



FOR CHRIST'S CROWN & COVENANT THE SOLEMN LEAGUE & COVENANT

FOR REFORMATION AND DEFENSE OF RELIGION, the honour and happiness of the King, and the peace and safety of the three kingdoms of Scotland, England, and Ireland; agreed upon by Commissioners from the Parliament and Assembly of Divines in England, with Commissioners of the Convention of Estates and General Assembly of the Church of Scotland; approved by the General Assembly of the Church of Scotland, and by both Houses of Parliament, and the Assembly of Divines in England, and taken and subscribed by them, *Anno* 1643; and thereafter, by the said authority, taken and subscribed by all ranks in Scotland and England the same year; and ratified by act of the Parliament of Scotland, *Anno* 1644. (And again renewed in Scotland, with an Acknowledgement of Sins and Engagements to Duties, by all ranks, *Anno* 1648, and by Parliament, 1649; and taken and subscribed by KING *Charles II.*, at *Spey*, *June* 23, 1650; and at *Scoon*, *January* 1, 1651.)

WE noblemen, barons, knights, gentlemen, citizens, burgesses, ministers of the Gospel, and commons of all sorts, in the kingdoms of Scotland, England, and Ireland, by the providence of GOD living under one king, and being of one reformed religion, having before our eyes the glory of GOD, and the advancement of the kingdom of our Lord and Saviour JESUS CHRIST, the honour and happiness of the king's majesty and his posterity, and the true public liberty, safety, and peace

the king's majesty's person and authority, in the preservation of religion and liberties of the kingdoms; that the world may see the consciences of our loyalty, and that we have no thoughts of diminishing his majesty's just power and greatness.

IV. We shall also, with all faithfulness, endeavour the discovery of, or shall be incendiaries, malignants, or evil instruments, by which the peace of religion, dividing the king from his people, or one of the kingdoms, or making any faction or parties amongst the people, contrary to the said *Covenant*; that they may be brought to public trial, and receive punishment as the degree of their offences shall require or deserve, or that shall be thought of both kingdoms respectively, or others having power from us, we shall judge convenient.

V. And whereas the happiness of a blessed peace between the kingdoms in former times to our progenitors, is, by the good providence of GOD, us, and hath been lately concluded and settled by both Parliaments, one of us, according to our place and interest, endeavour to be conjoined in a firm peace and union to all posterity: and