particular People, yet the Natural Reason and Equity of them, as for as they concerned Mankind, and are founded upon or consonable to the Moral Law, as most of the Criminal Laws are is duelly considered and regarded by us, and many of these Laws are adopted into the Law of Scotland.

4° The Moral Law contained in the Decalogue, and inforced in those Divine precepts, delivered us by Christ and his Apostles, in the New Testament, is of Natural and perpetual Obligation upon us. And our Law not only punishes Breaches of the Moral Law, but also annuls all Laws not agreeing with the Holy Scriptures Act. 3. Par. 1. J. 6. Act. 5. Sess. 2. Par. W. & M. And contrary to the Confession of our Faith. Civil Acts or Diligences cannot be performed on the Sabbath Day, as the Offering of Money for Redemption of a Wadset 26. June 1628. L. Newark contra his Son. Stair Instit. Lib. 2. Tit. 10 §. 19. Execution of Horning or Caption

Sect. 2.
Wherein the Law of Nations is observed.

Our Law observes the Law of Nations in so far as 1° It orders the Method of maintaining ordinary Commerce and Correspondance with other Nations. 2° Prevents ~~[illegible]~~ Infractions of the ordinary Law of Nations.

How ordinary Commerce and Correspondence between different Nations is maintained.

Necessary Commerce betwixt Nations is founded upon publick agreements or treaties made by the Mediation of Embassadors, Envoys &c the necessary instruments thereof.

National treaties are divided into leagues, Sponsions, and other pactions.

A League is an agreement ~~between Supream powers~~ touching Commerce, maintaining the Charge of a war offensive or Defensive or the like.

These

These leagues are equal or unequal. Equal leagues are when the Articles are the same on both sides. Unequal leagues are when it is otherwise, as when more is required or granted by the one side, than is required or excepted from the other; or when harder Conditions are imposed on the one than the other. It is frequently disputed whether leagues may be made with a People who are enemies to the true Religion. The Law of Nature is equally indulgent to all men of it admits of no difference upon the Score of religion. But such leagues must be lawfull by the Law of God, which has been a matter of Question both among Lawyers and Divines. H. Grotius (De jure B. & p. lib. 2. cap. 15.) labours to prove that they are Lawfull 1° Out of the old Testament from the practice of Abraham who assisted the Sodomites in their war. The strict prohibition given to the Hebrews not to treat with the Egyptians as enemies Deuter. 23. 7. Who yet were Idolaters. The examples of Leagues made by Jacob with Laban Gen. 31. 44. By David & Solomon with Hiram 2. Sam. 5. 11. 1. Kings 5. 12. And from Solomons prayer at the Dedication of the temple 2. Chron. 6. 32. 33. that God would vouchsafe to hear the prayers of the Strangers which they should offer up to him in that House. 2° Out of the new Testament where Christ preferred the good Samaritan before the Levites and asked and received water from the woman of Samaria. John 4. 9. And we are commanded to do good to all men even to Enemies Matth. 5. 44. The Scripture instances produced to vouch the contrary are 1° The Israelites were forbid to enter into Leagues or Society or Amity with the Seven Nations of Canaan. 2° Asa was reproved for Joining in league with the King of Syria 2. Chron. 16. 1. Jehoshaphat for Joining with Ahab 2. Chron. 19. 2. And Amasiah for raging a war with an Army hired out of Israel 2. Chron. 25. 1. To which it is answered 1° The reason why Joshua might not make a League with the Seven Nations of Canaan, was not simply because they were Idolaters but because God had decreed to cast them out of the Land for their Idolatry and to plant his own people in their Room; of which Sentence the Israelites were to be the Executioners. 2° Asa's League with the Syrian is not blamed for the Leagues Sake, but for his Wicked Intention in the making thereof, namely out of Diffidence in God, which he declared by sending the Consecrated Vessels to the King of Syria. Multa enim illicita, vel saltem illicita, that Author says that some Kings having recourse to the Physicians for his health 2. Chron. 16. 12. David's Numbering the People 2. Sam. 24. Hezekiah's Shewing his treasure to the King of Babylon 2. Kings 20. 13. Again the Good Kings of Judah were found fault with for confederating with the wicked Kings of Israel, for that God by his Prophets had declared his purpose to destroy the latter and to blast all their enterprizes. But the Leagues may be contracted with Infidels, if ought to be done, with great Caution only in case of necessity, and for a Good end, not to weaken the Christian religion: for all Christians are obliged to confederate themselves against the enemies of Christianity, H. Grotius de Jure B. & p. lib. 2. cap. 15. §. 14. A league for a certain time is not easily presumed to be allowed through Silence, unless such Acts intervene as cannot be otherwise understood. 2° If either party Violate the league, the other is