

MR. (SAMUEL) RUTHERFORD'S TESTIMONY TO THE COVENANTED WORK OF REFORMATION (from 1638 to 1649) in Britain and Ireland.

THOUGH the Lord needeth not a testimony from such a wretched man as I, if I, and all the world, would be silent, the very stones would cry: it is more than debt, that I should confess Christ before men and angels. It would satisfy me not a little, that the throne of my Lord Jesus were exalted above the clouds, the heaven of heavens, and on both sides of the sun; and that all possible praise and glory were ascribed to him; that, by his grace, I might put my seal, such as it is, unto that song, even the new song of those who, with a loud voice, sing, saying, 'Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on earth,' Rev. v. 9, 10. And blessed were I, could I lay to my ear of faith, and say Amen to that psalm of 'the many angels round about the throne, and the beasts and elders; whose number is ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' And if I heard 'every creature, which is in heaven, and on earth, and under the earth; and such as are in the sea, and all that are in them, (as John heard them) saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and to the Lamb, for ever and ever.' I mean not any visible reign of Christ on earth, as the Millenaries fancy; I believe (Lord, help my unbelief,) the doctrine of the holy prophets, and the apostles of our Lord Jesus Christ, contained in the books of the Old and New Testament, to be the undoubted truth of God, and a perfect rule of faith, and the only way of salvation. And I do acknowledge the sum of the Christian religion, exhibited in the Confessions and Catechisms of the reformed Protestant churches, and in the National Covenant, divers times sworn by the king's majesty, the state, and Church of Scotland, and sealed by the testimony and subscription of the nobles, barons, gentlemen, citizens, ministers, and professors of all ranks. As also, in the Solemn League and Covenant of the three kingdoms of Scotland, England, and Ireland. And I do judge, and in conscience believe, that no power on earth can absolve, and liberate the people of God from the bonds and sacred ties of the oath of God. I am persuaded that Asa acted warrantably, in making a law, that the people should stand to the covenant, in receiving into the covenant such as were not of his kingdom, 2 Chron. xv. 9,10. As did also Hezekiah, in sending a proclamation through all the tribes, from Dan to Beersheba, 'That they should come and keep the passover unto the Lord at Jerusalem,' 2 Chron. xxx. 6,7 though their own princes did not go along with them; yea, and it is nature's law, warranted by the word, that nations should encourage and stir up one another to seek the true God. It is also prophesied, that divers nations should excite one another in this way, Isa. ii. 3. 'Many people shall go and say, Come ye, and let us go up unto the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways.' Zech. viii.

21,22. 'And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord of hosts; I will go also. Yea, many people, and strong nations, shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.' There is also a clear prophecy, to be accomplished under the New Testament, Jer. l. 4,5. 'That Israel and Judah shall go together, and seek the Lord. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord, in a perpetual covenant, that shall not be forgotten.' It is also foretold, that different nations shall confederate with the Lord, and with one another, Isa. xix. 23,24,25. 'In that day there shall be an high-way out of Egypt into Assyria; and the Assyrian shall come to Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance.'

The Church of Scotland had once as much of the presence of Christ, as to the power and purity of doctrine, worship, discipline, and government, as any we read of, since the Lord took his ancient people to be his covenanted church. The Lord stirred up our nobles to attempt a reformation in the last age, through many difficulties, and against much opposition from those in supreme authority; he made bare his holy arm, and carried on the work gloriously, like himself, his right hand getting him the victory, until the idolatry of Rome, and her cursed mass, were dashed; a hopeful reformation was in some measure settled, and a sound Confession of Faith was agreed upon, by the Lords of the Congregation. The people of God, according to the laudable custom of other ancient churches, the Protestants in France and Holland, and the renowned princes in Germany, did carry on the work in an innocent, self-defensive war, which the Lord did abundantly bless. When our land and church were thus contending for that begun reformation, those in authority did still oppose the work; and there was not then wanting men from among ourselves, men of prelatical spirits, who, with some other time-serving courtiers, did not a little undermine the building; and we, doating too much upon sound parliaments, and lawful general assemblies, fell from our first love, to self-seeking, secret banding, and little fearing the oath of God.

Afterwards, our work in public was too much in sequestration of estates, fining, and imprisoning, more than in a compassionate mournfulness of spirit toward those whom we saw to oppose the work. In our assemblies, we were more to set up a state opposite to a state; more upon forms, citations, leading of witnesses, suspensions from benefices, than spiritually to persuade and work upon the conscience, with the meekness and gentleness of Christ. The glory and royalty of our princely Redeemer and King was trampled on, as any might have seen in our assemblies. What way the army and the sword, and the countenance of nobles and officers seemed to sway, that way were the censures carried. It had been better, had there been more days of humiliation and fasting in assemblies, synods, presbyteries, congregations, families; and far less adjourning commissions, new peremptory summonses, and new-drawn-up processes. And if the meekness and gentleness of our Master had got so much place in our hearts, that we might have waited on gainsayers, and parties contrary minded; and we might have driven gently, as our Master Christ, who loves not to over-drive, but 'carries the lambs in his bosom.'

If the word of truth, in the Old and New Testaments, be a sufficient rule, holding forth what is a

Christian army, whether offensive or defensive, whether clean or sinfully mixed, then must we leave the question betwixt our public brethren and us, to be determined by that rule; but if there be no such rule in the word, then the confederacies and associations of the people of God, with the idolatrous apostate Israelites, with the Egyptians and Assyrians, as that of Jehoshaphat with Ahab, and those of Israel and Judah, with Egypt and Assyria, are not to be condemned. But they are often reprov'd and condemned in scripture. To deny the scripture to be a sufficient rule in this case, were to accuse it of being imperfect and defective; a high and unjust reflection on the holy word of God. Beyond all question, the written word doth teach what is a right constituted court, and what not, Psal. x. What is a right constituted house, and what not, Josh. xxiv. 15. What is a true church, and what is a false one; what is a true church, and what is a synagogue of Satan, Rev. ii. What is a clean camp, and what is an unclean. We are not for an army of saints, and free of all mixture of ill affected men; but it seems a high prevarication, for churchmen to counsel and teach, that the weight and trust of the affairs of Christ, and his kingdom, should be laid upon the whole party of such as have been enemies to our cause, contrary to the word of God, and the declarations, remonstrances, solemn warnings, and serious exhortations of his church, whose public protestations the Lord did admirably bless, to the encouragement of the godly, and the terror of all the opposers of the work.

Since we are very shortly to appear before our dreadful Master and Sovereign, we cannot pass from our protestation, trusting we are therein accepted of him, though we should lie under the imputation of dividing spirits, and unpeaceable men. We acknowledge all due obedience in the Lord, to the king's majesty; but we disown that ecclesiastical supremacy, in and over the church, which some ascribe to him; that power of commanding external worship, not appointed in the word; and laying bonds upon the consciences of men, where Christ has made them free. We disown antichristian prelacy, bowing at the name of Jesus, saints' days, canonizing of the dead, and other such corrupt inventions of men, and look upon them as the high-way to popery.-Alas! now there is no need of a spirit of prophecy, to declare what shall be the woeful condition of a land that hath broken covenant, first practically, and then legally, with the Lord our God; and what shall be the day of the silent and dumb watchmen of Scotland? Where will we leave our glory; and what if Christ depart out of our land? We verily judge they are most loyal to the king's majesty, who desire the dross may be separated from the silver, and the throne established in righteousness and judgment. We are not (our witness is in heaven) against his majesty's title by birth to the kingdom, and the right of the royal family; but that the controversy of wrath against the royal family may be removed; that the huge guilt of the throne may be mourned for before the Lord; and that his majesty may stand constantly, all the days of his life, to the covenant of God, by oath, seal, and subscription, known to the world; that so peace, and the blessings of heaven, may follow his government; that the Lord may be his rock and shield; that the just may flourish in his time, that men fearing God, hating covetousness, and of known integrity and godliness, may be judges and rulers under his majesty. And they are not really loyal and faithful to the supreme magistrate, who wish not such qualifications in him: we are not, in this particular, contending, that a prince who is not a convert, or a sound believer, falls from his royal dominion; the scriptures of God warrant us to pray for, and obey in the Lord, princes and supreme magistrates, that are otherwise wicked; and to render all due obedience to them, Rom. xiii. 2,5. 2 Tim. ii. 12,13. 1 Pet. ii. 18. Our souls should be afflicted before the Lord, for the burning of the causes of God's wrath; a sad practice, too like the burning of the roll by Jehoiakim, Jer. xxxvi. 23. In these

controversies, we should take special heed to this, that Christ is a free, independent Sovereign, King, and Lawgiver. The Father hath appointed him his own King in mount Zion; and he cannot endure that the powers of the world should encroach upon his royal prerogative, and prescribe laws to him; this presumption is not far from that of the citizens that hated him, Luke xix. 14. 'He shall not rule over us;' and from the intolerable pride of those who are for breaking asunder the bands of the Lord and his anointed, and for casting away their cords from them, Psal. ii. 2.-Especially seeing the man Christ would not take the office of a judge upon him, Luke xii. 14. and discharged his disciples to exercise a civil lordship over their brethren. True it is, the godly magistrate may command the ministers of the gospel to do their duty, but not under the penalty of ecclesiastical censures, as if it were proper to him to call and uncall, depose and suspend from the holy ministry. The lordly spiritual government, in and over the church, is given unto Christ, and none else; he is the sole ecclesiastic Lawgiver. It is proper to him to smite with the rod of his mouth; nor is there any other shoulder, in heaven or on earth, that is able to bear the government. As this hath been the great controversy betwixt our Lord Jesus and the powers of the world, from the beginning, so it has ruined all that coped with him. Christ has proved a rock of offence to them; they have been dashed in pieces by the stone that was cut out of the mountain without hands, Dan. ii. 34,35. And the other powers that enter the lists with him, shall have the same dismal exit. 'Whosoever shall fall upon this stone, shall be broken; and on whomsoever it shall fall, it shall grind him to powder,' Matth. xxi. 44. As the blessed prophets and apostles of our Lord contended not a little with the rulers of the earth, that Christ should be the Head Corner Stone, that Christ is the only Head of the church, as sure as that he died, was buried, and rose again; it is a most victorious and prevailing truth, not only preached and attested by the ambassadors of the Lord of hosts, but confirmed by blood, martyrdom, and suffering.

Many precious saints have thought it their honour and dignity, to suffer shame and reproach for the name of Jesus. And it is beyond doubt, that passive suffering for the name of Christ, comes nearest to that noble sample, wherein Christ, though a Son, learned obedience by the things which he suffered, Heb. v. 3. Now, blessed is the soul who loves not his life to death, Rev. xii. 11, for on such rests the Spirit of glory and of God, 1 Pet. iv. 14. We cannot but say it is a sad time to this land at present; it is a day of darkness, and rebuke, and blasphemy. The Lord hath covered himself with a cloud in his anger; we looked for peace, but behold evil: our souls rejoiced when his majesty did swear the covenant of God, and put thereto his seal and subscription, and after confirmed it by his royal promise, so that the subjects' hearts blessed the Lord, and rested upon the healing word of a prince. But now, alas! the contrary is enacted by law, the carved work broken down, ordinances are defaced, and we are brought into the former bondage and chaos of prelatical confusion. The royal prerogative of Christ is pulled from his head, and, after all the days of sorrow we have seen, we have just cause to fear we shall be made to eat that book wherein is written, Mourning, and lamentation, and woe. Yet we are to believe, Christ will not so depart from the land, but a remnant shall be saved, and he shall reign, victorious conquering King, to the ends of the earth. O that there were nations, kindreds, tongues, and all the people of Christ's habitable world, encompassing his throne with cries and tears for the Spirit of supplication, to be poured down upon the inhabitants of Judah, for that effect!

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FOR FURTHER STUDY:

RUTHERFURD, SAMUEL

The Covenant of Life Opened: or, A Treatise of the Covenant of Grace (1655 edition.)

(Rare Bound Photocopy) \$199.95-90%=19.99

RUTHERFURD, SAMUEL

A Free Disputation Against Pretended Liberty of Conscience (1649 edition.)

Rutherford's *Free Disputation*, though scarce, is still one of his most important works Ñ with maybe only a few copies of the actual book left in existence. Though Rutherford is affectionately remembered in our day for his *Letters*, or for laying the foundations of constitutional government (against the divine right of kings) in his unsurpassed *Lex Rex*, his *Free Disputation* should not be overlooked Ñ for it contains the same searing insights as *Lex Rex*. In fact, this book should probably be known as Rutherford's "politically incorrect" companion volume to *Lex Rex*. A sort of sequel aimed at driving pluralists and antinomians insane. Written against "the Belgick Arminians, Socinians, and other Authors contending for lawlesse liberty, or licentious Tolerations of Sects and Heresies," Rutherford explains the undiluted Biblical solution to moral relativism, especially as it is expressed in ecclesiastical and civil pluralism! (Corporate pluralism being a violation of the first commandment and an affront to the holy God of Scripture). He also deals with conscience, toleration, penology (punishment), and the judicial laws, as related to both the civil and ecclesiastical realms. Excellent sections are also included which address questions related to determining the fundamentals of religion, how covenants bind us, the perpetual obligation of social covenants (with direct application to the Solemn League and Covenant and the covenant-breaking of Cromwell and his sectarian supporters), whether the punishing of seducing teachers be persecution of conscience, and much more. Walker adds these comments and context regarding Rutherford's *Free Disputation*, "The principle of toleration was beginning to be broached in England, and in a modified shape to find acceptance there. Samuel Rutherford was alarmed, or rather, I should say, he was horrified, for he neither feared the face of man or argument. He rushed to the rescue of the good old view... It is not so easy to find a theoretical ground for toleration; and Rutherford has many plausible things to say against it. With the most perfect confidence, he argues that it is alike against Scripture and common sense that you should have two religions side by side. It is outrageous ecclesiastically, it is sinful civilly. He does not, however, take what I call the essentially persecuting ground. He does not hold that the magistrate is to punish religion as religion. Nay, he strongly maintains that the civil magistrate never aims at the conscience. The magistrate, he urges, does not send anyone, whether a heretic (who is a soul murderer--RB) or a murderer, to the scaffold with the idea of producing

conversion or other spiritual result, but to strengthen the foundations of civil order. But if he gives so much power to the king, he is no lover of despotism withal: the king himself must be under law. To vindicate this great doctrine is the object of another book, the celebrated *Lex Rex*; of which it has been said by one competent to judge, that it first clearly developed the constitutionalism which all men now accept" (*Theology and Theologians...*, pp. 11-12). In our day Francis Schaeffer, and numerous others, have critiqued many of the problems found in modern society, but most have spent little time developing explicitly Biblical solutions Ñ especially regarding the theoretical foundations that Rutherford addresses here. Rutherford's *Free Disputation* provides a detailed blueprint for laying the foundations that must be laid before any lasting, God-honoring solutions will be found.

Furthermore, Rutherford and his writings were the enemies of all governments not covenanted with Christ. This book will give you a very clear picture as to why "the beast" (civil and ecclesiastical) has reserved his special hatred for such teaching. As Samuel Wylie noted "the dispute, then, will not turn upon the point whether religion should be civilly established... but it is concerning what religion ought to be civilly established and protected, -- whether the religion of Jesus alone should be countenanced by civil authority, or every blasphemous, heretical, and idolatrous abomination which the subtle malignity of the old serpent and a heart deceitful above all things and desperately wicked, can frame and devise, should be put on an equal footing therewith" (*Two Sons of Oil: or, The Faithful Witness For Magistracy and Ministry Upon a Scriptural Basis*, softcover). Can our generation swallow Rutherford's hard, anti-pluralistic, Covenanter medicine, poured forth from the bottle of the first commandment, without choking on their carnal dreams of a free and righteous society divorced from God (and His absolute claims upon everyone and everything)? Not without the enabling power of the Holy Spirit -- that is for sure! In summary, this book answers all the hardest questions theologians (and their wisest and best opponents) have been asking for the last 20-30 years (and these answers are much more in depth than any we have seen in the last couple of millennia [less about a century to account for the apostles]). As the reader will discover, Rutherford was a wealthy man when it came to wisdom (and much advanced theologically), and those who take the time to gaze into the King's treasure house, as exhibited in this book, will find that they are greatly rewarded. Furthermore, because of its uncompromising stand upon the Word of God, this book is sure to be unpopular among a wicked and adulterous generation. However, on the other hand, it is sure to be popular among the covenanted servants of King Jesus! This is one of the best books (in the top five anyway) for advanced study of the Christian faith. We have now obtained an easy-to-read, amazingly clear copy of this very rare, old treasure. Great price too, considering that a copy of the 1649 edition, containing this quality of print, would likely cost upwards of \$1000 on the rare book market -- though it is unlikely you would ever see a copy for sale!

(Rare Bound Photocopy) \$199.95-90%=19.99

RUTHERFURD, SAMUEL

The Divine Right of Church Government and Excommunication: A Peaceable Dispute for the Perfection of the Holy Scripture in Point of Ceremonies and Church Government in which the Removal of the Service Book is Justified. The Six Books of Erastus Against Excommunication

are Examined; with a Vindication of the Eminent Divine Theodore Beza Against the Aspersion of Erastus, The Arguments of Mr. William Pryn, Richard Hooker, Dr. Morton... and the Doctors of Aberdeen; Touching Will-Worship, Ceremonies, Imagery, Idolatry, Things Indifferent, An Ambulatory Government; The Due and Just Power of the Magistrate in Matters of Religion, and the Arguments of Mr. Pryn, in so Far as they Side with Erastus, are Moderately Discussed. (Facsimile, 1646, also contains: "Scandal and Christian Libertie")

Over 750 pages which Walker says "contains the amplest exposition and vindication of our old ecclesiastical principles." Rutherford here gives a classic defense of Presbyterianism, touching on both church government and "the due and just power of the Magistrate in matters of Religion."

Regarding worship, he touches on imagery, idolatry, things indifferent, ceremonies and will worship. Sherman Isbell describes this book as follows: "Rutherford asserts that there is delineated in the NT a form of Church government by elders and Presbyteries which is of permanent obligation; more-over, that discipline and suspension from the sacraments are vested with church officers rather than with the Christian civil magistrate. The book also expounds the Westminster Assembly's principle that the mode of acceptable worship is regulated by the will of Christ as king speaking in the Scriptures; the Church is not at liberty to alter or invent anything in worship or government which goes beyond the pattern in God's Word. Rutherford's writings during the London years provide a significant commentary on the theology of the Westminster Confession and Catechisms" (*Dictionary of Scottish Church History and Theology*, pp. 735-36). Innes notes that Rutherford had "no hesitation in including among matters of faith Ñ first, fundamental points; second, superstructions built upon the fundamentals; third, *circa fundamentalia*, things about matters of faith;" making this an important look at the teaching surrounding the Scottish view of the visible church, close communion, etc. An exceedingly rare gem by this celebrated Presbyterian divine and Scottish commissioner to the famous Westminster Assembly.

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RUTHERFURD, SAMUEL

The Due Right of Presbyteries or a Peaceable Plea for the Government of the Church of Scotland... (1644)

Almost 800 pages long, Rutherford here deals with church membership, separation from the visible church, the civil magistrate and religion, communion among churches, the errors of the independents (specifically in New England) and much more. This could be considered the *Lex Rex* of church government -- another exceedingly rare masterpiece of Presbyterianism! Characterized by Walker as sweeping "over a wider field than most. Most essential points which Gillespie has barely touched, Rutherford carefully considers; as, for instance, the nature of the visible church as such, and its constituent elements. Even in the Erastian controversy he is a necessary supplement to his great contemporary. It is something to me altogether amazing, the mass of thinking about Church questions you have in those writings." Bannerman, in his *Church of Christ* calls this a "very learned and elaborate treatise." Here is a sample of Mr. Rutherford's writing: "A private subtraction and separation from the Ministry of a known wolf and seducer,... this the Law of nature will warrant... as

Parker saith from Saravia, 'it is lawful to use that blameless and just defence, if the bad church-guide cannot be deposed.' So the son may save himself by a just defence in fleeing from his mad father, or his distracted friend coming to kill him. Now this defence is not an authoritative act, nor [a] judicial act of authority, but a natural act that is common to any private person, yea to all without the true Church as well as within to take that care in extreme necessity, for the safety of their souls, that they would do for the safety of their bodies" (1642, cited in *The Original Covenanter and Contending Witness* magazine).

\$199.95-87%=25.99

Fourteen Communion Sermons (2nd edition, 1877)

All who relish Samuel Rutherford's Letters will welcome the reprint of this volume, preached by him at sacramental occasions in the years 1630, 1634, and 1637. Andrew Bonar, who wrote the preface and notes, added two other sermons from 1630 and 1633 respectively. All breathe the same spirit as the famous Letters and are full of racy remark and illustration, bearing on Scriptural doctrine and Christian experience.

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ROBERTS, WILLIAM L.

The Reformed Presbyterian Catechism (1853)

A manual of instruction, drawing from such notable authors as William Symington and J.R. Willson, presenting "arguments and facts confirming and illustrating the 'Distinctive Principles'" of the Reformed Presbyterian Church. Chapters deal with: "Christ's Mediatorial Dominion in general;" "Christ's exclusive Headship over the Church;" "The Supreme and Ultimate Authority of the Word of God in the Church;" "Civil Government, the Moral Ordinance of God;" "Christ's Headship over the Nations;" "The Subjection of the Nations to God and to Christ;" "The Word, or Revealed Will of God, the Supreme Law in the State;" "The Duty of Nations, in their National Capacity, to acknowledge and support the True Religion;" "The Spiritual Independence of the Church of Christ;" "The Right and Duty of Dissent from an immoral Constitution of Civil Government;" "The Duty of Covenanting, and the Permanent Obligations of Religious Covenants;" "The Application of these Principles to the Governments, where Reformed Presbyterians reside, in the form of a Practical Testimony;" and finally "Application of the Testimony to the British Empire." A most important book, as we approach (possibly) the end of the great apostasy and will be in need of preparing for the dawning of the glorious millennial blessings to come; the days prophesied in which the church "shalt also suck the milk of the Gentiles, and shalt suck the breast of kings" (Isa. 60:16).

(Rare bound photocopy) \$29.95-70%=8.99 (US FUNDS)

REFORMED PRESBYTERY

Act, Declaration, And Testimony, For The Whole Of The Covenanted Reformation, As Attained To, And Established In, Britain and Ireland; Particularly Betwixt The Years 1638 and 1649, Inclusive. As, Also, Against All The Steps Of Defection From Said Reformation, Whether In Former Or Later Times, Since The Overthrow Of That Glorious Work, Down To This Present Day (1876)

Upholds the original work of the Westminster Assembly and testifies to the abiding worth and truth formulated in the Westminster family of documents. Upholds and defends the crown rights of King Jesus in church and state, denouncing those who would remove the crown from Christ's head by denying His right to rule (by His law) in both the civil and ecclesiastical spheres. Testifies to the received doctrine, government, worship, and discipline of the Church of Scotland in her purest (reforming) periods. Applies God's Word to the Church's corporate attainments "with a judicial approbation of the earnest contendings and attainments of the faithful, and a strong and pointed judicial condemnation of error and the promoters thereof" (The Original Covenanter and Contending Witness, Dec. 17/93, p. 558. Write for a sample of this highly recommended publication at: P.O. Box 131, Pottstown, PA, 19464, USA). Shows the church's great historical victories (such as the National and Solemn League and Covenant, leading to the Westminster Assembly) and exposes her enemies actions (e.g. the Prelacy of Laud; the Independency, sectarianism, covenant breaking and ungodly toleration set forth by the likes of Cromwell [and the Independents that conspired with him]; the Erastianism and civil sectarianism of William of Orange, etc.). It is not likely that you will find a more consistent working out of the principles of Calvinism anywhere. Deals with the most important matters relating to the individual, the family, the church and the state. Sets forth a faithful historical testimony of God's dealings with men during some of the most important days of church history. A basic text that should be mastered by all Christians.

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McFEETERS, J.C.

Sketches of the Covenanters

Stirring accounts of sacrifice and martyrdom for the Reformed Faith that will bring tears to eyes of all but the backslidden. Follows the chain of events which gave Scotland two Reformations and a Revolution. Knox, the National Covenant, the Westminster Assembly, the Field Meetings, and much more is covered. The history of great battles for Christ and His royal rights are recounted in this moving history book. Sheds much light upon the warfare with the dragon for true liberty. One of our best history books, highly recommended!

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REFORMED PRESBYTERY

An Explanation and Defence of the Terms of Communion, Adopted by the Community of Dissenters, etc.

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