

ORDINANCE OF COVENANTING.

(Covenanting Recommended by the Practice of the NT Church)

“[P]ublic, social covenanting, is an ordinance of God, obligatory on churches and nations under the New Testament.”—Fourth Term of Communion.

Question 1.—*Is the approved practice of the church of God in covenanting an argument for our practice?*

Answer.—Yes, the approved practice of the church of God in covenanting, is recommended to us by these two things,—that it displays a voluntary regard to His will, and that it exhibits His power accomplishing His purpose, *cf.* Deut. 10:12-20.

First, the example of the people of God, while they walk in all His ordinances and commandments blameless, is a warranted motive to duty, 1 Cor. 11:1. Their practice in the discharge of the duty of covenanting, accordingly, is worthy of imitation, *cf.* Rom. 4:12 *with* Gen. 15:18. Were we doubtful whether or not their observation of the exercise were according to the will of God, we should not be encouraged by it, *cf.* Jude 10, 11; but when assured of its consistency with the Divine record, we are called to follow it, *cf.* 1 Cor. 10:31-33. Their devout performances of the duty, then, present a reason for discharging it, strong in proportion to the force of every warrant which they had for engaging in it, but though in accordance with these, different from each of them, *cf.* Phil. 3:16, 17. True, we are not to compare the doings of men with the command of God, *cf.* 2 Pet. 2:6; but when He calls us, we are under obligation to observe these, when presented as an illustration of duty, or as a motive to perform it, *cf.* 1 Cor. 4:16. On account of the same reasons for which the church of God in former ages attended to covenanting, we should attend to it, *cf.* Deut. 30:20 *with* Acts 11:23; but we should perform it because of their example besides, *cf.* Jas. 5:10, 11. Did they engage in it because of the manifestations of its obligation upon them, made in the Scriptures, and also on account of the approved practices of their predecessors? *cf.* 1 Cor. 10:11. We should perform it for the same reasons, and for this cause besides, that they themselves engaged in it, Heb. 6:11, 12.

Second, the practice of the church of God, warranting to engage in the duty, is a manifestation of Divine favor made by Him in enabling her to act to the fulfilment of His designs, *cf.* 2 Cor. 8:3, 5, 16. Were His people called to duty according to His command? *cf.* Josh. 22:5. He vouchsafed the strength requisite that they should obey, *cf.* Isa. 27:5. Were they attracted to it by the anticipation of good from Him? *cf.* Ps. 31:24. He afforded the grace by which they were drawn, *cf.* Jer. 31:3. Through them performing the service, was promise or prophecy regarding it fulfilled? *cf.* Deut. 26:17, 18. The glory of God was displayed by Him fulfilling His word, *cf.* 2 Chron. 6:14-17. Because of the displays of Divine excellence made on its performance by the saints, contemplating their example, we are called to duty, *cf.* Jer. 6:16.

On these two grounds, the practice of the NT church, engaging in covenanting, to which here but merely a slight reference can be made, invites to the duty, *cf.* Song 1:7, 8.

Question 2.—*Wherein does the practice of the church of God in the apostolic times appear with regard to covenanting?*

Answer.—Besides those prophecies respecting the times of the NT, which we considered in detail before, *e.g.*, Isa. 19:18-25; the practice of the church of God in the

apostolic age, in regard to this matter, appears in several things: 1.) There are those apostolic admonitions which place covenant breakers, or truce-breakers, in the category of men of the most depraved sort, which argues that these are sins under the NT and, if so, the making and keeping of covenants must be a matter of NT duty, Rom. 1:31; 2 Tim. 3:3. 2.) There are admonitions to duty for believers which either entail or imply this duty of covenanting, *cf.* Rom. 12:1, 9; 6:13. 3.) There are examples of this duty implied in the language of the Scriptures of the NT, *cf.* Acts 11:23; 2 Cor. 8:5. To those cases, that were explicitly approved of God, these all belong, Heb. 13:7.

Question 3.—*Wherein does the practice of the church of God in the post-apostolic times appear with regard to covenanting?*

Answer.—The practice of the church of God in the three centuries immediately succeeding the apostolic age recommends the duty, *cf.* 1 Thess. 1:6, 7. Creeds, Confessions, and Covenants, obtained in that period, *cf.* 1 Tim. 1:10, 18 *with* 2 Tim. 1:13; summaries of Christian doctrine, received and adhered to, are recorded by *Irenæus*, *Tertullian*, *Origen*, and others. To oppose the manifestation of error, these would appear to have been made, *cf.* 1 Cor. 11:19. The primitive Christians, in order to the attainment of church membership, were required not merely to assent to such creeds or confessions, but also acquiesce by oath, *cf.* Isa. 48:1. The younger *Pliny*, Roman governor of Bithynia and Pontus (*i.e.*, modern Turkey), represents the primitive Christians as meeting on a certain day—the Lord’s day, or Christian Sabbath—and among other exercises, then engaging in addressing themselves in prayer to Christ, binding themselves by a solemn oath, to what we know to be duty, *cf.* Neh. 10:29. *Justin Martyr* represents baptism to adults as given only to those of them who vowed to live according to the confession of their faith, *cf.* Acts 7:8. And to the practice of covenanting by oath, on the reception of baptism, *Tertullian* and *Jerome* also allude, *cf.* Ezek. 17:19. The service, as authenticated, continued until the days of *Gregory Nazianzen*, *cf.* Ps. 44:1. During the period too, covenants were subscribed, *cf.* Rom. 15:9; and at some stages at least of it, those who had become exposed to the censures of the church, on being restored, were required explicitly to enter into covenant again, *cf.* Amos 1:9; 2 Cor. 2:8 *and* Gal. 3:15.

Question 4.—*Wherein does the practice of the church of God in the times of the Reformation appear with regard to covenanting?*

Answer.—The federal transactions of the churches of the Reformation recommend the duty, *cf.* 1 Thess. 2:14. To what extent the practice may have been engaged in by the few in Europe who held the truth during the Dark Ages, we do not well know, *cf.* Isa. 64:7. But with the dawn of the Reformation came the practice of covenanting, *cf.* Isa. 4:1-6. Step by step the churches proceeded in opposition to Popery, by solemn engagements, *cf.* Rev. 14:8 *with* Jer. 50:4-8; 51:6-8. By them the friends of truth were united together, *cf.* 1 Sam. 18:3; Acts 17:33, 34. By them, where they stood, successively through grace, they triumphed, even when they fell;—they knew not to flee, *cf.* Rev. 12:10-12. The history of the church’s Reformation is written in her covenants:

First, the federal transactions of the churches of the European continent—the Waldensian and Bohemian churches, nobly led the way by covenanting, *cf.* Song 1:7, 8. Two Confessions of the faith of the Waldenses are valuable monuments, *cf.* Prov. 22:28. Some Waldenses who settled in Bohemia, are understood to have become the followers of *John Huss*, *cf.* 1 Cor. 16:15. These frequently practiced covenanting, *cf.* Ezek. 20:37. The churches of the Waldenses and of the Protestants of Germany, in November, 1571,

entered into a solemn covenant engagement, in which was made a profession of their faith, and a resolution to adhere to the true Christian Reformed Religion, *cf.* 2 Chron. 23:1. Previous to this, by the famous League of Smalkald, renewed in 1536, the Protestant princes and people of Germany became engaged to maintain together the doctrine and truth of the Gospel, and peace and tranquility in the empire and German nation, *cf.* 1 Kings 5:12. In the Reformed churches, covenanting was common, *cf.* Ps. 50:5; according to *Beza*, on July 20, 1537, the capital articles of the Christian religion and discipline were sworn by the Senate and people of Geneva with Berne and Lausanne being included in that league, *cf.* 2 Chron. 15:12-15. The churches of Holland, and of Hungary and Transylvania, and others on the continent of Europe, had recourse to like manner of solemn vows, *cf.* Ps. 65:1. The use of social covenanting was nobly illustrated, in 1731, when a number of Lutherans, in the Austrian dominions, were about to be cruelly extirpated for their attachment to the truth, pledged themselves to adhere to it, by a "covenant of salt," *cf.* 2 Chron. 13:5. The practice extended to America, where settlers from Europe, at Salem, in 1629, by covenanting, solemnly incorporated themselves into a church of Christ, *cf.* 1 Kings 8:21. Forty seven years later, in 1676, a synod met at Boston for the purpose of covenant renovation, or renewal, in order to restrain the growing outbreaks of public immorality as well as other heaven provoking sins in church and state, *cf.* 2 Chron. 23:16.

Second, there are the covenant engagements of the church in Britain and Ireland, *cf.* 2 Kings 11:4; Scotland was honored, early in the Reformation, to declare valiantly for the truth, *cf.* Ps. 60:12. Though a Patrick Hamilton, and a George Wishart, and other noble confessors and martyrs, were soon sacrificed, *cf.* Luke 11:51; it pleased God to place a safeguard around a John Knox and others, that the truth might be diffused, *cf.* Job 1:10. And when the rulers of the nation were wholly devoted to Popery, in His goodness and mercy He saw meet to put it into the hearts of some of the nobles, and of many of the people, to offer themselves willingly, by covenanting, to use means to effect its removal, *cf.* 1 Sam. 20:16. The first covenant against Popery was ratified at Edinburgh, in December, 1557; the next was entered into at Perth, in May, 1559; the third was made at Stirling, in August of the same year; the fourth, at Edinburgh, in April, 1560; and there was a fifth, through the exertions of John Know and George Hays, at Ayr, in September, 1562, *cf.* 1 Chron. 16:15.

In 1580, the National Covenant, drawn up by John Craig, and directed against the whole of the Romish corruptions, was entered into, *cf.* Rev. 18:4; next year, the General Assembly sanctioned the covenant, and the church received it, *cf.* Isa. 52:11; it was renewed in 1590, and also in 1596, *cf.* 2 Cor. 6:17. On the 28th of February, 1638, the covenant, with an addition that was virtually directed against Prelacy; was renewed at Greyfriar's Church, Edinburgh, *cf.* 3 John 9; thousands had assembled; the solemnity was accompanied with prayer and fasting; and with the most profound emotions, the covenant was sworn and subscribed, *cf.* Lam. 3:41. As a manifestation of attachment to the cause of the covenant, they lifted the banner, "For Christ's Crown and Covenant," *cf.* Ps. 60:4; and these covenants are still binding on those contemplated in their taking, *cf.* Deut. 5:2, 3. In consequence of negotiations between England and Scotland, in August, 1643, the Solemn League and Covenant was sworn and, being Scriptural in matter, remains binding, *cf.* Num. 30:2. These covenants, National and Solemn League, were renewed, with various additions, on various occasions, and remain binding on those taken into them, *cf.* Deut. 23:21.

Resources for Examples of Historical Covenanting.

“God, the Father, not made, not material, invisible; one God, the creator of all things: this is the first point of our faith. The second point is: The Word of God, Son of God, Christ Jesus our Lord, who was manifested to the prophets according to the form of their prophesying and according to the method of the dispensation of the Father: through whom all things were made; who also at the end of the times, to complete and gather up all things, was made man among men, visible and tangible, in order to abolish death and show forth life and produce a community of union between God and man. And the third point is: The Holy Spirit, through whom the prophets prophesied, and the fathers learned the things of God, and the righteous were led forth into the way of righteousness; and who in the end of the times was poured out in a new way upon mankind in all the earth, renewing man unto God.” (Irenæus [ca. 130-ca. 202 A.D.], *The Demonstration of the Apostolic Preaching*, 1.6).

“Now, with regard to this rule of faith—that we may from this point acknowledge what it is which we defend—it is, you must know, that which prescribes the belief that there is one only God, and that He is none other than the Creator of the world, who produced all things out of nothing through His own Word, first of all sent forth; that this Word is called His Son, *and*, under the name of God, was seen “in diverse manners” by the patriarchs, heard at all times in the prophets, at last brought down by the Spirit and Power of the Father into the Virgin Mary, was made flesh in her womb, and, being born of her, went forth as Jesus Christ; thenceforth He preached the new law and the new promise of the kingdom of heaven, worked miracles; having been crucified, He rose again the third day; (then) having ascended into the heavens, He sat at the right hand of the Father; sent instead of Himself the Power of the Holy Ghost to lead such as believe; will come with glory to take the saints to the enjoyment of everlasting life and of the heavenly promises, and to condemn the wicked to everlasting fire, after the resurrection of both these classes shall have happened, together with the restoration of their flesh. This rule, as it will be proved, was taught by Christ, and raises amongst ourselves no other questions than those which heresies introduce, and which make men heretics.” (Tertullian [160-220 A.D.], *The Prescription Against Heretics*, cap. 13.).

“2. Since many, however, of those who profess to believe in Christ differ from each other, not only in small and trifling matters, but also on subjects of the highest importance, as, *e.g.*, regarding God, or the Lord Jesus Christ, or the Holy Spirit; and not only regarding these, but also regarding others which are created existences, *viz.*, the powers and the holy virtues; it seems on that account necessary first of all to fix a definite limit and to lay down an unmistakable rule regarding each one of these, and then to pass to the investigation of other points. For as we ceased to seek for truth (notwithstanding the professions of many among Greeks and Barbarians to make it known) among all who claimed it for erroneous opinions, after we had come to believe that Christ was the Son of God, and were persuaded that we must learn it from Himself; so, seeing there are many who think they hold the opinions of Christ, and yet some of these think differently from their predecessors, yet as the teaching of the Church, transmitted in orderly succession from the apostles, and remaining in the Churches to the present day, is still preserved, that alone is to be accepted as truth which differs in no respect from ecclesiastical and apostolical tradition.

10. ... Every one, therefore, must make use of elements and foundations of this sort, according to the precept, “Enlighten yourselves with the light of knowledge,” if he would desire to form a connected series and body of truths agreeably to the reason of all these things, that by clear and necessary statements he may ascertain the truth regarding each individual topic, and form, as we have said, one body of doctrine, by means of illustrations and arguments,—either those which he has discovered in holy Scripture, or which he has deduced by closely tracing out the consequences and following a correct method.” (Origen, *De Principiis* [ca. 184-ca. 253 A.D.], Preface, 2., 10.).

“They asserted, however, that the sum and substance of their fault or error had been that they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to do some crime, but not to commit fraud, theft, or adultery, not falsify their trust, nor to refuse to return a trust when called upon to do so. When this was over, it was their custom to depart and to assemble again to partake of food—but ordinary and innocent food.” (Pliny, the younger [61-ca. 113 A.D.], *Letter to Trajan Concerning the Christians*, ca. 111 A.D.).

“I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water.” (Justin Martyr [100-165 A.D.], *First Apology*, cap. 61.).

“Grant now, O blessed, that even to Christians the prison is unpleasant; yet we were called to the warfare of the living God in our very response to the sacramental words.” (Tertullian [160-220 A.D.], *Ad Martyres*, cap. 3.).

“They and we have one faith, one God, the same Christ, the same hope, the same baptismal sacraments; let me say it once for all, we are one Church. Thus, whatever belongs to our brethren is ours: only, the body divides us.” (Tertullian [160-220 A.D.], *On the Veiling of Virgins*, cap. 2.).

“Remember the day on which you enlisted, when, buried with Christ in baptism, you swore fealty [*i.e.*, an oath of allegiance] to Him, declaring that for His sake you would spare neither father nor mother.” (Jerome [347-420 A.D.], *Letter XIV, to Heliodorus*, 2.).

“Illumination is the splendour of souls, the conversion of the life, the question put to the Godward conscience.”⁷ (Gregory Nazianzen [329-390 A.D.], *Oration* 40.3.).

“Baptism was not only an act of God, but at the same time the most solemn surrender of man to God, a vow for life and death, to live henceforth only to Christ and his people. The keeping of this vow was the condition of continuance in the church; the breaking of it must be followed either by repentance or excommunication.” (Philip Schaff [1819-1893], *History of the Christian Church*, vol. II., 253.).

“The Creed of the Church of the Waldenses, however, was truly evangelical; and the order of the Church, in their terms of communion, form of government, exercises of worship, and administration of discipline, was strictly presbyterian. To the preservation of their ecclesiastical order they were bound by oath; nor was any considered as belonging to this Church who did not take the covenant. God in his Providence did, in these Churches, not only preserve a seed to serve him, and prepare his children for glory; but he also provided a seminary for the instruction of ministers and saints, who should afterwards be instrumental in overturning the empire of the

⁷ This is the literal version of the passage, which is somewhat loosely quoted from 1 S. Peter 3:21, where the A.V. renders “the answer of a good conscience towards God,” and the R.V., “The interrogation (Marg. inquiry) of a good conscience, *etc.*” The passage is usually explained as referring to the Interrogatories in Holy Baptism, answered by the threefold Vow which enlists us “under Christ’s banner against sin, the world, and the Devil,” professes the Faith, and promises obedience.

papacy. The persecutions of these witnesses were frequent and bloody. They were scattered among the nations, and carried with them their knowledge, their piety, and their forms of religious worship. In the 13th century they spread and prevailed so far, that the pope thought it necessary to exert his utmost efforts to suppress them. They were found in Germany, Bohemia, Poland, France, and Britain. It is computed, that in France alone one million of them suffered martyrdom. They were, however, remarkably preserved in some of these countries to which they had been banished; and, like the scattered Jews, before the coming of Christ in the flesh, were preparing the way of the Lord in the different parts of the world. In the beginning of the 14th century, there were about eighty thousand of these Covenanters in Austria and the neighbouring territories. They every where adhered to their covenant engagements, and pertinaciously opposed popery, and defended their own principles even unto death." (*Reformation Principles Exhibited*, 46-47.).

"John Huss, a man of distinguished talents and erudition, professor of divinity at the celebrated university of Prague, had, together with his intimate friend Jerome, embraced many of the doctrines of the Waldenses. Although in the communion of the Roman Church, they recommended the works of Wickliff, and vainly supposed that their exertions might serve to reform the Church, and recall her from Babylon. They were, however, successful in exciting an uncommon interest for a reformation, and directing the Germans to a more favourable opinion of those old dissenters, the Waldenses, who lived among them. After the death of Huss, a number who had been influenced by his doctrines, actually joined the Church of the Waldenses, who were settled in Bohemia. They adopted one confession of faith. They also agreed upon one covenant, suited to the present state of the Church, which, according to the established usage of the Waldenses, was subscribed by all the members of the society. Voetius, who had a good opportunity of knowing, assures us, that both the Waldenses of Tholouse [Toulouse, France] and the Hussites of Bohemia [*i.e.*, in the Czech Republic], ratified their federal transactions with solemn oath. (*Reformation Principles Exhibited*, 48-49.).

"[T]he Waldenses, seeing the system of persecution once more in such active operation, deemed it necessary to renew among themselves that oath of allegiance and Christian combination which had been instrumental to their late triumphs; and they accordingly, on the 11th of November, 1571, signed, by their representatives at Bobbio, the following convention:—

'When any one of our churches shall be impeached, individually, all the rest, combined, shall reply, as with one mouth, in assertion of the common rights. No one of us shall adopt any determination, in such a matter, without consulting his brethren. All of us solemnly promise and swear to adhere perseveringly to the ancient union transmitted to us by our fathers, never to abandon our holy religion, and to remain faithful to our lawful sovereigns." (Alexis Muston, *The Israel of the Alps*, 114.).

"Thus Luther, in his appropriate way, did his part to fortify the minds of the people, and to support the great cause of the reformation. The princes and states also did the same in their way. They held various meetings, and formed leagues for mutual defence. The landgrave, more impetuous than the rest, and less averse to the doctrine of the Swiss reformers respecting the sacrament, as early as the month of November, 1530, entered into alliance with Zurich, Basle, and Strasburg. The next month, and also in March following, he and the other protestant leaders met at Smalkald, in Upper Saxony, and laid the foundation of the famous league which took its name from that place. Seven princes and twenty-four cities entered into the league." (John Scott, *The History of the Church of Christ*, 99.).

"A peace was also established in 1536, at Wittenberg, between the two leading parties of the Protestants, which, with the renewal of the Smalcald league, and its extension for ten years, gave

them more respectability and political importance.” (Johann Jacob Herzog, *The Protestant Theological and Ecclesiastical Encyclopedia*, vol. 1., 639.).

“This took place in August 1536; a year which is also remarkable for the strict alliance that was formed between the two cities of Berne and Geneva, and for the accession of Lausanne to the Reformation, after a free discussion with the Papists, in which Calvin took part. ...

At this time, Calvin published a short formula of Christian doctrine, adapted to the Church of Geneva, which had just escaped from the pollutions of the Papists. To this he appended a Catechism, not the one that we now have, in the form of question and answer, but another much shorter, containing only the leading heads of religion. Endeavouring afterwards, with Farel and Coral, to settle the affairs of the Church,—most of his colleagues, from timidity, keeping aloof from the contest, and some of them (this gave Calvin the greatest uneasiness) even secretly impeding the work of the Lord,—his first object was to obtain from the citizens, at a meeting attended by the whole body of the people, an open abjuration of the Papacy, and an oath of adherence to the Christian religion and its discipline, as comprehended under a few heads. Although not a few refused, as might have been expected in a city which had just been delivered from the snares of the Duke of Savoy, and the yoke of Antichrist, and in which factions still greatly prevailed, yet by the good hand of the Lord, on the 20th of July 1537, (the clerk of the city taking the lead,) the senate and people of Geneva solemnly declared their adherence to the leading doctrines and discipline of the Christian religion.” (Theodore Beza, *Life of Calvin*, xxix.).

“When persons are admitted to the Lord’s Table, they make a public profession of their faith before all the Church; and likewise promise and covenant, that they will continue in that faith, and lead their lives accordingly.” (Wilhelm Zepper, *De Politia Ecclesiastica*, lib. I., cap. 12.).

“In 1565 a covenant was entered into by a few patriots at Brussels to resist the Spanish yoke and the introduction of the Inquisition. The following year four hundred nobles went on foot to the court of the regent, Margaret of Parma, a natural daughter of Charles V., and earnestly petitioned for protection from persecution, and for religious toleration. One of the councilors referred to the petitioners, coming as they did on foot, as a troop of beggars. The phrase was overheard, and at a banquet that evening it was eagerly adopted by the young nobles as a party name—*Les Gueux*. A league was formed called the League of Beggars, and the term became a rallying-cry of great power. Orange, Egmont, and Hoorn, though they had at first stood aloof, dropped in at the banquet of the nobles and drank health to ‘The Beggars.’ As if by a common instinct, the people everywhere accepted of the title, and wore medals to indicate their position. Delegations were sent to Philip to ask for relief, but they accomplished nothing. Field-preaching now, under the protection of armed men, did much to evangelize the people and inspire them to resist oppression. Herman Stryker and John Arentsen were among the first of these field-preachers, and the practice soon spread all over the land. The hymns of Beza and Marot were also of great service, not only for devotion, but for instruction, and in exciting enthusiasm. The people soon rose in their might, and the churches throughout the land were quickly shorn of the symbols of superstition and idolatry. Monasteries and nunneries were destroyed. The church buildings were whitewashed to indicate their purification, and preaching and simple devotions took the place of ceremonialism. The *Lily among Thorns* became the emblem of the church.” (Edward Tanjore Corwin, *History of the Reformed Church, Dutch*, 8-9.).

“The nobles who listened to him [Francis Junius] were occupied with grave discourse after conclusion of the religious exercises. Junius took no part in their conversation, but in his presence it was resolved that a league against the ‘barbarous and violent inquisition’ should be formed, and that confederates should mutually bind themselves both within and without the Netherlands to this

great purpose.” (John Lothrop Motley, *The Rise of the Dutch Republic*, vol. 1., 414.). This occurred in 1566.

“Where so little good was to be expected from Rome, it was very natural that the friends of truth and freedom of conscience should unite closely together. In the fortress and town of Erlau, which belonged to the family of Perényi, we find, accordingly, an interesting covenanting scene in 1561. All the troops, both horse and foot, stationed in Erlau, with the nobles and citizens, bound themselves solemnly, by oath, not to forsake the truth, and, as a testimony of their earnestness, they prepared a confession of faith corresponding with the Swiss Confession, and a covenant which they publicly signed. This document was sent to Débrécsin and the neighboring parishes, where it was also signed.” (János György Bauhofer, *History of the Protestant Church in Hungary, from the Beginning of the Reformation to 1850; with Special Reference to Transylvania*, 95.).

“At the same Diet the Popish Religion was quite abolished, and the *Lutheran Religion* Established in *Sweden*, the King and the Estates having obliged themselves by a Solemn Oath to maintain the same with all their power.” (Samuel von Pufendorf, *An Introduction to the History of the Principal Kingdoms and States of Europe*, 476.).

“It was in Austria, the hereditary dominion of the Hapsburgs, that modern nationalism seems first to have shown itself. In the sixteenth, and especially in the seventeenth, centuries the Hapsburgs were responsible for more religious persecution than any other Christian dynasty of which we have record. As a result of this the Reformed religion was almost entirely destroyed, except in Hungary, the greater part of which was then under Turkish rule.” (H. Munro Chadwick, *The Nationalities of Europe and the Growth of National Ideologies*, 8.).

“The Lutherans now also felt that they needed a closer union, in order as one man to defend their faith. On August 5, 1731, about three hundred men met at Schwarzach and entered into a covenant—a covenant of salt (2 Chron. 13:5)—to remain steadfast in their faith at any cost.” (S.E. Ochsenford, “Salzburg and the Salzburg Lutherans,” in *Lutheran Church Review*, vol. 7-8, 304.).

“The old forms of oppression were resumed and the Evangelicals left to the mercy of their enemies. Such treatment brought home to the oppressed portion of the Salzburger the plan of emigration. It was only with profoundest sorrow that they could think of leaving their beautiful native country. But there was no other way of escaping continual torments. Thus it happened that the Lutheran congregations of Salzburg appointed from their number the most pious and wise men to meet in convention on a certain day and consult on the proper course for them to pursue. On the 5th of August 1731, more than one hundred representative men descended from their hills into a lonely vale, called Schwarzach. The beauty and quiet of an early Sunday-morning surrounded them as they uncovered their heads and folded their hands in one another brotherly love and unshaken fidelity in their common affliction. Then they tasted with silent tears the salt in token of their covenant. This they called their covenant of salt, Numbers 18:19; 2 Chronicles 13:5. They also resolved to send deputies to the protestant princes of Germany to implore their aid in emigration and to furnish them new homes.” (*Lutheran Witness*, vol. 6-8, 191.).

“Mr. Higginson, and Mr. Skelton, and other good people that arrived at Salem, in the year 1629, resolved, like their father Abraham, to begin their plantation with ‘calling on the name of the Lord.’ The great Mr. Hildersham had advised our first planters to agree fully upon their form of church government, before their coming into New-England; but they had indeed agreed little further than in this general principle, “that the reformation of the church was to be endeavoured according to the written word of God.” Accordingly ours, now arrived at Salem, consulted with their brethren at Plymouth, what steps to take for the more exact acquainting of themselves *with*, and

conforming themselves *to*, that *written word*; and the Plymotheans, to their great satisfaction, laid before them what *warrant*, they judged, that they had in the *laws* of our Lord Jesus Christ, for every particular in their Church-order.

Whereupon having the concurrence and countenance of their deputy governor, the worshipful John Endicott, Esq., and the approving presence of the messengers from the church of Plymouth, they set apart the sixth day of August, after their arrival, for fasting and prayer, for the settling of a *Church State* among them, and for their making a *Confession of their Faith*, and entering into an holy *Covenant*, whereby that Church State was formed.” (Cotton Mather, *Magnalia Christi Americana*, vol. 1., 70-71.).

“In this ‘renewal of covenant,’ there were some churches, who, from I know not what objections, of ‘there being no express warrant for it in the New Testament,’ and ‘their doing it, implicitly in every act of divine worship,’ and ‘the imaginary danger of innovations,’ would not comply with the advice of the synod: but all the ‘virgins’ were not so *sleepy*, and very remarkable was the blessing of God upon the churches which did not so *sleep*, not only by a great *advancement of holiness* in the people, who, in their lesser *societies* for the exercises of religion, as well as in their *privacies* and *retirements*, often perused the copies of their covenants; but also by a great *addition* of converts unto their holy fellowship. In short, many of the churches, under the conduct of their holy pastors, having on previous days of fasting and prayer, set apart for that purpose, considered the expectations of God concerning them, they were willing anew to declare their most ‘explicit consent’ unto the ‘covenant of grace,’ and most explicitly to engage a growing ‘watchfulness’ in such duties of the covenant as were more peculiarly accommodated unto their present circumstances. (Cotton Mather, *Magnalia Christi Americana*, vol. 2., 70-71.).

“A Godly Band for Maintenance of the Evangel, made by the Earls of Argyle and other Noble men.
3rd December, 1557.

We, perceiving how Satan in his members the Antichrists of our time, cruelly does rage seeking to bring down and to destroy the Evangel of Christ and his Congregation: ought, according to our bounden duty, to strive in our Master’s Cause, even unto the death: Being certain of the victory in him: the which our duty being well considered: We do promise before the Majesty of God and his Congregation that we (by his grace) shall with all diligence continually apply our whole power, substance, and our very lives, to maintain, set foreword, and establish the most blessed Word of God, and his Congregation. And shall labor at our possibility, to have faithful Ministers purely and truly to minister Christ’s Evangel and Sacraments to his People: We shall maintain them, nourish them, and defend them, the whole Congregation of Christ, and every member thereof, at our whole powers and waring of our lives against Satan and all wicked power that does intend tyranny or trouble against the aforesaid Congregation: Onto the which holy Word and Congregation we do join us: and also does forsake and renounce the Congregation of Satan, with all the superstition, abomination, and idolatry thereof. And moreover shall declare ourselves manifestly enemies thereto. Be this our faithful promise before God, testified to his Congregation, by our Subscriptions at these presents. At Edinburgh, the (*blank*) day of December, the year of God one thousand five hundred fifty seven years: God called to Witness.” (Knox’s *Works*, vol. 6., 674.).

“The Second Covenant at Perth, 1559.

At Perth, the last of May, the year of God 1559 years, the congregations of the West Country, with the congregations of Fife, Perth, Dundee, Angus, Mearns, and Montrose, being convened in the town of Perth, in the name of Jesus Christ, for setting forth of his glory, understanding nothing more necessary for the same than to keep a constant amity, unity, and fellowship together, according as they are commanded by God, are confederate, and become bounden and obliged in the presence of God, to concur and assist together in doing all things required of God in his

Scripture, that may be to his glory; and with their whole powers to destroy and put away all things that doth dishonour to his name, so that God may be truly and purely worshipped. And in case that any trouble be intended against the said congregation, or any part or member thereof, the whole congregation shall concur, assist, and convene together, to the defence of the same congregation or person troubled; and shall not spare labours, goods, substance, bodies, and lives, in maintaining the liberty of the whole congregation, and every member thereof, against whatsoever person shall intend the said trouble for cause of religion, or any other cause depending thereupon, or lay to their charge, under pretence thereof, although it happen to be coloured with any other outward cause. In witnessing and testimony of the which, the whole congregation aforesaid have ordained and appointed the noblemen and persons underwritten to subscribe these presents. Sic subscribitur.” (Daniel DeFoe, *Memoirs of the Church of Scotland*, 22-23.).

“The Third Covenant, or Band for Mutual Defense at Stirling, 1st August, 1559.

We foreseeing the craft and slight of our adversaries, tending all manner of ways to circumvent us, and be privy means intends to assail every one of us particularly by fair offers and promises, thereby to separate one of us from another, to our utter ruin and destruction: for remedy hereof, we faithfully and truly binds us, in the presence of God, and as we tender the maintenance of true Religion, that none of us shall in times coming pass to the Queen’s Grace Dowager, to talk or common with her for any letter [or] message sent by her unto us, or it to be sent, without consent of the rest, and common consultation thereupon. And how soon that either message or writ shall come from her unto us, with utter diligence we shall notify the same an to an other; so that nothing shall proceed herein without commune consent of us all.” (Knox’s *Works*, vol. 1., 382.).

“The Fourth Covenant, or Band for Expelling the French, April 27, 1560.

We, whose names are underwritten, have promised and obliged ourselves faithfully in the presence of God, and by these presents do promise that we together in general, and everyone of us in special by himself, with our bodies, goods, friends, and all that we can do, shall set forward the reformation of religion, according to God’s Word; and procure by all means possible that the truth of God’s Word may have free passage within this realm, with due administration of the sacraments, and all things depending upon the said Word: and such like, deeply weighing with ourselves the misbehaviour of the French ministers here, the intolerable oppression committed by the French men of war upon the poor subjects of this realm, etc.” (John C. Johnston, *Treasury of the Scottish Covenant*, 27.).

“The Fifth Covenant, or Band, Subscribed by the Barons and Gentlemen, September 4, 1562.

We, whose Names are underwritten, do promise, in the presence of God, and in the presence of his Son our Lord Jesus Christ, that we, and every one of us, shall and will maintain and assist the preaching of his holy Evangel, now of his mere mercy, offered unto this Realm; and also will maintain the ministers of the same against all persons, power, and authority, that will oppose the self to the doctrine proposed, and by us received. And further, with the same solemnity, we protest and promise, that every one of us shall assist others; yea, and the whole body of the Protestants within this Realm, in all lawful and just actions, against all persons; so that whoever shall hurt, molest, or trouble any of our body, shall be reputed enemy to the whole, except that the offender will be content to submit himself to the judgment of the Church, now established amongst us. And this we do, as we desire to be accepted and favored of the Lord Jesus, and accounted worthy of credit and honesty in the presence of the godly. (Knox’s *Works*, vol. 2., 348.).