

# ENGLAND AND SCOTLANDS

COVENANT

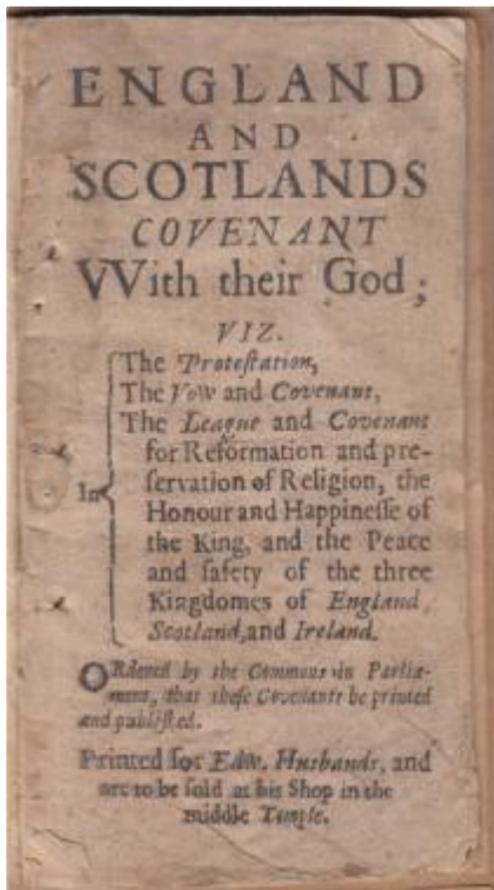
With their God;

VIZ.

In {  
The *Protestation*  
The *Vow* and *Covenant*  
The *League* and *Covenant*  
for Reformation and  
preservation of Religion,  
the Honour and  
Happineffe of the King,  
and the Peace and safety of  
the three Kingdomes of  
England, Scotland, and  
Ireland.

**O**rdred by the Commons in Parliament, that  
these Covenants be printed and published.

Printed for *Edw. Husbands*, and are to be  
fold at his Shop in the middle *Temple*.



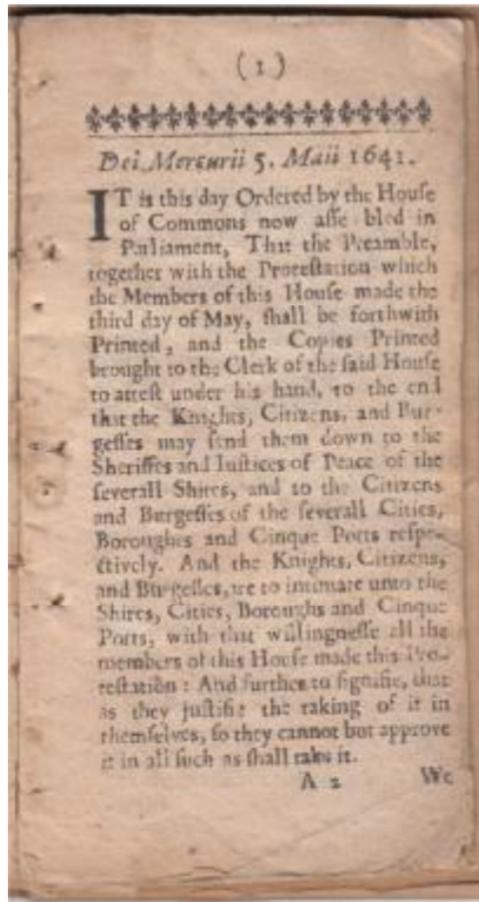


*Dei Mercurii 5. Maii 1641.*

**I**T is this day Ordered by the Houfe of Commons now affembled in Parliament, That the Preamble, together with the Proteftation which the Members of this Houfe made the third day of May, fhall be forthwith Printed, and the Copies Printed brought to the Clerk of the faid Houfe to attest under his hand, to the end that the Knights, Citizens, and Burgeffes may fend them down to the Sheriffes and Iuftices of the Peace of feverall Shires, and to the Citizens and Burgeffes of the feverall Cities, Boroughes and Cinque Ports respectively. And the Knights, Citizens, and Burgeffes, are to intimate unto the Shires, Cities, Boroughs and Cinque Ports, with that willingneffe all the members of this Houfe made this Proteftation: And further to signify, that as they iustify the taking of it in themselves, so they cannot but approve it in all such as shall take it.

A 2

We



(1)



*Dei Mercurii 5. Maii 1641.*

**I**T is this day Ordered by the Houfe of Commons now affe bleed in Parliament, That the Preamble, together with the Proteftation which the Members of this Houfe made the third day of May, fhall be forthwith Printed, and the Copies Printed brought to the Clerk of the faid Houfe to attest under his hand, to the end that the Knights, Citizens, and Burgeffes may fend them down to the Sheriffes and Iuftices of Peace of the feverall Shires, and to the Citizens and Burgeffes of the feverall Cities, Boroughes and Cinque Ports respectively. And the Knights, Citizens, and Burgeffes, are to intimate unto the Shires, Cities, Boroughs and Cinque Ports, with that willingneffe all the members of this Houfe made this Proteftation: And further to signify, that as they iustify the taking of it in themselves, so they cannot but approve it in all such as shall take it.

A 2 We

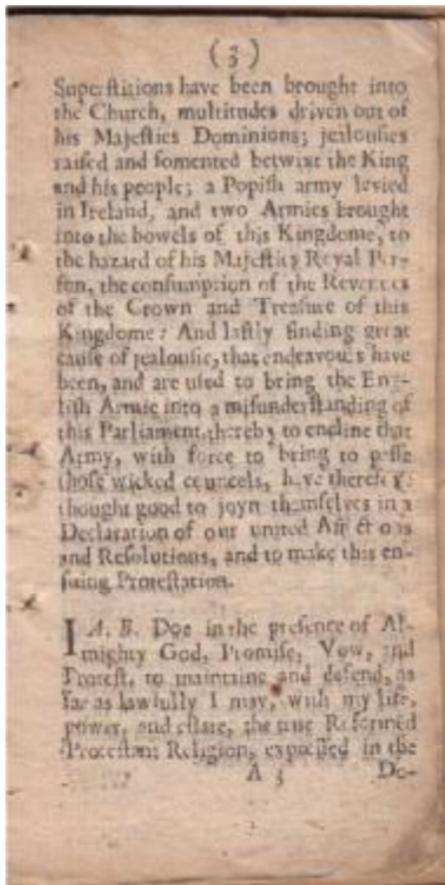
**W**E the Knights, Citizens, and Burgeffes in the Commons Houfe of Parliament, finding to the great griefe of our hearts that the defignes of the Priests and Iefuits, and other adherents to the See of Rome, have of late been more boldly and frequently put in practice then formerly, to the undermining and danger of the ruine of the true reformed Proteftant Religion in his Majefties Dominions eftablished: And finding alfo that there have beene, and having juft caufe to fufpect that there ftill are, even during the fitting of Parliament, endeavours to fubvert the fundamentall Laws of England and Ireland, and to introduce the exercife of an Arbitrary and Tyrannicall Government, by moft pernicious and wicked Counfels, Practices, Plots and Conspiracies: And that the long intermiffion, and unhappy breach of Parliaments, hath occafioned many illegal Taxations, whereupon the Subject hath been profecuted and grieved. And that divers Innovations and Super-

( 2 )

**W**E the Knights, Citizens, and Burgeffes in the Commons Houfe of Parliament, finding to the great griefe of our hearts that the defignes of the Priests and Iefuits, and other adherents to the See of Rome, have of late been more boldly and frequently put in practice then formerly, to the undermining and danger of the ruine of the true reformed Proteftant Religion in his Majefties Dominions eftablished: And finding alfo that there have beene, and having juft caufe to fufpect that there ftill are, even during the fitting in Parliament; endeavours to fubvert the fundamentall Laws of England and Ireland, and to introduce the exercife of an Arbitrary and Tyrannicall Government, by moft pernicious and wicked Counfels, Practices, Plots and Conspiracies: And that the long intermiffion, and, unhappy breach of Parliaments, hath occafioned many illegal Taxations, whereupon the Subject hath been profecuted and grieved. And that divers Innovations and Super-

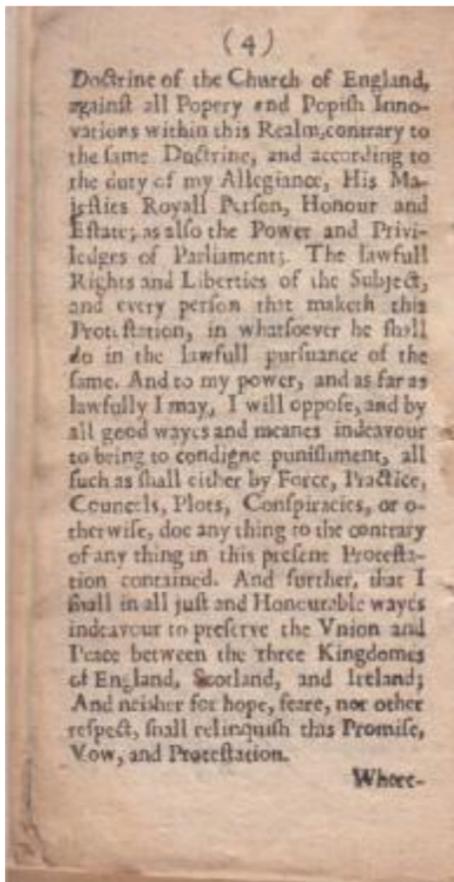
Superstitions have been brought into the Church, multitudes driven out of his Majesty's Dominions; jealousies raised and fomented betwixt the King and his people; a Popish army levied in Ireland, and two Armies brought into the bowels of his Kingdome, to the hazard of his Majesty's Royal Person, the consumption of the Revenues of the Crown and Treasure of this Kingdome: and lastly finding great cause of jealousy, that endeavours have been, and are used to bring the English Army into a misunderstanding of the Parliament, thereby to encline that Army, which force to bring to passe those wicked counsels, have therefore thought good to joyn themselves in a Declaration of our united Affections and Resolutions, and to make this ensuing Protestation.

**I** A.B. Doe in the presence of Almighty God, Promise, Vow, and Protest, to maintaine and defend, as far as lawfully, I may, with my life, power, and estate, the true Reformed Protestant Religion, expressed in the



**D**octrine of the Church of England, against all Popery and Popish Innovations within this Realm, contrary to the same Doctrine, and according to the duty of my Allegiance, His Majesties Royal Person, Honour and Priviledges of Parliament; The lawfull Rights and Liberties of the Subject and every person that maketh the Prtoestation, in whatsoever he shall do in the lawfull pursuance of the same. And to my power, and as far as lawfully I may, I will oppose, and by all good ways and meanes indeavour to bring to condigne punishment, all such as shall either by Force, Practice, Counsels, Plots, Conspiracies, or otherwise, doe any thing to the contrary of any thing in the present Proteftation contained. And further, that I shall in all just and Honourable ways indeavoior to preserve the Vnion and Peace between the three Kingdomes of England, Scotland, and Ireland; And neither for hope, feare, nor other respect, shall relinquish the Promise, Vow, and Proteftation.

Where-



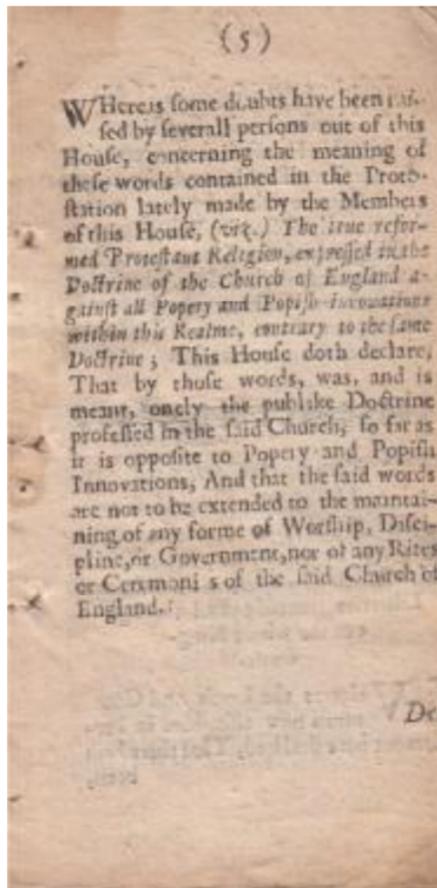
(4)

**D**octrine of the Church of England, against all Popery and Popish Innovations within this Realm, contrary to the same Doctrine, and according to the duty of my Allegiance, His Majesties Royall Person, Honour and Estate; as also the Power and Priviledges of Parliament; The lawfull Rights and Liberties of the Subject, and every person that maketh this Proteftation, in whatsoever he shall do in the lawfull pursuance of the same. And to my power, and as far as lawfully I may, I will oppose, and by all good wayes and meanes indeavour to bring to condigne punishment, all such as shall either by Force, Practice, Councils, Plots, Conspiracies, or otherwise, doe any thing to the contrary of any thing in this present Proteftation contained. And further, that I shall in all just and Honourable wayes indeavour to preserve the Vnion and Peace between the three Kingdomes of England, Scotland, and Ireland; And neither for hope, feare, nor other respect, shall relinquish this Promise, Vow, and Proteftation.

Wher-

Where is some doubts have been raised by severall persons out of this Houfe, concerning the meaning of these words contained in the Protestation lately made by the Members of this Houfe, (*viz.*) *The true reformed Protestant Religion, expressed in the Doctrine of the Church of England against all Popery and Popish innovations within this Realm, contrary to the same Doctrine;* This Houfe doth declare, That by those words, was, and is meant, onely the publicke Doctrine professed in the said Church, so far as it is opposite to Popery and Popish Innovations, And that the said words are not to be extended to the maintaining of nay forme of Worship, Discipline, or Government, nor of any Rites or Ceremonies of the said Church of England.

*Dei*



*Die Venerii 30. Julii, 1641.*

Resolved upon the *Question*.

**T**Hat this Houfe doth conceive that the Proteftation made by them, is fit to be taken by every perfon that is well affected in Religion, and to the good of the Commonwealth; And therefore doth declare, That what perfon foever fhall not take the Proteftation, is unfit to beare Office in the Church or Commonwealth.



The *Vow* and *Covenant* appointed by the Lords and Commons affembled in Parliament, to be taken by every Man, in the Cities of *London*, *Westminfter*, the Suburbs and Liberties thereof; and throughout the whole Kingdome.

**W**Hereas the Lords and Commons now affembled in Parliament hath declared, That there hath

been,

(6)

*Die Venerii 30. Julii, 1641.*

Resolved upon the *Question*.

**T**Hat this Houfe doth conceive that the Proteftation made by them, is fit to be taken by every perfon that is well affected in Religion, and to the good of the Commonwealth; And therefore doth declare, That what perfon foever fhall not take the Proteftation, is unfit to beare Office in the Church or Commonwealth.



The *Vow* and *Covenant* appointed by the Lords and Commons affembled in Parliament, to be taken by every Man, in the Cities of *London*, *Westminfter*, the Suburbs and Liberties thereof; and throughout the whole Kingdome.

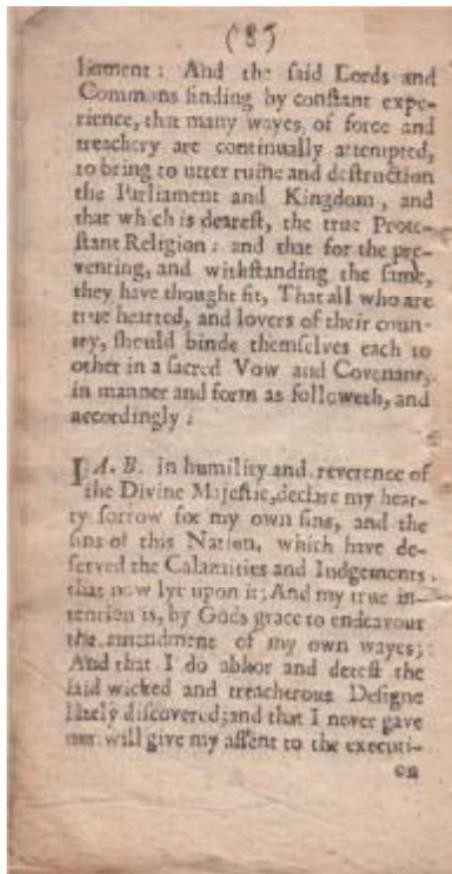
**W**Hereas the Lords and Commons now affembled in Parliament have declared, That there hath been,



liament: And that the said Lords and Commons finding by constant experience, that many ways of force and treachery are continually attempted, to bring to utter ruine and destruction the Parliament and Kingdom, and that which is dearest, the true Protestant Religion: and that for the preventing, and withstanding the same, they have thought fit, That all who are true hearted, and lovers of their country, should binde themselves each to other in a sacred Vow and Covenant, in manner and form as followeth, and accordingly:

**I***A. B.* in humility and reverence of the Divine Majesty, declare my hearty sorrow for my own sins, and the sins of this Nation, which have deserved ther Calamities and Iudgements that now lye upon it; And my true intention is, by Gods grace to endeavour the amendment of my own ways; And that I do abhor the detest the said wicked and treacherous Designs lately discovered; and that I never gave or will give my assent to the executi-

on



on thereof, but will, according to my power and Vocation, oppose and resist the same, and all other of the like nature: And in case any other like Design shall hereafter come to my knowledge, I will make such timely discoverie as I shall conceive may best conduce to the preventing thereof. And whereas I do in my conscience believe, That the Forces raised by the two Houses of Parliament are raised and continued for their just Defence, and for the Defence of the true Protestant religion and Liberties of the Subject, against the Forces raised by the King: I do here in the presence of Almighty God, Declare, Vow, and Covenant, That I will, according to my power and vocation, assist the Forces raised and continued by both Houses of Parliament, against the Forces raised by the King without their consent; And will likewise assist all other persons that shall take this Oath, in what they shall do in pursuance thereof; And will not directly or indirectly adhere unto, nor shall willingly assist the Forces

raised

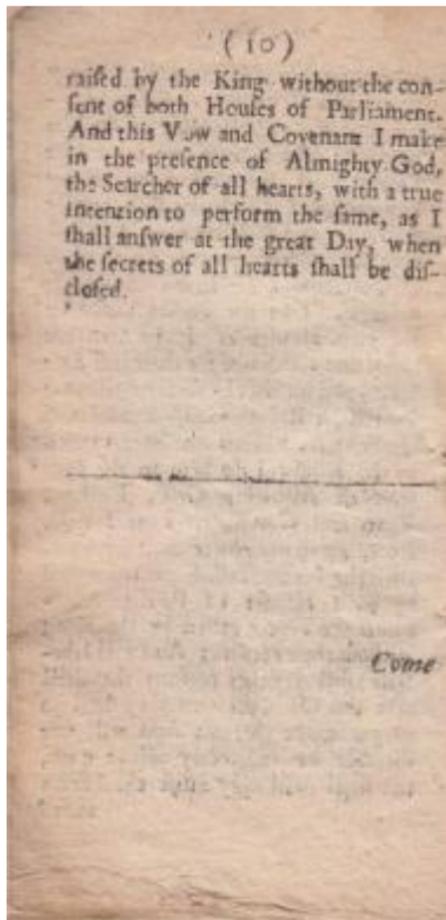
(9)

on thereof, but will, according to my power and Vocation, oppose and resist the same, and all other of the like nature: And in case any other like Design shall hereafter come to my knowledge, I will make such timely discoverie as I shall conceive may best conduce to the preventing thereof. And whereas I do in my conscience believe, That the Forces raised by the two Houses of Parliament are raised and continued for their just Defence, and for the Defence of the true Protestant Religion and Liberties of the Subject, against the Forces raised by the King: I do here in the presence of Almighty God, Declare, Vow, and Covenant, That I will, according to my power and vocation, assist the Forces raised and continued by both Houses of Parliament, against the Forces raised by the King without their consent; And will likewise assist all other persons that shall take this Oath, in what they shall do in pursuance thereof; And will not directly or indirectly adhere unto, nor shall willingly assist the Forces

raised

raised by the King without the consent of both Houses of Parliament. And this Vow and Covenant I make in the presence of Almighty God, the Searcher of all hearts, with a true intention to perform the same, as I shall answer at the great Day, when the secrets of all hearts shall be disclosed.

*Come*



\*\*\*\*\*

**C**ome, let us joyn ourselues to the Lord in a perpetuall Covenant, that shall not be forgotten, Ier.50.5. Take away the wicked from before the King, and his Throne shall be established in righteousnesse, Prov 25.5. And all Iudah rejoiced at the Oath, for they had sworn with all their heart, and fought him their whole desire, and hee was found of them: and the Lord gave rest round about, 2 Chron. 15.15.

## The excellent Ufesulnesse of this COVENANT.

**V**Nion with God, Conformity to God, and Vnity of the three Kingdoms, are things most desirable: In the first we are happy: In the second holy: In the third is strength, peace and safety. These are the kindly fruits of this Covenant, and a Covenant that brings forth these, how gladly should it be

embraced



embraced, and how willingly received? They are lovely Bands that binds us to be happy, holy and safe. The heart of man is backsliding, and a Covenant is like a hedge or wall to stop us from going back: it being good and ready answer to a tempter or temptation: How shall I do this, and break my Covenant? Surely we have been too loose toward God, having almost lost a Religion, too loose in our lives, and too dis-united among our selves: and well it may be thought that a main end of this Rod which now lyes upon us, is to beat us into this Covenant: that thereby we may be knit faster to God, to holmeffe, and each to other by this Band of Vnity. Yet the taking, is not the chief part of a Covenant, but the keeping. The benefits of a Covenant are then sure and stedfast to us, when we are stedfast in the Covenant: Now a main cause of unstedfastnesse in the Covenant, is foregetfulnesse of it. To prevent this, the Covenant is presented in this form, that being set up before us, it may be daily seen, and by seeing remembered, and by remembering performed

embraced, and how willingly received? They are lovely Bands that binds us to be happy, holy, and safe. The heart of man is backsliding, and a Covenant is like a hedge or wall to stop us from going back: it being a good and ready answer to a tempter or temptation: How shall I do this, and break my Covenant? Surely we have been too loose toward God, having almost lost a Religion, too loose in our lives, and too dis-united among our selves: and well it may be thought that a main end of this Rod which now lyes upon us, is to beat us into this Covenant; that thereby we may be knit faster to God, to holiness, and each to other by this Band of Vnity. Yet the taking, is not the chief part of a Covenant, but the keeping. The benefits of a Covenant are then sure and stedfast to us, when we are stedfast in the Covenant: Now a main cause of unstedfastnesse in the Covenant, is forgetfulness of it. To prevent this, the Covenant is presented in this form, that being set up before us, it may be daily seen, and by seeing remembered, and by remembering performed

formed: And withal let us remember this; that all the ways of God are mercy and truth to them that fear him, and keep his Covenant. But because no man in strength is strong in his own strength, let us seek strength of Him who is both our strength and our Redeemer, that by Him we may be enabled to keep our Covenant with him, that so hee may delight to dwell with us, to be called our God, and to call us his people; upon which happy condition, attend Peace, Prosperity, and all blessings of Heaven and Earth, temporall and eternall.

**W**e Noblmen, Barons, Knights, Gentlemen, itizens, Burgeses, Ministers of the Gospel, and Commons of all sorts in the Kingdomes of England, Scotland 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 Kingdome of our Lord and Saviour Iesus Christ, the honour and happineffe of the Kings Majesty, and His Posterity, and the true publique Liberty,

Safety



*Safety and Peace of the Kingdoms, wherein every ones private condition is inclined, and calling to minde the treacherous and bloody plots, conspiracies, attempts, and practices of the Enemies of God, against the true Religion, and professours thereof in all places, especially in these three Kingdomes 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 estate of the Church and Kingdome of Ireland, the distressed estate of the Church and Kingdome of England, and the dangerous estate of the Church and Kingdome of Scotland, are present and publike Testimonies; We have now at last, (after other means of Supplication, Remonstrance, Protestations, and Sufferings) for the preservation of our selves & our Religion, from utter ruine and Destruction, according to the commendable practice of these Kingdomes in former times; and the Example of Gods people in other nations; after mature deliberation, resolved and determined to enter into a mutuall and solemne League and Covenant, wherein we all subscribe, and each one of us for him-*

*self*

*Safety and Peace of the Kingdoms, wherein every ones private condition is inclined, and calling to minde the treacherous and bloody plots, conspiracies, attempts, and practices of the Enemies of God, against the true Religion, and professours thereof in all places, especially in these three Kingdomes 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 estate of the Church and Kingdome of Ireland, the distressed estate of the Church and Kingdome of England, and the dangerous estate of the Church and Kingdome of Scotland, are present and publike Testimonies; We have now at last, (after other means of Supplication, Remonstrance, Protestations, and Sufferings) for the preservation of our selves & our Religion, from utter ruine and Destruction, according to the commendable practice of these Kingdomes in former times; and the Example of Gods people in other Nations; after mature deliberation, resolved and determined to enter into a mutuall and solemne League and Covenant, wherein we all subscribe, and each one of us for him-*

*self.*

*self, with our hands lifted up to the most high God, do swear:*

**T**hat we shall sincerely, really and constantly, through the Grace of God, endeavour in our severall places & 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 neereft Conjunction and Uniformity in Religion, Confession of Faith, Form of Church government, Directory for Worship and catechizing; 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

( 15 )

*self, with our hands lifted up to the most high God, do swear :*

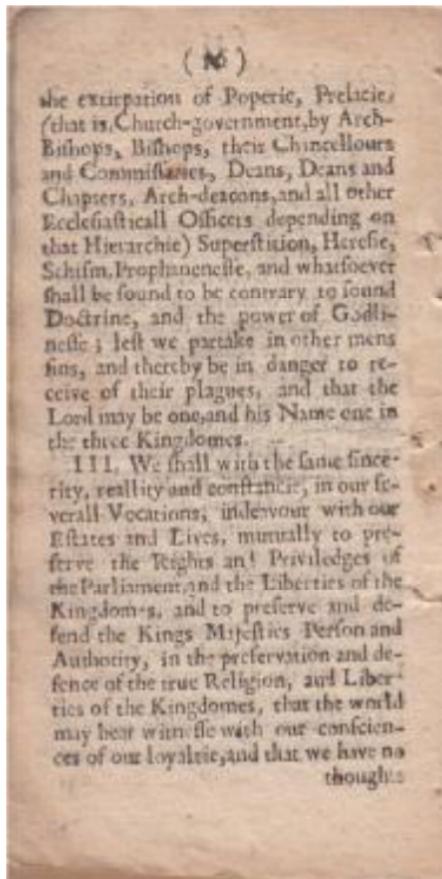
**I.** That we shall sincerely, really and constantly, through the Grace of God, endeavour in our severall places & callings, the preservation of the reformed Religion in the Church of *Scotland*, in Doctrine, Worship, Discipline and Government, against our common Enemies, the Reformation of Religion 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 neereft Conjunction and Uniformity in Religion, Confession of Faith, Form of Church government, Directory for Worship and Catechizing; 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 Poperie, Prelacies (that is, Church-government, by Arch-Bishops, Bishops, their Chancellours and Commiffaries, Deans, Deans and Chapters, Arch-deacons, and all other Ecclesiasticall Officers depending on that Hierarchie) Superftition, Herefie, Schifm, Prophaneneffe, and whatfoever fhall be found to be contrary to found Doctrine, and the power of Godlineffe; left we partake in other mens fins, and thereby be in danger to receive of the plagues, and that the Lord may be one, and his Name one in the three Kingdoms.

III. We fhall with the fame fincerity, reality and conftancie, in our feverall Vocations, indeavour with out Eftates and Lives, mutually to preferve the Rights and Priviledges of the Parliament, and the Liberties of the Kingdomes, and to preferve and defend the Kings Majefties Perfon and Authority, in the prefervation and defence of the true Religion, and Liberties of the Kingdomes, that the world may bear witneffe with our confciences of our loyaltie, and that we have no

thoughts



thoughts or intentions to diminish his Majesties just Power and Greatnesse.

IV. We shall also with all faithfullnesse endeavour the discovery of all such as have been, or shall be Incendaries, Malignants, or evil Instruments, by hindering the reformation of Religion, dividing the King from his People, or one of the Kingdomes from another, or making any Faction or parties amongst the people, contrary to the League and Covenant, that they may be brought to publique trial, and receive condigne punishment, as the degree of their offences shall require or deserve, of the supreme Iudicatories of both Kingdomes respectively, or others, having power from them for that effect, shall judge convenient.

V. And whereas the happineffe of a bluffed Peace between these Kingdomes, denied in former times to our Prgenitors, is by the good Providence of God, granted unto us, and hath been lately concluded and settled by both Parliaments, wee shall each one of us, according to our place and interst, endeavour that they may re-

main

thoughts or intentions so diminish his Majesties just Power and Greatnesse.

IV. We shall also with all faithfullnesse endeavour the discovery of all such as have been, or shall be Incendaries, Malignants, or evil Instruments, by hindering the Reformation of Religion, dividing the King from his People, or one of the Kingdomes from another, or making any Faction or parties amongst the people, contrary to this League and Covenant, that they may be brought to publique triall, and receive condigne punishment, as the degree of their offences shall require or deserve, or the supreme Iudicatories of both Kingdomes respectively, or others, having power from them for that effect, shall judge convenient.

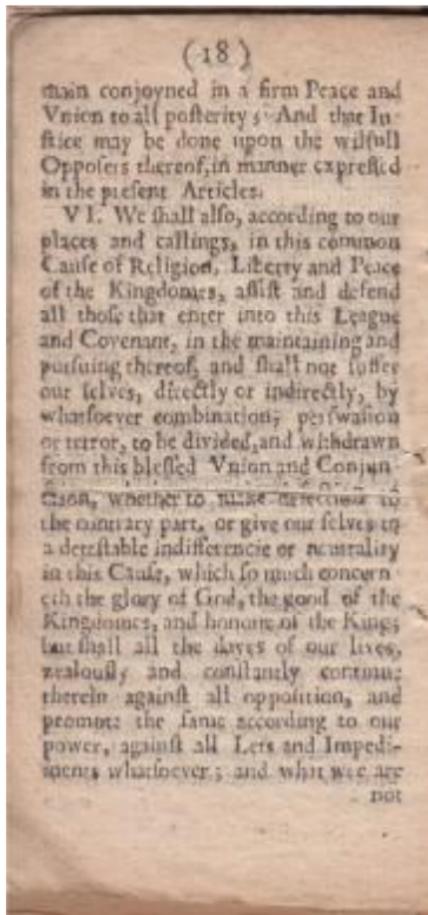
V. And whereas the happineffe of a bluffed Peace between these Kingdomes, denied in former times to our Progenitors, is by the good Providence of God, granted unto us, and hath been lately concluded and settled by both Parliaments, wee shall each one of us, according to our place and interest, endeavour that they may re-

main

main conjoined in a firm Peace and Union to all posterity; And that Justice may be done upon the wilfull Opposers thereof, in manner expressed in the present Articles.

VI. We shall also, according to our places and callings, in this common Cause of Religion, Liberty and Peace of the Kingdomes, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof, and shall not suffer our selves, 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 give our selves to a detestable indifferencie or neutrality in this Cause, which so much concerneth the glory of God, the good of the Kingdomes, and honour of the King; but shall all the dayes 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 wee are

not



not able our selves 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 light of God.

And because these Kingdoms are guilty of many sins and provocations against God, and his Son Iesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof We profess and declare before God and the world, our unfained desire to be humbled for our own sins, and for thje 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 & power thereof, and that we have not indeavoured 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 & indeavour for our selves & all others under our power & charge, both in publique and in private, in all duties we owe to God and man, to amend our lives, and

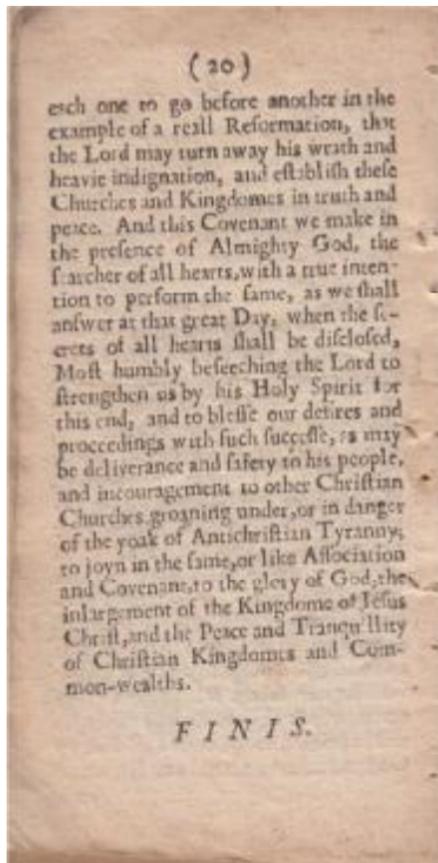
each

not able our selves 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 light of God.

And because these Kingdoms are guilty of many sins and provocations against God, and his Son Iesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof We profess and declare before God and the world, our unfained 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 & power thereof, and that we have not indeavoured 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 & indeavour for our selves & all others under our power & charge, both in publique and in private, in all duties we owe to God and man, to amend our lives, and  
each

each one to go before another in the example of a reall Reformation, that the Lord may turn away his wrath and heave indignation, and establish these Churches and Kingdomes 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 bleffe our desires and proceedings with such successe, 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 joyn in the same, or like Affociation and Covenant, to the glory of God, the enlargement of the Kingdome of Iesus Christ, and the Peace and Tranquillity of Christian Kingdomes and Commonwealths.

*FINIS*



*FINIS*