

THE NAMES OF SOME OF THE PERSONS WHO HAVE ORIGINAL COPIES OF OUR COVENANTS, NATIONAL AND SOLEMN LEAGUE, (ABOUT THE YEAR 1720.)

*From a MS. Paper in the possession of Mr LAING, Treasurer S.A. Scot.; with Additional Notices, and Remarks on the National Covenants of Scotland.*

[*Read to the Society 24th May 1847.*]

[Along with several copies of these Covenants, with original signatures, there was exhibited to the meeting a large Historical painting by Mr ALEXANDER CHISHOLM of London, representing the signing of the National Covenant in the Greyfriars' Church Yard, Edinburgh, in the year 1638, in which portraits of the chief personages are introduced.]

The adoption of Solemn Bands or Covenants, and of Confessions of Faith, has always, in Protestant countries, had a powerful influence in furthering religious movements. I have been led to notice this class of documents, from having lately met with a descriptive account of a considerable number of written copies of our Scottish Confessions, with the names of the respective proprietors, in the early part of the last century. It seems to me curious, and worthy of preservation. To add some interest to this dry list, I have collected for exhibition to the meeting several of these Confessions, with original signatures; and I propose to give a succinct notice of the chief documents of this class received by the people of Scotland during the last half of the sixteenth and first part of the following Century.

The paper to which I allude has no name or date, and I can only conjecture it may have been prepared for the work known as "Dunlop's Collection of Confessions," Edinburgh, 1719 and 1722, 2 vols. small 8vo, of which a third volume was promised, but which unfortunately never appeared. It is as follows.

AN ACCOUNT OF THE NAMES OF SOME OF THE PERSONS WHO HAVE ORIGINAL COPIES OF OUR COVENANTS, NATIONAL AND SOLEMN LEAGUE.

*First.—Of the NATIONAL COVENANT of the Church of Scotland.*

1. The parchment copy subscribed by King James the 6th and his Household, the 28th January 1580, is lying in the Advocates Library, in the Laigh Parliament House, Edinburgh.

2. The parchment copy subscribed anno 1638, by the Noblemen, Gentlemen, Burgesses, Ministers, and Commons, is in the hands of Mr William Hogg, merchant in Edinburgh.

3. There is another parchment copy of the said Covenant, finely wrote and illustrate with gold letters, in the foresaid Library, subscribed by the Nobility, the same year.

4. My Lord Colvin has an original copy on parchment, finely illustrate with gold letters, subscribed by the Nobility and many others, the same year.

5. Sir John Clark of Pennicook has two original copies of the said Covenant on parchment, subscribed by the Nobility and others, the same year.

6. Sir John Maxwell of Pollock has a subscribed parchment copy of the said National Covenant.

7. Sir Thomas Dalmahoy of that ilk has a parchment copy, finely illuminate with gold letters, subscribed by the Nobility and others, the same year.

8. Colonel Erskine at Courouse (Culross) has two parchment coppies, subscribed by the Nobility and others, the foresaid year.

9. James Whyte, merchant in Edinburgh, in the Fishmarket, has a parchment copy, subscribed by the Nobility and others, the same year.

10. William Wardrop, chyrurgeon in the Grass Mercat, Edinburgh, has a parchment copy, subscribed by the Nobility and many others, of the same year.

11. James Wilson, smith in Edinburgh, near the foot of Libberton's Wynd, has a parchment copy, subscribed by the Nobility and others, of the same year.

12. Nicol Nisbet, writer and messenger in Edinburgh, at the foot of Conn's Closs, has a parchment copy, subscribed by the Nobility and others, the same year.

13. There is a copy of the said National Covenant recorded in the Kirk Session Book of Linlithgow, subscribed by the Magistrates, Ministers, and others.

14. Thomas Ronald, Provost of Linlithgow, has an original copy of the said Covenant, on parchment, with many principal subscriptions of the Nobility and others, of the said year.

15. Mr James Hart, minister of the Gospel at Edinburgh, has an original copy of the said Covenant, on parchment, with many principal subscriptions of the Nobility and others, of the same year.

16. Mr Woodrow, minister of the Gospel at Eastwood, hes an original copy of the said Covenant, on parchment, subscribed by the Nobility and a great many others, of the said year.

17. Mr ———, curate in Doune, hes an original copy, on parchment, illustrat with gold letters, subscribed by the Nobility and many others, about the same year.

18. Joseph Francis his landslord, in Irvin, hes an original copy of the said Covenant, on parchment, with the principal subscriptions of the Nobility, 1640 and 1641.

19. Marion Warrie, spouse to ——— Donaldson, in Farme, has an original copy,

on parchment, finely printed in two columns, subscribed by the Nobility and many others, about the said time.

20. Ann Goodale, in Leith, relict to Mr Lyon, hes a parchment copy of the said Covenant, subscribed by the Nobility and others.

21. George Paton, bookseller in Linlithgow, hes a parchment copy, finely printed on parchment, in two columns, but the subscriptions are much worn out.

22. ——— Dundass of that ilk, has a parchment copy of the said Covenant, subscribed by the Nobility, lying in his Charter Chest.

*Secondly.—Of the SOLEMN LEAGUE AND COVENANT of Scotland, England, and Ireland.*

1. Mr John M'Millan, minister of the Gospel at Balmagie, living at the Forth, hes a coppie finely printed on paper, in 4to, and with several sheets of clean paper, subscribed by the Minister and Parish of ———, 1643; all their own subscriptions.

2. Alexander Young, writer in Edinburgh, in the Cowgate, hes another of the said printed copies, with the names of the minister and parishioners of the parish of Temple.

3. Mr James Kid, minister at the Queensferry, hes a printed copy, with 228 of the names of the Members of the House of Commons of the Parliament of England, who had taken it 1643.

4. Mr Ralph Erskin, minister at Dumfermline, hes another of the said copies subscribed by the Ministers and Parishioners of the said parish, both 1643 and 1648, all their own subscriptions.

5. Mr John Geddie, minister at Couras (Culross), hes another printed copy, subscribed by the Ministers and Parishioners of Couras, both 1643 and 1648, all their own subscriptions that could write.

6. Mr James Anderson, Writer to the Signet at Edinburgh, hes the Original parchment copy of both the National and Solemn League and Covenant, subscribed by King Charles the 2d, the Nobility, and others, at his Coronation at Scoon, January 1st, 1651.

*Nota.*

Several of the copies of the National Covenant bear both the writers names and designations.

The Solemn League in Culross, and several of the parchment copies of the National Covenant, are subscribed by a notar for those who could not write.

The running title above the names of that copy in the Session Book of Linlithgow is wrote thus :—THE SUBSCRIBERS OF THE COVENANT.

The running title above the names of all these four copies of the Solemn League and Covenant is in print thus :—THE SUBSCRIBERS OF THE LEAGUE AND COVENANT.

The copy of the Solemn League in Mr Erskin's hand, is finely bound in calf

leather, and hes upon each syd of the cover, in gold letters, thus :—FOR THE KIRK OF DUMFERMLING.

The copy of the same in Mr Geddie's hand is bound the same way, and hes upon each syd of the cover, in gold letters also, thus :—FOR THE KIRK OF CULROSS.

Most of the coppies of the National Covenant subscribed anno 1638 are quoted on the back thus :—THE CONFESSION OF FAITH.

The coppies of the Solemn League and Covenant in Mr Erskin's and Mr Geddes's hands have the Acts of the Commission of the Assembly, and Committees of Parliament approving and appointing the taking and renewing of the said Covenant, anno 1643 and 1648. Printed and bound immediately before the said Covenant. Which Acts are to be seen in the Confessions of Faith printed at Edinburgh 1725.

The copy of the Solemn League in Mr Kid's hand has the Ordinance of the Lords and Commons enjoining the taking of the Solemn League and Covenant throughout the kingdom of England and dominion of Wales, 2 February 1643-4; and the Exhortation of the Assembly of Divines at the taking of the Solemn League and Covenant; both printed and bound in the same paper, immediately preceding the Covenants, which are also printed in the above Collection of Confessions from 98 to 107 page.

The Solemn League and Covenant are always subscribed in two columns. And the copy for the parish of Dumfermling bears the day, month, and place where every person subscribed the same, which date is always set doune in the same column where the persons subscribe, immediately after the names of those who last subscribed before them; for it seems they did not subscribe the said Covenant all at the same time.

The Noblemen, Gentlemen, and Burgesses, Ministers and Commons of all sorts, were so clearly convinced of the duty and lawfulness of National Covenanting with God for the maintenance and defence of the true Reformed religion, that in the year 1638 every shyre in Scotland had an original copy of the said National Covenant written on parchment, whereupon the said Shyre subscribed; and several of the Nobility likewise caused coppies to be fynly wrote on parchment, and subscribed the same; and also caused others of the Nobility subscribe the same (besides the coppies for the shyre), which the said Nobility laid up in their charter-chests, and kept for themselves, where many of the same are yet lying; which is the reason of so many original coppies; and ordinarily the foresaid Nobility, &c., having at the meeting at Edinburgh first subscribed the coppies which were sent to the several shyres to be subscribed by themselves, which is the reason of the names of some of the said persons are set doune in so many of the old coppies: And also every parish in this Church had coppies of the said Covenant, which they subscribed.

And as to the Solemn League: Besides the main and principal parchment, which the King and whole representatives of the kingdom solemnly entered into and renewed, every parish within the Church of Scotland had likewise a principall

coppie printed and bound with several sheets of clean paper, as above said, upon which the whole parishioners subscribed by appointment of the General Assembly and Parliament.

It is somewhat remarkable that so many as 24 principal coppies of the National Covenant, and six of the Solemn League, should be yet preserved, besides many others which are lying in charter chests, publick records, and private hands, after so great a fire and fury of the Prelatick malignant faction, kindled at the Prelatick apostacy 1660, to burn and consume to ashes the said Covenants and all that owned them, especially considering that these Covenants and records were kept lying in the hands of these very men who did profess and subscribe the same, annis 1638, 1643, and 1648, long before they apostatized to Prelacy; after which they used their utmost dilligence entirely to destroy them.

James Wilson's copy, No. 11, is by him gifted to the Trades Chappell called Magdalen Chappell, belonging to the Hammerman of Edinburgh, and is there hung up.

Since there prevails a very general misconception respecting our National Covenants, under the general name of the Solemn League, I shall mention them somewhat in detail, while describing various copies preserved either in public collections, or exhibited to the present meeting. [In printing this paper, I make no apology for supplying within brackets some additional information obtained since the communication itself was laid before the Society, fourteen years ago.]

#### I. THE EARLIEST RELIGIOUS BANDS.

Four belonging to the years 1557, 1559, and 1560, are inserted by Knox<sup>1</sup> and Calderwood<sup>2</sup> in their Histories of the Reformation in Scotland. The first is the Common or Godly Band, by the Lords of the Congregation, dated at Edinburgh, 3d of December 1557. The second is the Band for Mutual Defence, at Perth, last of May 1559. The third at Stirling, 1st of August 1559. And the fourth, being a Band for expelling the French, at Edinburgh, 27th of April 1560. Another Band, subscribed by the barons and gentlemen of Kyle, Carrick, and Cunningham, at Ayr, 4th September 1562, is also preserved by Knox.<sup>3</sup> Another by the Citizens of Edinburgh, in 1572, is mentioned in Richard Banna-

<sup>1</sup> Knox's Works, vol. i. pp. 273, 344, 382; vol. ii. pp. 61-64.

<sup>2</sup> Calderwood's History of the Kirk of Scotland, vol. i. pp. 326, 458, 489, and 584.

<sup>3</sup> Knox, vol. ii. p. 348.

tyne's Memorials; but no original copies of any of these Bands, with signatures, have been discovered.

[At the Tercentenary of the Scottish Reformation, commemorated at Edinburgh in August 1860, an original copy of "THE COMMON, OR GODLIE BAND" of 1557 was exhibited by the Rev. James Young, who read at the same time an interesting "Comment on that Document." The original is on paper, with only five signatures, namely, of the Earls of Argyle, Glencarne, and Morton, Archibald Lord Lorn, and John Erskine of Dun. It had recently been discovered among the family papers of the Erskines of Little Sauchy. Mr Young's communication is included in the volume which was printed in commemoration of the proceedings of that great convention.]

## II. THE CONFESSION OF FAITH, 1560.

This was prepared, at the request of the Scottish Parliament, chiefly by Knox, within the short space of four days, and contains a brief and lucid statement of the great doctrines of the Protestant faith. It was read and approved by the Estates of Parliament on the 17th of August that year; and having received the public sanction, both of the civil and ecclesiastical authorities, it seems never to have received individual signatures. There were three editions of it printed in the year 1561, two at Edinburgh, and one at London. [It is reprinted from the first edition in Knox's Works, vol. ii. p. 93.]

When the Parliament assembled at Edinburgh, under the regency of James, Earl of Murray, in December 1567, all the Acts which had been passed in 1560, in favour of the Protestant religion and against Popery, were ratified; and likewise the Confession of Faith, which thus became part of the public statutes of the kingdom. It is included in all subsequent collections of Acts of the Parliament of Scotland.

## III. THE KING'S CONFESSION, IN 1580.

This Confession was drawn up by Mr John Craig, minister of Holyrood House, and was called the King's, or the Negative Confession, to distinguish it from the Confession in 1560, which has an affirmative form, and was adopted as a mode of preventing defection, by a solemn renunciation of the errors of Popery. It was printed at the time in

various forms, and was translated into different languages. The original parchment deed, with signatures, now very much faded, is in the Advocates' Library. We can however trace the names of King James the Sixth, the Earls of Lennox, Morton, and Argyll, Lord Ruthven, the two ministers of the King's Household, John Craig and John Duncanson, and other thirty-one persons, chiefly connected with the royal household, at Edinburgh, 28th of January 1580-81. I gave a careful collation of this copy, with the names of subscribers, in the Wodrow Society edition of Row's History, pp. 74-77; Edinburgh, 1842, 8vo. [It has since been published in a lithograph fac-simile.]

In the Register-book of Laureations in the University of Edinburgh, a copy of this Confession is inserted, and signed, in 1585, by Mr John Craig, Mr James Hamilton, Mr Robert Rollok, designed Primarius, Mr Duncan Narne, Regens, and Mr Charles Lumisden, Regens. The first class of students who graduated in 1587 under Rollok, to the number of forty-seven, and those of each succeeding year, on taking the degree of A.M., signing their names in the Register, were considered as subscribing the said Covenant. [See this copy printed in the "Catalogue of Graduates of the University of Edinburgh;" Edinburgh, 1858, 8vo.]

Another copy of this Confession, signed by King James the Sixth, the Earls of Lennox and Huntley, the Lord Chancellor, and about ninety-five other persons, "At Halyrudhous, the 25th of February 1587 (1587-8), and of His Majesty's reigne the 21," is in the possession of Sir John Maxwell of Pollok.

At this time the country was much alarmed by the threatened Spanish Armada, as well as by the increase of Popery. "A General Band, made for the maintenance of the Trew and Christian Religion, and the King's Majesties person and estate" was added to this Confession. The original Band, signed by the King and diverse of the Estates in 1588, is deposited in the University Library, Glasgow. On the 13th March 1589-90, the Lords of Secret Council authorized Robert Waldegrave to print an edition of the Confession, the Band of Maintenance, and Act of Secret Council against the adversaries of true religion, served Jesuites and seminarie priests, for the purpose of receiving "*De Novo* the Subscriptions of all Nobillmen, Barons, Gentlemen, and others, his Hieness' lieges, of quhatsoever degree." To what extent such subscrip-

tions may have been made is uncertain; and of the few printed copies still existing, the pages appropriated for receiving the names of subscribers are usually wanting. In the copy I have, which is now exhibited, the leaves are blank. But we know, that on the 30th of March 1596, the Confession was again received and subscribed by the greater part of the inhabitants of Edinburgh, and the example was followed in other parts of the country.

According to an old Ecclesiastical Historian, "this Confession was the touchstone to try and discern Papists from Protestants," and "for the exactness and worthiness thereof is much esteemed in all other Christian Kirks professing sinceritie." (Row, p. 78.) The King, at this time, 2d March 1580-81, gave charge to all commissioners and ministers within this realme to crave the same Confession of their parishioners, and to proceed against the refusers, &c. In the following month (April 1581), it was formally approved of by the General Assembly.

#### IV. THE NATIONAL COVENANT, 1638.

At the period of what has been called The Second Reformation, in 1638, it was resolved to renew the National Covenant, with such additions, "as the change of tyme and the present occasion requyred." The Earl of Rothes, in his "Relation," states that the task was committed to Alexander Henderson, then minister of Leuchars, and Archibald Johnston of Warriston. The additions consisted chiefly in a formal abjuration of Episcopal Church Government, as the Confession itself was of Popery. Having satisfied the scruples of some brethren on a few points, and discourses suited for the occasion having been delivered by many of the leading ministers, the Confession, as thus enlarged, was publicly read, signed with the greatest unanimity and enthusiasm on the last of February and the first of March 1638, by the greater number of the nobility and barons, and three hundred of the clergy, besides burgesses and others from all parts of the kingdom. The scene was the Churchyard of the Gray Friars, Edinburgh, and forms the subject of the interesting historical painting, which the artist Mr ALEXANDER CHISHOLM (a native of Scotland, but settled in London), most obligingly acceding to a request I made, has allowed to be exhibited at this meeting of the Society.

On the following day, the 2d of March, it was concluded that copies

of this NATIONAL COVENANT should be provided for every shire, baillery, stewardry, or district judicatory; also copies for every parish throughout the kingdom, to contain the signatures of all persons who were communicants. Three days later, on the 5th of March, it was further resolved, to ensure accuracy, That the only copies to which the noblemen shall subscribe, be written by the three Notaries-Public, James Cheyne, John Nicoll, and William Henderson, the writers of the Protestation which was made at the Cross of Edinburgh on the 22d of February that year. The Protestation alluded to, with other official papers of the time by the Covenanters, will be found in Lord Rothes's Relation, printed for the Bannatyne Club in 1830; and the original deed, preserved in the Society's Museum, is herewith exhibited.

To account for the number of copies of this CONFESSION having the same signatures, it may be explained, that for the effectual prosecution of the great cause which the Covenanters had solemnly sworn to promote, four Committees were appointed, consisting of the leading noblemen, barons, burgesses, and ministers, and known by the name of "THE TABLES," who attached their names to the several copies sent, in accordance with the above resolution, to all parts of the kingdom. Copies have occasionally been sold in London for a high price, being described as the original of an important historical document. The noblemen whose names are usually attached to these copies may be mentioned: the Earls of BALCARRES, CASSILLIS, DALHOUSIE, EGLINTON, HOME, LINDESAY, LOTHIAN, LOUDOUN, MONTROSE, ROTHES, WEMYSS; the Lords BALMERINO, BOYD, BURGHELY, COUPER, CRANSTOUN, DALZELL, DRUMLANGRIG, ELCHO, FLEMING, FORRESTER, FRASER, JOHNSTOUN, MELVILLE, MONTGOMERY, SINCLAIR, YESTER.

I shall not attempt to enumerate all the copies I have examined of the National Covenant thus renewed and subscribed in the years 1638 and 1639, but will confine myself chiefly to copies either in public libraries, or exhibited at the present meeting.

1-4. In the Advocates' Library there are four copies. One of them is marked on the back, "Confession of Faith for Fyfe." It is signed by all the leading nobility, barons, and ministers, and a great many names, on both sides of the parchment. Another, dated in January 1639, is written in double columns, with some of the letters in gold, but having only the names of the leading members of the tables

written round the margin within circles. [Of this a fac-simile lithograph has been published.] The other two are not of much importance, nor well preserved.

5. In the University Library, Edinburgh, is a copy, well preserved, subscribed in the usual form.

6-9. In the possession of the Society of Antiquaries there are four copies. One is marked "For the Burghe and Parochin of Dumbar-tane." Another belongs to Ayrshire; it contains the parishioners of Maybole, the names of a great number who could not write being attested on different occasions by a notary-public. Of the nobility, it is only subscribed by Montrose, Lothian, Loudoun, Balmerinoch, and Cassillis; but, what is peculiar, in the upper line it is signed by two of the Covenanting ladies of that district, namely, "Jeane Hamilton," evidently the Lady Cassillis, fourth daughter of Thomas Hamilton, Earl of Haddington, and "Margaret Kennedy," probably the daughter of Lord Cassillis, who afterwards married Bishop Burnet. Lower down are the following names:—Margaret Stewart, Joanna Stewart, Grissle Blair, Issobell Gemill, Helene Kennedy, Elizabeth Hewatt, Jeane Stewart, Margaret Stewart, Anna Stewart, Elizabeth Stewart, Dame Helene Bennett, Janet Fergusone. Among the ministers we find,—Mr Ja. Row, Muithill; Mr Jo. Adamson, Edinburgh; Mr Harie Rollok, Edinburgh; Mr A. Ramsay, Edinburgh; Mr P. Hewat; and J. Bonar, minister. The latter, Mr James Bonar, was minister of the church of Maybole.

10. A copy belonging to the burgh of Peblis is marked, "For the Burgh of Peblis." It has been engraved in facsimile, but it is in no respect remarkable.

11. Another copy in the General Register House presents no remarkable peculiarities.

12-14. Three copies in the British Museum, marked MS. Addit. 4851, Add. Chart. 1280, and 5961, are signed as usual by Rothes, Montrose, and many others.

15. Of original copies in the possession of private individuals, one of the best belongs to Sir James (now to Sir William) Gibson Craig of Riccarton. It is written in a large hand, with the title and some words in gold letters. Having been somewhat injured, it has been repaired. Among the signatures, it contains Argyll, Mar, Rothes, Montrose, Lindsay, Loudoun, &c.; also, Napier, Sir Jo. Maitland (afterwards Earl

and Duke of Lauderdale); M. A. Gibson, Durie; Sir Thomas Hope; and in the centre of the page, A. Jhonston, Cls. Eccl.

16, 17. One, in my own possession, now exhibited, has the usual signatures. I also exhibit another, and more interesting one, endorsed, "The Confession of Faith, for the Laird of Dun and his Parishioners." It has the names of about twenty-two of the nobility, including, as usual, Rothes, Eglintoun, Cassillis, Home, Lothian, Montrose, and Loudon, with a great many barons and commissioners of burghs; and among the clergy, James Sharpe of Govan, William Levingston, and Andrew Ramsay.

[18, 19. In reference to No. 5 of the List, at p. 239, the Right Hon. Sir George Clerk, Bart. of Penicuik, showed me these two copies of the National Covenant. The one, neatly written, and well preserved, is dated 1639, and has the names of A. Leslie (Earl of Leven), Argyll, Mar, Montrose, and nineteen or twenty of the nobility, besides several barons, burgesses, and ministers. The second copy has a reference to the determination of the General Assembly concerning the Articles of Perth, in July 1641. It is written in double columns, and has this peculiarity, that the forty-two circles, forming a kind of border to the deed, have the arms of the nobility, &c., neatly drawn; but the signatures, for the most part, are now quite illegible.

20, 21. There are two copies of the Covenant on parchment, in the possession of James Dundas of Dundas Castle, Esq. One is marked, "For the Parochine of Dalmenie;" the other, "For Linlithgow Sherrif-dome: Ordeinit to be delyverit to the Laird of Dundas to be keipitt."

22, 23. Two exhibited at the Tercentenary Reformation Meeting in 1860: one by the Corporation of Skinners, being that marked in No. 11 of the MS. list, but in good state; the other, with ornamented letters and border, but the writing also much faded, in the possession of the Rev. Dr T. Guthrie.

24. A similar copy in Trinity College Library, Cambridge.

25. The only other one I shall mention has the date 1639, and belongs to Andrew Fletcher of Saltoun, Esq., and professes to have been written by "William Ayton, maison." The title is in gold letters, and the names within circles round the margin, including Mar, Glencairn, Montrose, Argyll, G. Gordon, J. Southerland, Eglintoun, &c. From its state of preservation, the style of penmanship, and the select signatures, it is about the choicest copy I have seen of this National Covenant.]

## V. THE SOLEMN LEAGUE AND COVENANT, 1643.

This, although the most noted of all our National Covenants, will not require any lengthened notice. At the General Assembly held at Edinburgh in August 1643, four Commissioners from the English Parliament and two from the Assembly of Divines at Westminster were present. The chief object of their mission was to propose a treaty for a Civil league between the two Kingdoms for their mutual support against the Royalists as their common enemy. In Scotland, however, a Religious Bond was mainly desired; and it was suggested by the Moderator, Alexander Henderson, to have both objects conjoined. Having prepared a draft of such a mutual engagement, and this being approved of, as well by the Convention of Estates as by the General Assembly, was immediately transmitted to the Parliament of England for final approval. This SOLEMN LEAGUE AND COVENANT, as it was called, passed the Houses of Parliament with singular unanimity, and was subscribed by the members in St Margaret's Church, Westminster, on the 25th of September. Having thus been received and adopted in England, it was returned to Edinburgh, when two ordinances were passed, on the 11th and 12th of October, by the Commissioners of the Assembly and of the Convention of Estates, enjoining the same to be, with all religious solemnities, sworn and subscribed by all His Majesty's good subjects, under Civil penalties as well as Church censures.

I am not aware of any written copies of the Solemn League and Covenant with signatures, being preserved. Instead of, like the former Covenant, being written on large sheets of parchment, it was printed under the following title:—"A Solemn League and Covenant, for Reformation, and Defence of Religion, the Honour and Happinesse of the King, and the Peace and Safety of the three Kingdomes of Scotland, England, and Ireland. Edinburgh: Printed by Evan Tyler, Printer to the King's Most Excellent Majestie. 1643." 4to. Blank leaves were added to these copies, with the head title on each page:—"The Subscribers of the League and Covenant." Many copies might be specified, in particular one now in the University Library of St Andrews, containing nearly 1600 signatures of persons at St Andrews, in December 1643. Another I met with in the Kirkwall library, with many signatures of residents in the Isle of Rousey, within the sheriffdom of Orkney. But the

most interesting copy is that in the Society's Museum, signed at Newbattle in October 1643, by the Earl of Lothian, Robert Leighton, minister, afterwards Bishop of Dunblane, and the parishioners.

The state of the country, after an interval of five years, led the Commission of the General Assembly and the Committee of Estates, on the 6th and 14th of October 1648, to pass Acts ordaining the Solemn League and Covenant, after a solemn public humiliation and fast, to be renewed and subscribed by all the congregations in the kingdom. For this purpose, copies were reprinted, with blank leaves for the names of subscribers. I have a copy of this edition, signed by "Mr James Hamiltoun, Moderator," and about ninety others, ministers and elders, apparently at a meeting of the Commission of the General Assembly, held for some special object, on the 11th of April 1649.

The Covenant and Solemn League was signed by King Charles the Second, and his courtiers and others, at his coronation at Scone, on the 1st of January 1651. As this "principal" copy was in the possession of James Anderson, author of the "Diplomata Scotiæ," (see No. 6 of the MS. list, *supra* p. 240), it is probably still in existence.

After the Restoration of Charles in 1660, it is well known the National Covenants and Solemn League were denounced as unlawful oaths, and the copies were ordered to be brought to the Cross of Edinburgh, and burned by the hand of the common hangman, the term of Covenanter becoming a reproach. But I shall not enlarge on this, the reverse of the picture.

#### VI. THE WESTMINSTER CONFESSION OF FAITH, 1646.

I may conclude this notice with the simple title of this well-known Confession. It was prepared, with other directories for Church Government, &c., by the Assembly of Divines at Westminster (with the assistance of Commissioners from the Church of Scotland), and printed at London, by order of the House of Commons, in December 1646. It was also approved of by the General Assembly in 1647, and is usually printed along with the Larger and Shorter Catechisms. After the Revolution, this Confession was again ratified and established by Act of Parliament, 1690, as the public Confession of the Church of Scotland, and it is still adhered to by all classes of Presbyterians in this country, notwithstanding the objections which some of our dissenting brethren entertain in regard to the terms employed in chapter xxiii., "Of the Civil Magistrate."