

CONFESSIO FIDEI SCOTICANÆ II.

THE SECOND SCOTCH CONFSSION, OR THE NATIONAL COVENANT

A.D. 1580.

[This Confession is a strong anti-papal appendix to the former, and was subscribed by the King, the Council and Court, at Holyrood House, 1580, by persons of all ranks in 1581, again in 1590 and 1638. The text, with the quaint old spelling, is likewise taken from Dunlop's Collection of Scotch Confessions, Vol. II. pp. to3 sqq. and 811 sqq. The Latin version is said to have been made by JOHN CRAIG, who wrote the Scotch, and is superior to the one in the Syntagma Confess. (pp. 126 sqq.), which Niemeyer (pp. 357 sqq.) has reproduced.]

THE CONFSSION OF FAITH OF
THE
KIRK OF SCOTLAND;
OR
THE NATIONAL COVENANT.

CONFESSIO FEDEI ECCLESIAE
SCOTICAE;
LATINE REDDITA.

We all, and every ane of us
underwritten, protest, That after
lang and dew examination of our
awne consciences in matters of
trew and false religion, we ar now
throughlie resovit in the trewth be
the Word and Spreit of God: and
theirfoir we believe with our
heartis, confesse with our

Nos uniuersi et singuli
subscribentes profiteamur,
postquam de religionis
controversiis diu multumque apud
nos deliberatum esset, cunctis ad
lydium ueritatis diuine lapidem
accuratius examinatis, in ueritatis
certa persuasions, per Dei Verbum
et Spiritum Sanctum, animos

mouthis, subscribe with our handis, and constantlie affinne before GOD and the haill warld, That this only is the trew Christian Faith and Religion, pleasing God, and bringing salvation to man, quhilk is now, be the mercie of God, revealed to the warld be the preaching of the blessed Evangell; and is received, believed, and defendit by mony and sundrie notabil kirkis and realmes, but chiefly be the Kirke of Scotland, the Kings Majestie and three Estatis of this Realme, as Godis eternal trewth, and only ground of our salvation; us mair particularlie is expressed in

the Confession of our Faith, stablished, and publickly confirmed by sundrie Actis of Parliaments, and now of a lang tyme hath been openlie professed by the Kings Majesty, and haill body of this Realme both in brugh and land. To the quhilk Confession and forme of Religion we willingly agree in our consciences in all pointis, as unto Godis undouted trewth and veritie, groundit only upon his written word.

nostros acquiescere: ideoque corde credimus, ore profiteamur, consignatis ddrographis testamur et constanter asserimus, Deo teste inuocato, et universo genere human in conscientiam appellato, hanc unlearn esse fidem et religionem Christianam Deo acceptam, hominique salutarem, quæ nunc ex immensa Del misericordia per evangelii prædicationem mundo pateacta, a muftis ecclesiis gentibusque clarissimis, priesertim ab ecclesia Scotiana, rege nostro serenissimo tribusque regni hujus ordinibus, id æterna Dei veritas et unicum salutis nostræ fundamentum recepta, credita

et propugnata est; explicata etiam uberius, in Fidel confessions, plurimis comitiorum publicorum actis confirmata, regisque serenissimi et universorum hujus regni civium publica multorum jam annorum professione approbata. Cui nos Confessioni cultusque divini formulæ, ut veritati divinæ certissima sacrarum autoritate subnixæ, lubentissimis animis in singulis assentimur.

And theirfoir we abhorre and detest all contrare Religion and Doctrine; but chiefly all kynde of Papistrie in generall and particular headis, even as they ar now damned and confuted by the word of God and kirk of Scotland. But in special, we detest and refuse the usurped authoritie of that Romane Antichrist upon the scriptures of God, upon the Kirk, the civill Magistrate, and consciences of men: All his tyranous lawes made upon indifferent thingis againis our Christian libertie: His erroneous doctrine againis the sufficiencie of the written word, the perfection of the law, the office of Christ, and his blessed Evangell: His corrupted doctrine concerning originall sinne, our natural inhabilitie and rebellion to Godis Law, our justification by faith onlie, our imperfect sanctification

and obedience to the law; the nature, number, and use of the holy sacraments: His fyve bastard sacraments; with all his ritis, ceremonies, and false doctrine, added to the ministration of the trew sacraments without the Word of God: His cruell judgement

Omniaque ideo contraria de religion dogmata aversamur; præsertim vero papismum universum et singula ejus capita, quemadmodum hodie Dei verbo confutata et ab ecclesia Scoticana damnata sunt. Nominatim detestamur andchristi istius Romani in sacras scripturas, in ecclesias, in magistratum politicum, et in hominum conscientias sacrilege vendicatam autoritatem, nefarias omnes de rebus adiaphoris leges, libertati Christianæ derogantes: impium de sacrarum literarum, de legis, de officii Christi, de bead evangelii imperfection dogma: peruersam de peccato originis, de naturæ nostræ impotentia et in legem divinam contumacia, de justifiCatione per solam Nem: de imperfecta rostra sanctitate et obedientia legi præstanda; de natura, numero et usu

sacramentorum doctrinam: quinque adulterina sacramenta; omnesque ritus, ceremonies falsasque traditions genuinorum sacramentorum administradoni, citra autoritatem verbi divini, accumulatas: crudelem de infantibus ante baptismum morte

againis infants departing without the sacrament: His absolute necessitie of baptisme: His blasphemous opinion of transubstantiation, or reall presence of Christis body in the elements, and receiving of the same by the wicked, or bodies of men: His dispensations with solemnit aithis, perjuries, and degrees of marriage forbidden in the Word: His crueltie againis the innocent divorcit: His divilish messe: His blasphemous priesthead: His prophane sacrifice for the sinnis of the deade and the quicke: His canonization of men, calling upon angelis or sanctis departed; worshipping of imagerie, reliques, and crocis; dedicating of kirkis, altares, dayes; vowes to creatures: His purgatory, prayers for the dead; praying or speaking in a strange language: His processions and blasphemous letany: His multitude of advocatis or mediatours with his manifold orders, and auricular confessions: His despered and uncertain Repentance: His

præreptis sententiam: districtam et absolutam baptismi necessitatem: blasphemam de transsubstantiatione, et corporali præsentia Christi in cœnæ dominicte elementis, cujus etiam impii fiant participes, atque orali ejusdem manducatione doctrinam: juramentorum perjuratorumque gratiam faciendi arrogatam potestatem: matrimonii in Verbo Dei interdictis permissionem: crudelitatem erga innocentes matrimonii nexu solutos: diabolicam missam. sacrilegum sacerdotium: abominandum pro vivorum mortuorumque peccatis sacrificium: hominum indigetationem seu canonizationem, angelorum mortuorumque invocationem; muds, imaginum reliquiarumque venerationem; in creaturarum honorem dicata fana et altaria, dies sacratos, vota nuncupata: purgatorium; pro defunctis deprecationem: ignotæ linguæ in precibus sacrisque usum, sacrilegas supplicationum pompas, blasphemam litaniam: tmediatorum turbam, ordinum ecclesiasticorum multiplicem

general and doutsum Faith: His Satisfactionis of men for their sinnis: His justification by warkis, opus operatum, warkis of supererogation, mattes, pardons, peregrinations, and stations: His holie water, baptising of bellis, conjuring of spreits, crocing, saining, anointing, conjuring, hallouing of Godis gude creatures, with the superstitious opinion joyned therewith: His warldlie monarchic and wicked hierarchie. His three solemnet vowes, with all his shavellings of sundrie sortis: His erroneous and bloodie Decreets made at Trente, with all the Subscryvars and approvers of that cruell and bloodie Band conjured againis the Kirk of God. And finallie, We detest all his vain allegories, rills, signes, and traditions brought in the Kirk, without or againis the Word of God and doctrine of this trew reformed Kirk; to the quhilk we joyn our selves willinglie in Doctrine, Faith, Religion, Discipline, and use of the holy sacraments, as livelie members of the same, in Christ our head: Promising and swearing be the GREAT NAME OF THE LORD OUR Goo, That we sail contenow in the obedience of the Doctrine

varietatem, auricularem confessionem: incertam et desperationis plenam pænitentiam, generalem et ancipitem fidem: peccatorum per satisfactiones humanas expiationem, justificationem ex operibus, opus operatum, operum supererogationem, merita, indulgentias, peregrinationes et stationes, aquam lustralem: campanarum baptismationem, exorcismos; bonas Dei creaturas cruce obsignandi, lustrandi, ungenti, oonjurandi et consecrandi superstitionem: politicam ipsius monarchiam, impiam hierarchiam: trio vota solennia, variasque rasuræ sectas: impia et sanguinaria canal Tridentini decreta, omnesque atrocissinæ istius in Christi ecclesiam conjurations populares et fautores: denique inanes omnes adversamur allegories, omnesque ritus et signa, traditions omnes, præter aut contra auctoritatem Verbi Dei ecclesiæ obtrusas, et doctrinæ hujus ecclesiæ verse reformatæ repugnantem. Cur nos ecclesiæ reformatæ, in doctrinæ capitibus, fide, religion, disciplina, et usu sacramentorum, ut vita illius sub Christo capite membra, libentes nos aggregamus: sancte

and Discipline of this Kirk, 800 and sail defend

the same according to our vocation and power, all the dayes of our lyves; under the pains contened in the law, and danger baith of bodie and saul in the day of Godis fearful' Judgment.

And seing that monie ar stirred up be Sathan, and that Roman Antichrist, to promise, swear, subscrivye, and for a tyme use the holie sacraments in the Kirk deceitfullie, againis their awne conscience, minding heirby, first under the external cloke of Religion, to corrupt and subvert secretlie Godis trew Religion within the Kirk; and afterward, when tyme may serve, to become open enemies and persecuters of the same, under vain houpe of the Papis dispensation, devysed againis the Word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus: We theirfoir,

promittentes magnumque et terrendum DOMINI DEI NOSTRI NOMEN

jurantes, nos in ecclesiæ hujus doctrine et discipline constanter perseveraturos, et pro cujusque vocation ac viribus ad extremism spiritism defensuros; sub pœna omnium in lege maledictionum, æternique cum animæ turn corporis exitii periculo in tremendo illo Del judicio.

Quumque sciamus non paucos, a Satana et antichrist^o Romano subornatos, promissionibus, subscriptionibus et juramentis se obstringere, et in usu sacramentorum aim ecclesia orthodoxa ad tempos subdole contra conscientiam communicare; versute constituentes, obtento interim religionis veto, in ecclesia verum Dei cultism adulterare et danculum cc per cuniculos labefactare; tandem per occasionem apertis inimicidis oppugnare, vane spe proposita venite dandæ a pontifice Romano, cujus rei potestatem contra veritatem divinam sibi arrogat,

willing to take away all suspicion of hypocrisie, and of sic double dealing with God and his Kirk, protest, and call the SEARCHER OF ALL HEARTIS for witness, that our mindis and heartis do fullilie agree with this our Confession, promeis, aith, and subscription: sa that we ar not movit with ony warldlie respect, but ar perswadit onlie in our conscience,

through the knowlege and love of Godis trew Religion prented in our heartis be the Holie Spreit, as we sal answer to him in the day when the secreits of heartis sal be disclosed.

And because we perceave that the quyetness and stabilitie of our Religion and Kirk doth depend upon the safety and good behaviour of the Kingis Majestie, as upon ane comfortable instrument, of Godis mecie granted to this cuntry, for the meinteining of his Kirk and ministration of justice amongs us; We protest and promeis

ipsi perniciosam, ejusque asseclis multo magis exitiosam: Nos igitur ut simulationis erga Deum ejusque ecclesiam et insinceri animi suspicionem omnem amoliamur, CORDIUM OMNIUM INSPECTOREM testamur, huic nostræ confessioni, promissioni, juramento et subscriptioni animos nostros usquequaque respondere: nulloque rerwn terrestrium momento, sed indubia et certa notitia.

ex amore veritatis divinæ per Spiritum Sanctum in cordibus nostris inscriptæ, ad earn nos inductos esse; ita DEUM propitium habeamus eo die quo cordium omnium arcana palam fient.

Cum vero nobis constet, per eximiam Dei graham hide regno præfectum esse regem nostrum serenissimum, ad ecciesiam in eo conseruandam et justitiam nobis administrandam; cujus incolumitate et bono exemplo, secundum Deum, religionis et ecclesiæ tranquillitas et securitas nitatur: sancte, ex animo, eodem adacti sacramento, eademque

solemnetlie with our heartis, under the same aith, hand-wreit, and paines, that we sall defend his persone and authoritie with our geare, bodies, and lyves, in the defence of Christis Evangel, libertie of our countrey, ministration of justice, and punishment of iniquitie, againis all enemies, within this realme or without, as we desire Our God to be a strong and merciful defender to us in the day of our death, and coming of OUR LORD JESUS CHRIST; To whom, with the Father and the Holie Spreit, be all honour and glorie eternallie. Amen.

pæna proposita pollicemur, et consignatis chirographis promittimus, sacratissimi, regis nostri incolumitatem et auctoritatem in beato Christi evangelio defendendo, in libertate patriæ asserenda, in justitia administranda, in improbis puniendis, aduersus hostes quoscunque internos sive externos, quovis etiam bonorum et vitæ discrimine, nos constanter propugnatuos. Ita DEUM NOSTRUM OPTIMUM MAXIMUM potentem et propitium conservatorem habeamus in mortis articulo, et adventu DOMINI NOSTRI JESU CHRISTI, cui cum Patre et Spiritu Santo, sit omnis honos at gloria in æternum. Amen.

800 The Confession, which was subscribed at Halyrudhouse the 25 of February, t587—S, by the King, Lennox, Huntlye, the Chancelour, and about 95 other Persons, hath here added, Agreeing to the word. Sir John Maxwel of Pollock hath the original Parchement.

This is an Excerpt from “*The Creeds of the Evangelical Protestant Churches.*” By Philip Schaff