of GODS good creatures, with the superstitious opinion joyned therewith: his Worldly Monarchy, and wicked Hierarchy: his three solemne vowes, with all his shavelings of sundry sorts, his erronious and bloody decrees made at *Trent*, with all the subscribers and approvers of that cruell and bloody Band, conjured against the Kirk of GOD: and finally, wee detest all his vaine Allegories, Rites, Signes and Traditions, brought in the Kirk, without or against the Word of GOD, and Doctrine of this true reformed Kirk, to the which we joyne our selves willingly, in Doctrine, Faith, Religion, Discipline, and use of the Holy Sacraments, as lively members, of the same, in Christ our Head: promising and swearing by the *Great Name of the Lord our God*, that we shall continue in the obedience of the Doctrine and Discipline of this Kirk, and shall defend the same according to our vocation and Power, all the dayes of our lives, under the pains contained in the Law, and danger both of Body and Soul, in the days of GODS fearful Judgment: And seeing that many are stirred up by Sathan, and that Roman Antichrist, to promise sweare, subscribe, and for a time use the Holy Sacraments in the Kirk deceitfully against their own Consciences, minding thereby, first, under the external cloak of Religion, to corrupt and subvert secretly GODS true Religion within the Kirk, and afterward, when time may serve, to become open enemies and persecutors of the same, under vain hope of the Popes dispensation, devised against the Word of GOD, to his greater confusion, and their double condemnation in the day of the LORD JESUS.

Wee, therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with GOD and his kirk, Protest, and call *The Searcher of all hearts* for witnesse, that Our mindes and hearts, do fully agree with this our *Confession, Promise, Oath and Subscription*, so that Wee are not

moved for any worldly respect, but are persuaded onely in our Consciences, through the knowledge and love of Gods true Religion, printed in our hearts by the Holy Spirit, as we shall answer to him in the day, when the secrets of all hearts shall be disclosed. And because we perceave that the quietness and stability of our Religion and Kirk, doth depend upon the safety & good behaviour of the Kings Majesty, as upon a comfortable Instrument of Gods mercy, granted to this Countrey, for the maintaining of this Kirk, and ministration of Justice amongst us, we protest and promise with our hearts under the same Oath, Hand-writ, and Pains, that we shall defend his Person and Authority, with our goods, bodies and lives, in the defence of Christ his Evangel, Liberties of our Country, ministration of Justice, and punishment of iniquity, against all enemies within this Realm, or without, as we desire our GOD to be a strong and merciful defender to us in the day of our death, and coming of our Lord *Jesus Christ*: To whom with the Father, and the Holy Spirit, be all Honour and Glory Eternally.

Like as many Acts of Parliament not onely in general do abrogate, annull, and rescind all Lawes, Statutes, Acts, Constitutions, Canons, civil or municipall, with all other Ordinances and practique penalties whatsoever, made in prejudice of the true Religion and Professours thereof; Or, of the true Kirk-discipline, jurisdiction, and freedome thereof; Or in favours of Idolatry and Superstition; Or of the Papisticall Kirk; As *Act. 3. Act. 13. Parl. 1. Act. 23. Parl. 11. Act. 114. Parl. 12. of King James the sixth*, That Papistry and Superstition may be utterly suppressed according to the intention of the Acts of Parliament repeated in the *5. Act. Parl. 20. K. James 6.* And to that end they ordaine all Papists and Priests to be punished by manifold Civill and Ecclesiastical pains, as adversaries to Gods true Religion, preached and by Law established within this Realme, *Act. 24. Parl. 11. K. James 6.* as common enemies to all Christian government, *Act. 18. Parl. 16. K. James 6.* as rebellers and gainstanders of our Sovereigne Lords Authority, *Act. 47. Parl. 3. K. James 6.* and as Idolaters. *Act. 104. Parl. 7. K. James 6.* but also in particular (by and attour the Confession of Faith) do abolish and condemne the Popes Authority and Jurisdiction out of this Land, and ordaine the maintainers thereof to be punished, *Act. 2. Parl. 1. Act 51. Parl. 3. Act 106. Parl. 7. Act 114. Parl. 12. K. James 6.* do condemn the Popes erroneous doctrine, or any other erroneous doctrine repugnant to any of the Articles of the true and Christian religion publickly preached, and by law established in this Realme: And ordaines the spreaders and makers of Books or Libels, or Letters, or writs of that nature to be punished, *Act 46. Parl. 3. Act 106. Parl. 7. Act 24. Parl. 11. K. James 6.* do condemne all Baptisme conforme to the Popes Kirk and the Idolatry of the Masse, and ordaines all sayers, willfull hearers, and concealers of the Masse, the mauntainers and reseters of the Priests, Jesuites, traffiquing Papists, to be punished without any exception or restriction, *Act 5. Parl. 1. Act. 120. Parl. 12. Act. 164. Parl. 13. Act. 193. Parl. 14. Act. 1. Parl. 19. Act. 5. Parl. 20. K. James 6.* do condemne all erroneous bookes and writtes containing erroneous doctrine against the Religion presently professed, or containing superstitious Rites and Ceremonies Papisticall, whereby the people are greatly abused, and ordaines the home-bringers of them to be punished, *Act 25. Parl. 11. K. James 6.* do condemne the monuments and dregs of by-gone Idolatry; as going to the Crosses, observing the Festivall dayes of Saints, and such other super-

stitious and Papisticall Rites, to the dishonour of GOD, contempt of true Religion, and fostering of great error among the people, and ordaines the users of them to be punished for the second fault as Idolaters, *Act 104. Parl. 7. K. James 6.*

Like as many Acts of Parliament are conceived for maintenance of GODS true and Christian Religion, and the purity thereof in Doctrine and Sacraments of the true Church of God, the liberty & freedom thereof, in her National, Synodal Assemblies. Presbyteries, Sessions, Policy, Discipline and Jurisdiction thereof, as that purity of Religion and liberty of the Church was used, professed, exercised, preached and confessed according to the reformation of Religion in this Realm. As for instance, *The 99. Act. Parl. 7. Act. 23. Parl. 11. Act. 114. Parl. 12. Act. 160. Parl. 13. of King James 6.* Ratified by the 4. Act. of King Charles. So that the 6. Act. Parl. 1. and 68. Act. Parl. 6. of King James 6. in the Yeare of God 1579. declares the Ministers of the blessed Evangel, whom GOD of his mercy had raised up, or hereafter should raise, agreeing with them that then lived in Doctrin, and Administration of the Sacraments, and the People that professed Christ, as he was then offered in the Evangel, and doth communicate with the Holy Sacraments, (as in the reformed Kirk's of this Realm they were publickly administrat) according to the Confession of Faith, to be the true and Holy Kirk of Christ Jesus within this Realm, and decerns and declares all and sundry, who either gainsayes the Word of the Evangel, received and approved, as the heads of the Confession of Faith, professed in Parliament, in the Yeare of God 1560. specified also in the first Parliament of King James 6. and ratified in this present Parliament, more particularly do specify, or that refuses the administration of the Holy Sacraments, as they were then ministrated, to be no members of the said Kirk within this Realme, and true Religion, presently professed, so long as they keep themselves so divided from the society of Christs body : And the subsequent *Act. 69. Parl. 6. of K. James 6.* declares, That there is none other Face of Kirk, nor other Face of Religion, then was presently at that time, by the Favour of GOD established within this Realme, which therefore is ever stiled, *Gods true Religion, Christs true Religion, the true and Christian Religion, and a perfect Religion*, Which by manifold acts of Parliament, all within this realme are bound to subscribe the articles thereof, the Confession of Faith, to recant all doctrine & errors, repugnant to any of the said Articles, *Act. 4. & 9. Parl. 1. Act. 45. 46. 47. Parl. 3. Act 71. Parl. 6. Act. 106. Parl. 7. Act. 24. Parl. 11. Act. 123. Parl. 12. Act. 194. and 197. Parl. 14. of K. James 6.* And all Magistrats, Sherifs, &c. on the one parte are ordained to search, apprehend, and punish all contraveeners ; For instance, *Act. 5. Parl. 1. Act. 104. Parl. 7. Act. 25. Parl. 11. K. James 6.* And that notwithstanding of the Kings Majesty's licences on the contrary, which are discharged & declared to be of no force in so farre as they tend in any wayes, to the prejudice & hinder of the execution of the Acts of Parliament against Papists & adversaries of true Religion, *Act. 106. Parl. 7. K. James 6.* On the other part in the 47. Act. Parl. 3. K. James 6. It is declared and ordained, seeing the cause of Gods true Religion, and his highnes Authority are so joyed, as the hurt of the one is common to both : and that none shall be reputed as loyall and faithfull subjects to our Sovereigne Lord, or his Authority, but be punishable as rebellers and gainstanders of the

same, who shall not give their Confession, and make their profession of the said true Religion, and that they who after defection shall give the Confession of their Faith of new, they shall promise to continue therein in time comming, to maintaine our Souveraigne Lords Authority, and at the uttermost of their power to fortify, assist, and maintaine the true Preachers and Professors of Christs Evangel, against whatsoever enemies and gainstanders of the same ; and namely (against all such of whatsoever nation, estate, or degree they be of) that have joyned, and bound themselves, or have assisted, or assists to set forward, and execute the cruell decrees of *Trent*, contrary to the Preachers and true Professors of the Word of God, which is repeated word by word in the Article of Pacification at *Perth* the 23 of Febuar. 1572. approved by Parliament the last of Aprile 1573. Ratified in Parliament 1587. and related, *Act* 123. *Parl.* 12. of *K. James* 6. with this addition that they are bound to resist all treasonable uproars and hostilities raised against the true Religion, the Kings Majesty, and the true Professors.

Like as all Lieges are bound to maintaine the King Majesty's Royal Person, and Authority, the Authority of Parliaments, without the which neither any lawes or lawful judicatories can be established, *Act* 130. *Act.* 131. *Parl.* 8. *K. James* 6. and the subjects Liberties, who ought onely to live and be governed by the Kings lawes, the common lawes of this Realme allanerly, *Act* 48. *Parl.* 3. *K. James the first.* *Act.* 79. *Parl.* 6. *K. James the 4. repeated in the Act* 131. *Parl.* 8. *K. James* 6. Which, if they be innovated or prejudged, the commission anent the union of the two Kingdoms of *Scotland* and *England*, which is the sole *Act of the* 17. *Parl. of K. James* 6. declares such confusion would ensue, as this Realme could be no more a free Monarchy, because by the fundamentall lawes, ancient privileges, offices and liberties, of this Kingdome, not onely the Princely Authority of his Majesty's Royal discent hath been these many ages maintained, but also the peoples security of their Lands, livings, rights, offices, liberties, and dignities preserved, and therefore for the preservation of the said true Religion, Lawes, and Liberties of this Kingdome, it is statute by the 8. *Act Parl.* 1. repeated in the 99. *Act Parl.* 7. Ratified in the 23. *Act Parl.* 11. and 114. *Act Parl.* 12. of *K. James* 6. and 4. *Act of K. Charles.* That all Kings and Princes at their Coronation and reception of their Princely Authority, shall make their faithfull promise by their solemne oath in the presence of the Eternal God, that, enduring the whole time of their lives, they shall serve the same Eternal God to the uttermost of their power, according as he hath required in his most Holy Word, contained in the old and new Testament, And according to the same Word shall maintain the true Religion of Christ Jesus, the preaching of his Holy Word, the due and right ministration of the Sacraments now received and preached within this Realme (according to the Confession of Faith immediately preceeding) and shall abolish and gainstand all false Religion contrary to the same, and shall rule the people committed to their charge, according to the will and command of God, revealed in his foresaid Word, and according to the laudable Lawes and Constitutions received in this Realme, no wayes repugnant to the said will of the Eternall God ; and shall procure, to the uttermost of their power, to the Kirk of God, and whole Christian people, true and perfite peace in all time coming : and that they shall be careful to root out of their Empire all Hereticks, and enemies to the

true worship of God, who shall be convicted by the true Kirk of God, of the foresaid crimes, which was also observed by his Majesty, at his Coronation in *Edinburgh* 1633. as may be seene in the order of the Coronation.

In obedience to the Commandment of GOD, conforme to the practice of the godly in former times, and according to the laudable example of our Worthy and Religious Progenitors, & of many yet living amongst us, which was warranted also by act of *Council*, commanding a general band to be made and subscribed by his Majesty's subjects, of all ranks, for two causes : One was, For defending the true Religion, as it was then reformed, and is expressed in the Confession of Faith abovementioned, and a former large Confession established by sundry acts of lawful generall assemblies, & of Parliament, unto which it hath relation, set down in publick Catechismes, and which had been for many years with a blessing from Heaven preached, and professed in this Kirk and Kingdome, as Gods undoubted truth, grounded only upon his written Word. The other cause was, for maintaining the Kings Majesty, His Person, and Estate : the true worship of GOD and the Kings authority, being so straitly joined, as that they had the same Friends, and common enemies, and did stand and fall together. And finally, being convinced in our mindes, and confessing with our mouthes, that the present and succeeding generations in this Land, are bound to keep the foresaid national Oath & Subscription inviolable, Wee Noblemen, Barons, Gentlemen, Burgesses, Ministers & Commons under subscribing, considering divers times before & especially at this time, the danger of the true reformed Religion, of the Kings honour, and of the publick peace of the Kingdome : By the manifold innovations and evils generally contained, and particularly mentioned in our late supplications, complaints, and protestations, Do hereby professe, and before God, his Angels, and the World solemnly declare, That, with our whole hearts we agree & resolve, all the dayes of our life, constantly to adhere unto, and to defend the foresaid true Religion, and (forbearing the practice of all novations, already introduced in the matters of the worship of GOD, or approbation of the corruptions of the publicke Government of the Kirk, or civil places and power of Kirk-men, till they be tryed & allowed in free assemblies, and in Parliaments) to labour by all meanes lawful to recover the purity and liberty of the Gospel, as it was stablished and professed before the foresaid Novations : and because, after due examination, we plainly perceave, and undoubtedly believe, that the Innovations and evils contained in our Supplications, Complaints, and Protestations have no warrant of the Word of God, are contrary to the Articles of the Foresaid Confessions, to the intention and meaning of the blessed reformers of Religion in this Land, to the above written Acts of Parliament, & do sensibly tend to the re-establishing of the Popish Religion and Tyranny, and to the subversion and ruine of the true Reformed Religion, and of our Liberties, Lawes and Estates, We also declare, that the Foresaid Confessions are to be interpreted, and ought to be understood of the Foresaid novations and evils, no lesse then if every one of them had been expressed in the Foresaid confessions, and that we are obliged to detest & abhorre them amongst other particular heads of Papistry abjured therein. And therefore from the knowledge and consciences of our duety to God, to our King and Countrey, without any worldly respect or inducement, so farre as humane infirmity will suffer, wishing a further measure of the

grace of *God* for this effect, We promise, and swear by the *Great Name of the Lord our GOD*, to continue in the Profession and Obedience of the Fore-said Religion : That we shall defend the same, and resist all these contrary errors and corruptions, according to our vocation, and to the uttermost of that power that *GOD* hath put in our hands, all the dayes of our life : and in like manner with the same heart, we declare before *GOD* and Men, That we have no intention nor desire to attempt any thing that may turne to the dishonour of *GOD*, or to the diminution of the Kings greatnesse and authority : But on the contrary, we promise and swear, that we shall, to the uttermost of our power, with our meanes and lives, stand to the defence of our dread Sovereigne, the Kings Majesty, his Person, and Authority, in the defence and preservation of the foresaid true Religion, Liberties and Lawes of the Kingdome : As also to the mutual defence and assistance, every one of us of another in the same cause of maintaining the true Religion and his Majesty's Authority, with our best counsel, our bodies, meanes, and whole power, against all sorts of persons whatsoever. So that whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular. And that we shall neither directly nor indirectly suffer our selves to be divided or withdrawn by whatsoever suggestion, allurement, or terrour from this blessed & loyall Conjunction, nor shall cast in any let or impediment, that may stay or hinder any such resolution as by common consent shall be found to conduce for so good ends. But on the contrary, shall by all lawful meanes labour to further and promote the same, and if any such dangerous & devisive motion be made to us by Word or Writ, We, and every one of us, shall either suppress it, or if need be shall incontinent make the same known, that it may be timeously obviated : neither do we fear the foul aspersions of rebellion, combination, or what else our adversaries from their craft and malice would put upon us, seeing what we do is so well warranted, and ariseth from an unfeined desire to maintaine the true worship of God, the Majesty of our King, and peace of the Kingdome, for the common happiness of our selves, and the posterity. And because we cannot look for a blessing from God upon our proceedings, except with our Profession and Subscription we joine such a life & conversation, as beseemeth Christians, who have renewed their Covenant with God : We, therefore, faithfully promise, for our selves, our followers, and all other under us, both in publick, in our particular families, and personal carriage, to endeavour to keep our selves within the bounds of Christian liberty, and to be good examples to others of all Godlinesse, Sobernesse, and Righteousness, and of every duety we owe to God and Man, And that this our Union and Conjunction may be observed without violation, we call the living *GOD*, the Searcher of our Hearts to witness, who knoweth this to be our sincere Desire, and unfained Resolution, as we shall answer to *JESUS CHRIST*, in the great day, and under the pain of Gods everlasting wrath, and of infamy, and losse of all honour and respect in this World, Most humbly beseeching the Lord to strengthen us by his holy Spirit for this end, and to blesse our desires and proceedings with a happy successe, that Religion and Righteousnesse may flourish in the Land, to the glory of *GOD*, the honour of King, and peace and comfort of us all. In witnesse whereof we have subscribed with our hands all the premisses, &c.

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