

Calvin Studies VIII



The Westminster Confession in Current Thought

Presented at
The Colloquium on Calvin Studies
held
January 26-27, 1996
at
Davidson College
and the
Davidson College Presbyterian Church
Davidson, North Carolina

John H. Leith

*In summarizing the influences that shaped the early social, political
and religious life of the United States in the early period,
historian Sidney Ahlstrom commented:*

The continuing force of the
Westminster Assembly behind all of
these movements defies calculation.

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Preface

The eighth biennial Calvin Colloquium met at Davidson College January 26-27, 1996. More than one hundred people attended. The theme was the work of the Westminster Assembly and the development of Reformed Theology. The chief work of the Assembly was done between 1643 and 1647, and thus this Colloquium honored in a small way the 350th anniversary of the Assembly.

The work of the Westminster Assembly has wider sources than Calvin's theology, meeting as a Puritan assembly a century after Calvin's work. It was heir to a long tradition of British theology, to Augustine as mediated through Anselm (c.1033-1109) and Bradwardine (1290-1349), to John Wyclif (c.1329-1384) and the Lollards, to the English Reformation that drew on many other sources than Calvin. Yet the Westminster Assembly is the primary way in which Reformed theology generally, and Calvin's theology in particular, was mediated throughout the English speaking world. Hence, a study of the Westminster Assembly is justified in the context of Calvin's studies. In addition, such a conference is an expression of gratitude for that which the Westminster Assembly bequeathed to us, not only in theology, but also in worship, polity, ethos and manner of life, institutions and even music (psalter).

Many persons have contributed to the success of this conference, especially the Davidson College Presbyterian Church: the Session, the minister, Charles Raynal, Linda Cannon who did the secretarial work and Barbara Hess, who is responsible for the financial records of Davidson College Presbyterian Church and who is in charge of the Colloquium finances.

Mr. and Mrs. Linn Burris were responsible for the organizational management of the conference and also for refreshments. The fellowship over refreshments was certainly good and maybe better than any previous conference. The Burrises contributed very much to the Colloquium's being a happy occasion.

Davidson College and President John Kuykendall were gracious hosts, providing many services of the institution, especially the guest house and the dining room.

Peachtree Presbyterian Church, Atlanta, W. Frank Harrington, Minister, mailed the invitations to the conference and also provided financial support. Others who contributed to the financial support of the conference were: The First Presbyterian Church, Greensboro, N.C., (Jerold Shetler, Minister), the Department of Theology of the General Assembly Council under the leadership of the Reverend Joe Small, the Mary Beaty Fund of Davidson College Presbyterian Church, Mrs. Ellis Whitehead, Dalton, Georgia; Lewis and Annabelle Fetterman, Clinton N.C. and Dr. and Mrs. James White, Knoxville, Tennessee.

Robert A. Johnson combined theological competence with computer skills to prepare the lectures for printing. He was also in charge of book sales at the conference.

Our great photographer from previous meetings, Joel Mattison, was unable to come, but fortunately, David Wood of Johnson City provided us with some pictures.

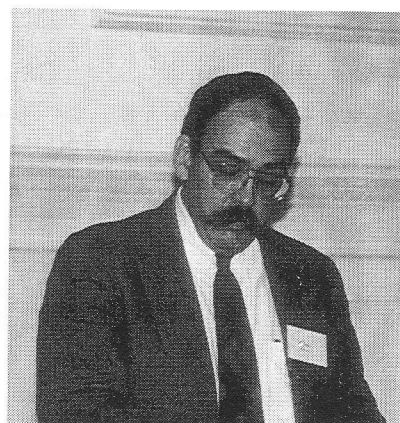
— JOHN H. LEITH

At Calvin Studies VIII...

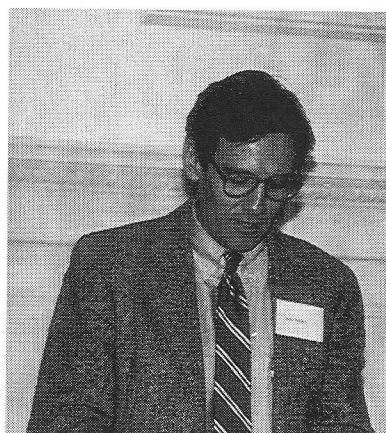
Among the Presenters—



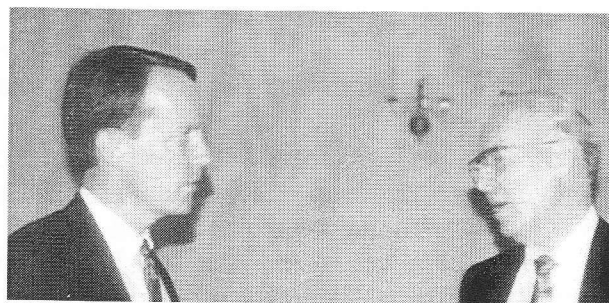
John Leith (with Charles Raynal)



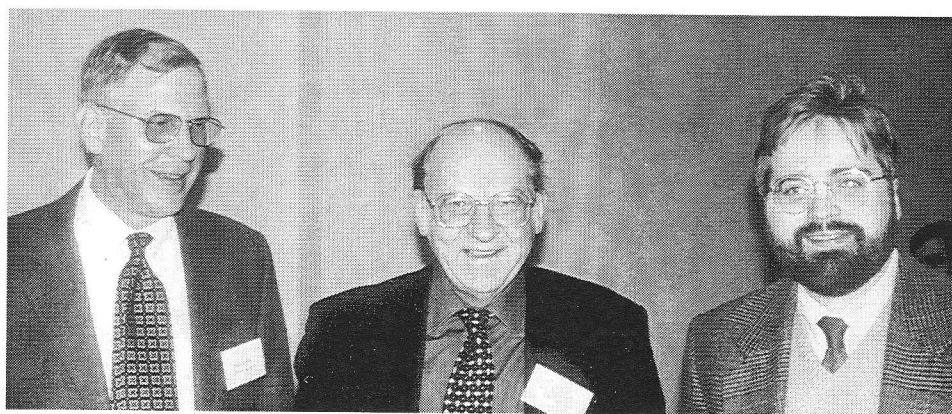
Stan Hall



D.G. Hart



James Goodloe (left) with Jack Kingsbury



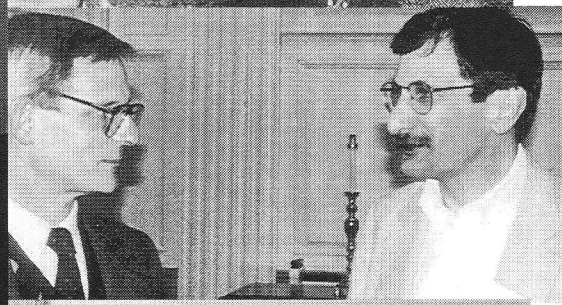
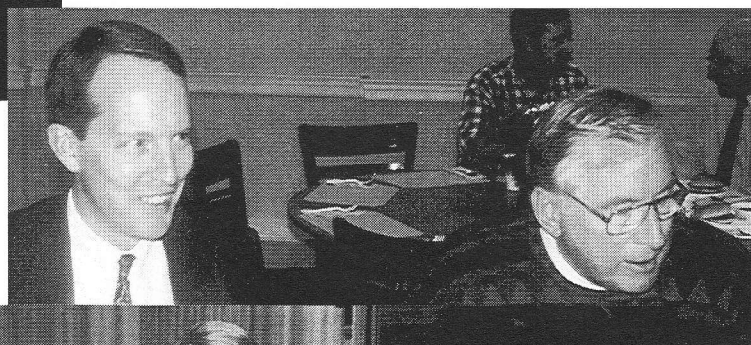
David Wright (center) with Merwyn Johnson (left) and Richard Burnett

At Calvin Studies VIII...



Serious Business
at the Booktable

and good fellowship
all around



The Humble
ADVICE
Of the
ASSEMBLY
OF
DIVINES,

Now by Authority of *Parliament*
sitting at WESTMINSTER,

Concerning
A Confession of Faith :

With the QUOTATIONS and TEXTS of
SCRIPTURE annexed.

Presented by them lately to both Houses of Parliament.

Printed at LONDON;
AND

Re-printed at EDINBURGH by *Evan Tyler*, Printer to
the Kings most Excellent Majesty. 1647.

Two Contemporary Accounts

The everyday work of the members of the Assembly and the Assembly's proceedings are illumined by these two accounts of the day. The first is by Robert Baillie, a Scottish commissioner, and the second by John Lightfoot, an English commissioner and an Old Testament and Rabbinical scholar at Cambridge. The language has been left in its seventeenth century form.

Robert Baillie

Here no mortal man may enter to see or hear, let be to sitt, without ane order in wryte from both Houses of Parliament... The like of that Assemblie I did never see, and, as we hear say, the like was never in England, nor any where is shortlie Iyke to be. They did sit in Henry the 7th's Chappell, in the place of the Convocation; but since the weather grew cold, they did go to Jerusalem chamber, a fair roome in the Abbey of Westminster, about the bounds of the College fore-hall, but wyder. At the one end nearest the doore, and both sydes are stages of seats as in the new Assemblie-House at Edinburgh, but not so high; for there will be roome but for five or six score. At the upmost end there is a chaire set on ane frame, a foot from the earth, for the Mr. Proloquutor Dr. Twisse. Before it on the ground stands two chairs for the two Mr. Assessors, Dr. Burgess and Mr. Whyte. Before these two chairs, through the length of the roome, stands a table, at which sitt the two scribes, Mr. Byfield and Mr. Roborough. The house is all well hung [with tapestry], and hes a good fyre, which is some dainties at London. Foranent the table, upon the Proloquutor's right hand, there are three or four rankes of formes. On the lowest we five doe sit. Upon the other, at our backs, the members of Parliament deputed to the Assemblie. On the formes foranent us, on the Proloquutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house, and backsyde of the table till it come about to our seats, are four or five stages of forms, whereupon their divines sitts as they please; albeit commonlie they keep the same place. From the chimney to the door there are no seats, but a voyd for passage. The Lords of Parliament use to sit on chairs, in that voyd, about the fire. We meet every day of the week, but Saturday. We sitt commonlie from nine to one or two afternoon. The Proloquutor at the beginning and end hes a short prayer. The man, as the world knows, is very learned in the questions he hes studied, and very good, beloved of all, and highlie esteemed; but merelie bookish, and not much, as it seems, acquaint with conceived prayer, [and] among the unfittest of all the company for any action; so after the prayer he sitts mute. It was the canny convoyance of these who guides most matters for their own interest to plant such a man of purpose in the chaire. The one assessour, our good friend Mr. Whyte, hes kepted in of the gout since our coming; the other, Dr. Burgess, a very active and sharpe man, supplies, so farr as is decent, the Proloquutor's place. Ordinarlie there will be present above threescore of their divines. These are divided in three Committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every Committee, as the Parliament gives order in wryte to take any purpose to consideration, takes a portion, and in their afternoon meeting prepares matters for the Assemblie, setts doune their minde in distinct propositions, backs their propositions with texts of Scripture. After the prayer, Mr. Byfield the scribe, reads the proposition and Scriptures, whereupon the Assemblie debates in a most grave and orderlie way. No man is called up to speak [as was then the custom in the Scotch Assembly]; bot who stands up of his own accord, he speaks so long as he will without interruption. If two or three stand up at once, then the divines confusedlie calls on his name whom they desyre to hear first: On whom the loudest and maniest voices calls, he speaks. No man speaks to any bot to the Proloquutor. They harangue long and very learnedlie. They studie the questions well before hand, and prepares their speeches; but withall the men are esceeding prompt, and well spoken. I doe marvell at the very accurate and extemporall replyes that many of them usuallie doe make. When, upon every proposition by itself, and on everie text of Scripture that is brought to confirme it, every man who will hes said his whole minde, and the replyes, and duplies, and triplies, are heard; then the most part calls, To the question. Byfield the scribe rises from the table, and comes to the Proloquutor's chair, who, from the scribe's book, reads the proposition, and says, as many as are in opinion that the question is

well stated in the proposition, let them say I; when I is heard, he says, as many as think otherwise, say No. If the difference of I's and No's be cleare, as usuallie it is, then the question is ordered by the scribes, and they go on to debate the first Scripture alleadged for proof of the proposition. If the sound of I and No be near equall, then sayes the Proloquutor, as many as say I, stand up; while they stand, the scribe and others number them in their minde; when they sitt down, the No's are bidden stand, and they likewise are numbered. This way is clear enough, and saves a great deal of time, which we spend in reading our catalogue. When a question is once ordered, there is no more debate of that matter; but if a man will vaige, he is quicklie taken up by Mr. Assessor, or many others, confusedlie crying, Speak to order, to order. No man contradicts another expresslie by name, bot most discreetlie speaks to the Proloquutor, and at most holds on the generall, The Reverend brother, who latelie or last spoke, on this hand, on that syde, above, or below. I thought meet once for all to give yow a taste of the outward form of their Assemblie. They follow the way of their Parliament. Much of their way is good, and worthie of our imitation: only their longsomeness is wofull at this time, when their Church Kingdome lyes under a most lamentable anarchy and confusion.

(FROM ROBERT BAILLIE, *THE LETTERS AND JOURNALS OF ROBERT BAILLIE; MINUTES OF THE SESSIONS OF THE WESTMINSTER ASSEMBLY*, ED. DAVID LAING, 3 VOLS. (EDINBURGH: ROBERT OGLE, 1841), v.2, 107-109.)

John Lightfoot

Then fell we upon the work of the day, forward upon the Directory for baptism. And the first thing done was, that some reasons why baptism should be administered in public, were, upon vote, waved in this place.

Mr. *Calamy* moved; That we should express something that baptism should be as near as possible on the sabbath or lecture-days. This was well liked of, and cost a large debate for the framing of it up: and here I went out of the Assembly to go to Munden.

Monday, July 15.—This day and this week I was absent from the Assembly; because that Thursday was the day of thanksgiving for the routing of Prince *Rupert* at York. The work of the Assembly was, that they went on in the Directory for baptism.

Monday, July 22.—This day I came to town again; and when I came, I found that the Assembly had met this morning, and adjourned themselves till Wednesday fortnight; having now sitten a twelvemonth, and never adjourned of all the time.

Wednesday, Aug. 7.—This morning we met again; and the first thing done was, a debate about some ministers to be examined, and about some that, having passed the Assembly, prove Anabaptists, and Antinomians; and divers stories were told about the behaviour of some Antinomian preachers: whereupon a committee was chosen to draw up a petition to represent this to the Houses.

Then fell we upon the work of the day; which was, about baptizing “of the child, whether to dip him or sprinkle.” And this proposition, “It is lawful and sufficient to besprinkle the child,” had been canvassed before our adjourning, and was ready now to vote: but I spake against it, as being very unfit to vote, that it is lawful to sprinkle, when every one grants it. Whereupon, it was fallen upon, sprinkling being granted, whether dipping should be tolerated with it. And here fell we upon a large and long discourse, whether dipping were essential or used in the first institution, or in the Jews’ custom. Mr. *Coleman* went about, in a large discourse, to prove טבילה to be dipping over-head. Which I answered at large:—as, 1. Aben Ezra, on Gen. xxxv. says, the Schemites were admitted to Jacob’s house by טבילה and yet there was no water there, but only Jacob’s well: 2. R. Sol. on Exod. xxiv. saith that Israel was entered into covenant with sprinkling of blood and טבילה: which Paul, Heb. ix. expounds of sprinkling of water. 3. That John the Baptist sometimes preached and baptized in places, where he could not possibly dip the parties baptized. This was backed by divers; and it cost a long discourse to prove it: and, in conclusion, I proposed this to the Assembly,—to find in all the Old

Testament where "baptizare," when it is used "de sacris," and in "actu transeunte," is not used of sprinkling. It is said, indeed, that the priests washed their bodies, and the unclean washed himself in water, but this was not "actio transiens."

After a long dispute, it was at last put to the question, whether the Directory should run thus,—“The minister shall take water, and sprinkle or pour it with his hand upon the face or forehead of the child:” and it was voted so indifferently, that we were glad to count names twice: for so many were unwilling to have dipping excluded, that the votes came to an equality within one; for the one side was twenty-four,—the other, twenty-five: the twenty-four for the reserving of dipping, and the twenty-five against it: and there grew a great heat upon it: and when we had done all, we concluded upon nothing in it; but the business was recommitted.

Then were produced some letters, sent us out of Holland; first, from Mr. *Strickland*, and then from a synod at Hague: these being read, we adjourned.

Thursday, Aug. 8—Our first work to-day was, that Dr. *Hoyle* reported the names of three that had been examined for fellowship in Cambridge.

Then fell we upon our work about dipping in baptism: and first it was proposed by Dr. *Burgess*, that our question proposed yesterday might be proposed again. And this cost some time before we could get off this business: at last it was put to the question, Whether the question put yesterday should be more debated before determined; and it was voted affirmatively.

And so we fell upon the business: and I first proposed, that those that stand for dipping, should shew some probable reason, why they hold it. Dr. *Temple* backed me in the thing: and Mr. *Marshall* began; and he said, that he doubted not that all the Assembly concluded that dipping was lawful. I flatly answered, that I hold it unlawful, but an ἐθελο-ζήτησκεια; and therefore desired, that it might be proved. But it was first thought fit to go to the business by degrees; and so it was first put to the vote, and voted thus affirmatively,—“that pouring on of water, or sprinkling of it in the administration of baptism, is lawful and sufficient.” But I excepted at the word "lawful" as too poor, for that it was as if we should put this query,—Whether it be lawful to administer the Lord's supper in bread and wine? and I moved, that it might be expressed thus,—“It is not only lawful, but also sufficient;” and it was done so accordingly. But as for the dispute itself about dipping, it was thought fit and most safe to let it alone, and to express it thus in our Directory,—“He is to baptize the child with water, which for the manner of doing is not only lawful, but also sufficient, and most expedient to be by pouring or sprinkling water on the face of the child, without any other ceremony.” But this cost a great deal of time about the wording it.

After this we went on in the Directory, which was a prayer after the baptizing of the child.

Mr. *Coleman* moved, That the number of the sprinklings might be fixed; but that was not hearkened to.

The prayer of thanksgiving after baptism cost some debate; but, at last, was passed.

(FROM JOHN LIGHTFOOT, *THE WHOLE WORKS OF THE REV. JOHN LIGHTFOOT*, ED. JOHN ROGERS PITMAN 13 VOLS. (LONDON: J. F. DOVE, 1824) v.13, 299-301)

Chronology

(Many histories report events of these years concisely and clearly. The following dates help to keep events in order.)

1603	Accession of James I.
1625	Accession of Charles I.
1637	Imposition of <i>Prayer Book</i> on Church of Scotland.
1639	First Bishops War requires King to call "Short" Parliament. (1640).
1640	Second Bishops War. Scottish army marches into England.
November 1640	King compelled to call Long Parliament.
December 1640	<i>London Petition</i> , calling for abolishment of episcopacy, root, and branches.
November 1641	Parliament passes <i>Grand Remonstrance</i> .
May 13, 1643	Ordinance calling for Assembly introduced in the Commons. Passes June 12, 1643.
July 1, 1643	Assembly convened.
August 17, 1643	<i>Solemn League and Covenant</i> approved by Scottish Parliament.
September 1643	<i>Solemn League and Covenant</i> approved by English Parliament.
September 25, 1643	Members of Assembly and Parliament and Scottish Commissioners subscribe to <i>Solemn League and Covenant</i> .
1643-1644	Work began on <i>Form of Government</i> and <i>Directory of Worship</i> .
July 8—October 12, 1643	Revision of the first fifteen of <i>Thirty-Nine Articles</i> .
August 20, 1644	Committee appointed on <i>Confession of Faith</i> .
November 14, 1645	The Assembly approves the final revision of Rous' Psalter for public use
November 26, 1646	<i>Confession of Faith</i> finished and presented to Parliament on December 4-7, 1646.
April 5, 1647	Minutes note that <i>Confession</i> finished with proof texts.
April 26, 1647	Scripture proofs for <i>Confession</i> given to Parliament.
August 27, 1647	<i>Confession</i> approved by Church of Scotland.
October 15, 1647	<i>Larger Catechism</i> completed.
November 25, 1647	<i>Shorter Catechism</i> Presented to House of Commons
April 14, 1648	Catechisms presented in final forms.
1648	Purge of Parliament by Oliver Cromwell.
February 22, 1649	Last numbered Plenary Session of the Assembly.
February 22, 1649—March 25, 1652	Members of the Assembly met occasionally to examine and license candidates for the ministry.
December 1653	Oliver Cromwell proclaimed Lord Protector.

(From *Assembly at Westminster: Reformed Theology in the Making* by John Leith. Used by permission of the author)

The Call To Assemble

An ORDINANCE OF THE LORDS AND COMMONS assembled in Parliament, for the calling of an Assembly of learned and godly Divines, and others, to be consulted with by the Parliament, for the settling of the government and Liturgy of the church of England; and for vindicating and clearing of the doctrine of the said Church from false aspersions and interpretations. (Passed June 12, 1643).

WHEREAS, amongst the infinite blessings of Almighty God upon this nation, none is or can be more dear unto us than the purity of our religion; and for that, as yet, many things remain in the Liturgy, Discipline, and Government of the Church which do necessarily require a further and more perfect reformation than as yet hath been attained; and whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present Church government, by archbishops, bishops, their chancellors, commissaries, deans, deans and chapters, archdeacons, and other ecclesiastical officers depending upon the hierarchy, is evil and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom; and that therefore they are resolved that the same shall be taken away, and that such a government shall be settled in the Church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland, and other Reformed Churches abroad; and, for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, who, together with some members of both the Houses of Parliament, are to consult and advise of such matters and things, touching the premises, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advice and counsel therein to both or either of the said Houses, when, and as often as they shall be thereunto required: Be it therefore ordained by the Lords and Commons in this present Parliament assembled, That all and every the persons hereafter in this present Ordinance named, that is to say,—[*Here are inserted the names of the members, which are given {on the list following}*].

And such other person and persons as shall be nominated and appointed by both Houses of Parliament, or so many of them as shall not be letted by sickness, or other necessary impediment, shall meet and assemble, and are hereby required and enjoined, upon summons signed by the clerks of both Houses of Parliament, left at their several respective dwellings, to meet and assemble themselves at Westminster, in the chapel called King Henry the VII's Chapel, on the first day of July in the year of our Lord one thousand six hundred and forty-three; and after the first meeting, being at least of the number of forty, shall from time to time sit, and be removed from place to place; and also that the said Assembly shall be dissolved in such manner as by both Houses of Parliament shall be directed; and the said persons, or so many of them as shall be so assembled or sit, shall have power and authority, and are hereby likewise enjoined, from time to time during this present Parliament, or until further order be taken by both the said Houses, to confer and treat among themselves of such matters and things touching and concerning the Liturgy, Discipline, and Government of the Church of England, or the vindicating and clearing of the doctrine of the same from all false aspersions and misconstructions, as shall be proposed unto them by both or either of the said Houses of Parliament, and no other; and to deliver their opinions and advices of, or touching the matters aforesaid, as shall be most agreeable to the word of God, to both or either of the said Houses, from time to time, in such manner and sort as by both or either of the said Houses of Parliament shall be required; and the same not to divulge, by printing,

writing, or other wise, without the consent of both or either House of Parliament. And be it further ordained by the authority aforesaid, that William Twisse, Doctor in Divinity, shall sit in the chair, as Prolocutor of the said Assembly; and if he happen to die, or be letted by sickness, or other necessary impediment, then such other person to be appointed in his place as shall be agreed on by both the said Houses of Parliament: And in case any difference of opinion shall happen amongst the said persons so assembled, touching any the matters that shall be proposed to them as aforesaid, that then they shall represent the same, together with the reasons thereof, to both or either the said Houses respectively, to the end such further direction may be given therein as shall be requisite in that behalf. And be it further ordained by the authority aforesaid, That, for the charges and expenses of the said Divines, and every of them, in attending the said service, there shall be allowed unto every of them that shall so attend, during the time of their said attendance, and for ten days before and ten days after, the sum of four shillings for every day, at the charges of the Commonwealth, at such time and in such manner as by both Houses of Parliament shall be appointed.

And be it further ordained, That all and every the said Divines, so, as aforesaid, required and enjoined to meet and assemble, shall be freed and acquitted of and from every offence, forfeiture, penalty, loss, or damage, which shall or may arise or grow by reason of any nonresidence or absence of them, or any of them, from his or their, or any of their church, churches, or cures, for or in respect of their said attendance upon the said service; any law or statute of non-residence, or other law or statute enjoining their attendance upon their respective ministries or charges, to the contrary thereof notwithstanding. And if any of the persons before named shall happen to die before the said Assembly shall be dissolved by order of both Houses of Parliament, then such other person or persons shall be nominated and placed in the room and stead of such person or persons so dying, as by both the said Houses shall be thought fit and agreed upon; and every such person or persons, so to be named, shall have the like power and authority, freedom and acquittal to all intents and purposes, and also all such wages and allowances for the said service, during the time of his or their attendance, as to any other of the said persons in this Ordinance is by this Ordinance limited and appointed. Provided always, That this Ordinance, or anything therein contained, shall not give unto the persons aforesaid, or any of them, nor shall they in this Assembly assume to exercise any jurisdiction, power, or authority ecclesiastical whatsoever, or any other power than is herein particularly expressed.

Members Of The Westminster Assembly

In the order in which their names appear in the Ordinance calling the Assembly, or were subsequently added by the two houses

PEERS

Algernon, Earl of Northumberland.
William, Earl of Bedford.
Philip, Earl of Pembroke and Montgomery.
William, Earl of Salisbury.
Henry, Earl of Holland.
Edward, Earl of Manchester.
William, Lord Viscount Say and Seale.
Edward, Lord Viscount Conway.
Philip, Lord Wharton.
Edward, Lord Howard of Escrick.
Basil, Earl of Denbigh;
Oliver, Earl of Bolingbroke;
William, Lord Grey of Warke;
vice Bedford, Holland, and Conway.
Robert, Earl of Essex, Lord General.
Robert, Earl of Warzwick, Lord High Admiral.

MEMBERS OF THE HOUSE OF COMMONS

John Selden, Esq.
Francis Rous, Esq.
Edmund Prideaux, Esq.
Sir Henry Vane, Kt., senior.
John Glynn, Esq., Recorder of London.
John White, Esq.
Bouldstrode Whitocke, Esq.
Humphrey Salloway, Esq.
Mr. Sergeant Wild.
Oliver St. John, Esq., His Majesty's Solicitor.
Sir Benjamin Rudyard, Knt.
John Pym, Esq.
Sir John Clotworthy, Knt.
John Maynard, Esq.
Sir Henry Vane, Knt., junior.
William Pierpoint, Esq.
William Wheeler, Esq.
Sir Thomas Barrington, Knt.
Walter Young, Esq.
Sir John Evelyn, Knt.
Sir Robert Harley v. Pym, deceased.
Sir William Massam or Masson v. Barrington, deceased.
William Stroud v. White, deceased.
Sir Arthur Haselrig,
Robert Reynolds, Esq.,
Zouch Tate, Esq.
Sir Gilbert Gerrard (?)
Sir Robert Pye (?)
Sir John Cooke.
Nathaniell Fiennes (?).

DIVINES

1. Herbert Palmer, B.D., of Ashwell, Assessor after White, and Master of Queens' College, Cambridge.
2. Oliver Bowles, B.D., of Sutton.
3. Henry Wilkinson, B.D., of Waddesdon.
4. Thomas Valentine, B.D., of Chalfont, St. Giles, afterwards of London.
5. William Twisse, D.D., of Newbury, Prolocutor.
6. William Raynor, of Egham.
7. Hannibal Gammon, M.A., of Mawgan.
8. Jasper or Gaspar Hickes, M.A., of Lanrake.
9. Joshua Hoyle, D.D., of Dublin, afterwards of Stepney; Regius Professor of Divinity at Oxford.

10. William Bridge, of Yarmouth.
11. Thomas Wincop, D.D., of Ellesworth.
12. Thomas Goodwin, B.D., of London, aft. of Magdalen College, Oxford.
13. John Ley, of Budworth.
14. Thomas Case, of London.
15. John Pyne, of Berefrers.
16. Francis Whidden, M.A., of Moreton.
17. Richard Love, D. D., of Ekington.
18. William Gouge, D.D., of Blackfriars, London.
19. Ralph Brownerigg, D.D. Bishop of Exeter sent excuse of non-attendance.
20. Samuel Ward, D.D., Master of Sidney Sussex College, Cambridge.
21. John White, M.A., of Dorchester, Assessor.
22. Edward Peale, of Compton.
23. Stephen Marshall, B.D., of Finchingfield.
24. Obadiah Sedgewick, B.D., of Coggeshall.
25. [John] Carter, M.A. Of York, after of Camberwell
26. Peter Clerk, of Carnaby.
27. William Mew, B.D., of Easington.
28. Richard Capell, Pitchcombe.
29. Theophilus Bathurst, of Overton Waterville.
30. Philip Nye, of Kimbolton.
31. Brocket (or Peter) Smith, D.D., of Barkway.
32. Cornelius Burgess, D.D., of Wadford, Herts, Assessor.
33. John Green, of Pencombe.
34. Stanley Gower, of Brampton Bryan.
35. Francis Taylor, of Yalding.
36. Thomas Wilson, of Otham.
37. Antony Tuckney, B.D., of Boston, Professor of Divinity, Cambridge, after Arrowsmith.
38. Thomas Coleman, of Blyton.
39. Charles Herle, of Winwick, Prolocutor after Dr. Twisse.
40. Richard Herrick, Manchester.
41. Richard Cleyton, of Shawell.
42. George Gibbs (or Gippes), of Ayleston.
43. Calibute Downing, LL.D., of Hackney.
44. Jeremy Burroughes, "Morning Star," of Stepney.
45. Edmund Calamy, B.D., London.
46. George Walker, B.D., London.
47. Joseph Carrill, M.A., Lincoln's Inn.
48. Lazarus Seaman, B.D.
49. John Harris, D.D., Warden of Winchester College.
50. George Morley, of Mildenkall.
51. Edward Reynolds, of Braunston, afterwards Bishop of Norwich.
52. Thomas Hill, B.D., of Titchmarsh.
53. Robert Sanderson, D.D., of Boothby Pannell, afterwards Bishop of Lincoln.
54. John Foxcroft, of Gotham.
55. John Jackson, M.A., of Marske.
56. William Carter, of London.
57. Thomas Thoroughgood, of Massingham.
58. John Arrowsmith, of King's Lynne, afterwards Master successively of St. John's and Trinity, at Cambridge, Professor of Divinity.
59. Robert Harris, B.D., of Hanwell aft. Of Trinity College there.
60. Robert Crosse, B.D., of Lincoln College.
61. James [Ussher], Archbishop of Armagh (did not attend).
62. Matthias Styles, D.D., of St. George's, Eastcheap, London.
63. Samuel Gibson, of Burleigh.
64. Jeremiah Whitaker, M.A., of Stretton.
65. Edmund Stanton, D.D., of Kingston-on-Thames.
66. Daniel Featley, D.D., of Lambeth.
67. Francis Coke or Cooke, of Yoxhall.

68. John Lightfoot, of Ashley, afterwards Master of Catherine Hall, Cambridge.
69. Edward Corbet, of Merton College, Oxford.
70. Samuel Hildersham, of Felton.
71. John Langley, of West Tuderley.
72. Christopher Tisdale, of Uphurst-borne.
73. Thomas Young, of Stowmarket.
74. John Phillips, of Wrentham, Suffolk.
75. Humphrey Chambers, B.D., of Claverton.
76. John Conant, B.D., of Lymington.
77. Henry Hall, B.D., of Norwich.
78. Henry Hutton, M. A., of Caldbeck.
79. Henry Scudder, of Collingborne.
80. Thomas Baylie, B.D., of Manningford-Bruce.
81. Benjamin Pickering, of East Hoateley.
82. Henry Nye, of Clapham.
83. Arthur Sallaway, of Seavern Stoke.
84. Sydrach Simpson, of London.
85. Antony Burgesse, M.A., of Sutton Coldfield.
86. Richard Vines, of Calcot, Master of Pembroke Hall, Cambridge, afterwards a minister in London.
87. William Greenhill, "Evening Star," of Stepney.
88. William Moreton, of Newcastle.
89. Richard Buckley or Bulkey, D.D.
90. Thomas Temple, D.D., of Battersea, Surrey.
91. Simeon Ashe, of St. Bride's.
92. William Nicholson, M.A., Archdeacon of Brecknock
93. Thomas Gattaker, B.D., of Rotherhithe.
94. James Weldy, or Welby, of Selattyn, Shopshire.
95. Christopher Pashley, D.D., of Hawarden.
96. Henry Tozer, B.D. Fellow of Exeter College, Oxford
97. William Spurstow, D.D., of Hampden, Bucks.
98. Francis Cheynell or Channell, of Oxford.
99. Edward Ellis, B.D., of Guilsfield.
100. John Hacket, D.D., of St. Andrew's, Holborne.
101. Samuel de la Place, of French Church, London.
102. John de la March, of French Church, London.
103. Matthew Newcomen, of Dedham, Essex.
104. William Lyford, of Sherborne, Dorset.
105. [Thomas] Carter, M.A., of Dynton, Bucks, aft. Of St. Olave's, Hart Street.
106. William Lance, of Harrow, Middlesex.
107. Thomas Hodges, of Kensington.
108. Andreas Perne, of Wilby, Northampton.
109. Thomas Westfield, D.D., of St. Bartholomew the Great, Bishop of Bristol.
110. Henry Hammond, D.D., of Penshurst, Kent.
111. Nicholas Prophet, of Marlborough, Wilts.
112. Peter Sterry, of London.
113. John Erle, of Bishopton, Wilts.
114. John Gibbon or Guibon, of Waltham.
115. Henry Painter, B.D., of Exeter.
116. Thomas Micklethwaite, M.A., of Cherry-Burton.
117. John Wincop, D.D., of St. Martin's in the Fields.
118. William Price, St. Paul's, Covent Garden.
119. Henry Wilkinson, jun., B.D., Epping, Essex.

120. Richard Holdsworth or Oldsworth, D.D., Master of Emmanuel College, Cambridge.
121. William Dunning, M. A., of Cold Aston.
122. Francis Woodcock, B.A., of St. Lawrence, Jewry, v. Moreton. deceased.
123. John Maynard, B.A., of Mayfield, Surrey, v. H. Nye, deceased.
124. Thomas Clendon, of All Hallows, Barking, v. Nicholson, who did not attend.
125. Daniel Cawdrey, M.A., St. Martin's in Fields, v. Dr. Harris, of Winchester.
126. William Rathbone, of Highgate, v. Morley, who did not attend.
127. John Strickland, of New Sarum, v. Dr. Ward, deceased.
128. William Good, B.D., of Denton, Norfolk.
129. John Bond, D.C.L., Master of the Savoy, v. Archbishop Ussher.
130. Humphrey Hardwick, of Hadham Magna, Herts.
131. John Ward, of Ipswich and of Brampton, v. Painter, deceased.
132. Edward Corbet, of Norfolk, v. H. Hall, of Nonvich.
133. Philip Delme or Delmy, of French Church, Canterbury, v. Rathbone, deceased.
134. Thomas Ford, M.A., of St. Faith's, London, v. Bowles, deceased.
135. Richard Byfield, of Long Ditton, Surrey, v. Dr. Featley, deceased.
136. John Dury or Durie, v. Dr. Downing, deceased, probably for his well-known efforts to promote unity among Protestants
137. William Strong, preacher in Westminster Abbey, v. Peale, deceased.
138. Robert Johnston, of York, v. Carter, deceased.
139. Samuel Boulton, of St. Saviour's, Southwark, v. Burroughes, deceased.

SCRIBES OR CLERKS OF THE ASSEMBLY

- Henry Roborough, of St. Leonard's, Eastcheap, London.
Adoniram Byfield, M.A., afterwards of Fulham.

AMANUENSIS OR ASSISTANT.

- John Wallis, M.A., afterwards Savilian Professor of Geometry, Oxford.

SCOTTISH COMMISSIONERS

Ministers.

- Alexander Henderson, of Edinburgh. Robert Douglas, of Edinburgh.
Samuel Rutherford, of St. Andrews. Robert Baillie, of Glasgow.
George Gillespie, of Edinburgh. Robert Blair, of St. Andrews.

Elders.

- John, Earl of Cassilis (did not attend). John, Lord Maitland, afterwards the notorious Lauderdale. Sir Archibald Johnston, of Warriston. Robert Meldrum, in absence of Johnston. John, Earl of Loudon. Sir Charles Erskine. John, Lord Balmerino, v. Loudon. Archibald, Marquis of Argyll. George Winrham, of Libberton, v. Argyll.

The Solemn League And Covenant

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts, in the kingdoms of Scotland, England, and Ireland, by the providence of GOD, living under one King, and being of one reformed religion, having before our eyes the glory of GOD, and the advancement of the kingdom of our Lord and Saviour JESUS CHRIST, the honour and happiness of the King's Majesty and his posterity, and the true publick liberty, safety, and peace of the kingdoms, wherein every one's private condition is included: And calling to mind the treacherous and bloody plots, conspiracies, attempts, and practices of the enemies of GOD, against the true religion and professors thereof in all places, especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power, and presumption are of late, and at this time, increased and exercised, whereof the deplorable state of the Church and kingdom of Ireland, the distressed estate of the Church and kingdom of England, and the dangerous estate of the Church and kingdom of Scotland, are present and public testimonies; we have now at last (after other means of supplication, remonstrance, protestation, and sufferings), for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of GOD'S people in other nations, after mature deliberation, resolved and determined to enter into a mutual and solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most High GOD, do swear,

I. That we shall sincerely, really, and constantly, through the grace of GOD, endeavour, in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the word of GOD, and the example of the best reformed Churches; and shall endeavour to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, directory for worship and catechising; that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.

II. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy (that is, Church government by Archbishops, Bishops, their Chancellors, and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other ecclesiastical Officers depending on that hierarchy), superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and hereby be in danger to receive of their plagues; and that the Lord may be one, and His name one, in the three kingdoms.

III. We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavour, with our estates and lives, mutually to preserve the rights and privileges of the Parliaments, and the liberties of the kingdoms; and to preserve and defend the King's Majesty's person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms; that the world may bear witness with our consciences of our loyalty, and that we have no thoughts or intentions to diminish his Majesty's just power and greatness.

IV. We shall also, with all faithfulness, endeavour the discovery of all such as have been or shall be incendiaries, malignants, or evil instruments, by hindering the reformation of religion, dividing the King from his people, or one of the kingdoms from another, or making any faction or parties

amongst the people, contrary to this League and Covenant; that they may be brought to publick trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of both kingdoms respectively, or others having power from them for that effect, shall judge convenient.

V. And whereas the happiness of a blessed peace between these kingdoms, denied in former times to our progenitors, is, by the good providence of GOD, granted unto us, and hath been lately concluded and settled by both Parliaments; we shall each one of us, according to our place and interest, endeavour that they may remain conjoined in a firm peace and union to all posterity; and that justice may be done upon the wilful opposers thereof, in manner expressed in the precedent article.

VI. We shall also, according to our places and callings, in this common cause of religion, liberty, and peace of the kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer ourselves, directly or indirectly, by whatsoever combination, persuasion, or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifferency or neutrality in this cause which so much concerneth the glory of GOD, the good of the kingdom, and honour of the King; but shall, all the days of our lives, zealously and constantly continue therein against all opposition, and promote the same, according to our power, against all lets and impediments whatsoever; and, what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shall do as in the sight of God.

And, because these kingdoms are guilty of many sins and provocations against GOD, and His Son JESUS CHRIST, as is too manifest by our present distresses and dangers, the fruits thereof; we profess and declare, before GOD and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms: especially, that we have not as we ought valued the inestimable benefit of the Gospel; that we have not laboured for the purity and power thereof; and that we have not endeavoured to receive CHRIST in our hearts, nor to walk worthy of Him in our lives; which are the causes of other sins and transgressions so much abounding amongst us: and our true and unfeigned purpose, desire, and endeavour for ourselves, and all others under our power and charge, both in publick and in private, in all duties we owe to GOD and man, to amend our lives, and each one to go before another in the example of a real reformation; that the Lord may turn away His wrath and heavy indignation, and establish these Churches and kingdoms in truth and peace

And this covenant we make in the presence of ALMIGHTY GOD, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed; most humbly beseeching the Lord to strengthen us by His HOLY SPIRIT for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to His people, and encouragement to other Christian Churches, groaning under, or in danger of, the yoke of antichristian tyranny, to join in the same or like association and covenant, to the glory of GOD, the enlargement of the kingdom of JESUS CHRIST, and the peace and tranquillity of Christian kingdoms and commonwealths.

The Papers