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Thomas F. Torrance.

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1. A Necessary Warning to the Ministerie of the Kirk of Scotland .... 1643.
2. A Declaration against the Cross Petition ... By the Commissioners of the Gen. Assembly ... 1643
3. A Declaration of the Committee of Estates ... Vindication from the Aspersions of ... Traytor James Graham ... 1650.

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A NECESSARY WARNING TO THE MINISTERIE OF THE KIRK OF SCOTLAND,

From the meeting of the *Commissioners* Of the Generall *Assembly* At *Edinburgh* 4. Jan. 1643.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them: therefore watch, &c. Acts 20. 30. 31.

EDINBURGH,
Printed by *Evan Tyler*, Printer to the Kings most excellent Majestie. 1643.

TRUE·TO·THE·END
The Honble. Sr. Andrew Hume
1707

IT ſhould be unto us no ſmall matter of grief, that the Lord having done ſo great things for us, and by his marvellous and mercifull providence, having according to our deſires ſetled the truth of Religion, with Peace and Libertie within this Kingdome, while other Kirks and Kingdomes about us are in ſo great trouble, The Work of GOD ſhould be ſo little regarded, and the ſpirit of Errour and Hereſie, of Schiſme and Diviſion, and of Atheiſme and Profanity, ſhould appear again, and be hearkened unto by any amongſt us: yet ſhould wee think it to be no ſtrange or new thing, that Satan rage to be caſt out of his Kingdome, that Hereſies, Sects and Profanity, which muſt be, and have ever leſſe or more infeſted the Kirk of Chriſt, ſhew themſelves, and ſet up their heads amongſt us in this ſpring-time of Reformation, eſpecially they being fomented by that influence which the preſent troubles of our neighbouring Kirks and Kingdomes have upon this Kirk and Kingdome.

It is time for all the People of God, and after a ſpeciall manner for us who are the Miniſters of the Goſpel, ſeriouſly to ſet our ſelves to the performance of the dutie required of us, and in all vigilancie and faithfulneſſe to uſe the beſt meanes for preſerving the rich Treaſure committed to us, for tranſmitting it without mixture, ſchiſme, or pollution to the poſteritie, and ſo far as in us lyeth, to propagate the ſame to other Nations, which the Supreme providence is preparing and making meet to receive ſo great an happineſſe.

First of all we have to take heed to our selves, that our hearts be right and sincere in the sight of God, and that none of us be in the gall of bitternesse, or in the bond of iniquitie, against the Work of Reformation, or against any Article of that Covenant, which we have before God and the world so solemnly sworn and subscribed: for if our own conscience condemne us, we will deale but treacherously with the adversary in the cause of God.

Secondly, we are to look to the enemies of Religion, which are of three sorts: Papists, Separatists, and malignant, male-content, and profane Time-servers.

Concerning Papists: as we are encouraged by the Civill power and authoritie, which will see the Lawes executed against them, when it cometh to their part; so have we a particular and full direction in the late and former Generall Assemblies, for our proceeding against them, and must be answerable for our diligence to the next Generall Assembly; and therefore our care must be to follow forth the Acts of the Assemblies in all points: But with an intention, not so much to be rid of their persons for our ease, as to deliver them from their errour for their own salvation, which is a Work requiring great wisedome, zeal and diligence on our part. And so much the more, that they are universally known by their speeches, carriage, and hopes, grounded upon the confusion and distemper of the times, to be more insolent and presumptuous then before.

Concerning Separatists upon the other hand: there be but very few in the Land who professe themselves to be of that sort, and therefore the evil requireth rather a prevention then a cure. For this end these directions may serve:

First, that every Minister take such heed to himself, and his own Family, both in private worship, and practice of Religion, that his Family may be a paterne to all the Families of the Flock, and his own life and conversation a visible

visible example, and reall proof of his doctrine: So shall the people know by the eye, how and after what manner to practise that which they hear; they shall esteeme reverently of his judgement, and shall not be easily drawne from him, and from the Flock which is fed by such a Pastour.

That by our doctrine in publick, and by our conference in private, we labour to bring the people to the sense of so great a mercy as God hath showne to this Land, in setting up our Reformation again: This will be a mean to keep them from Poperie in substance and ceremonie, and from the love of all, whether novation or separation.

That we be diligent in catechising, and frequent in visiting particular Families, for discharging the duties of our Pastorall Function, and especially for setting up the worship of God in every Family, and enquiring how and by whom it is performed: for the ignorant are easily drawn away by Sectaries and Seducers, the profane that live without the worship of God, are alike disposed to all Religions; and such as are in the generall piously affected, and have not the worship of God in the Families wherein they live, doe seek after it where they may have it, and are ready rather then to want it altogether, to suffer themselves to be drawn away into errour.

That such as are rude and ignorant of the Principles of Religion, and such as are notoriously profane and scandalous in life, be suspended from the Communion; but so, as all diligence be used to informe the one sort, and reforme the other, which shall be a meane both to save their souls, and to remove one principall pretext of Separation.

That when we heare there is danger of Poperie or Separation, the absurdities of the one and the other, which are many and grosse, be frequently and plainly represented to the People, that they may be brought to the detestation

 thereof,

thereof,and to the Love of the truth, and to ſtedfaſtneſſe in the Reformed Religion.

That when we ſpeake againſt the ignorance and profanitie of many of our common Profeſſors, we take heed that we give not occaſion to any to abſtain from communicating with them in the externall meanes, and to run away in the way of ſchiſme and ſeparation: And when we ſpeak againſt Separatiſts, that we give no occaſion to the profane, to mock at the power and practice of Religion, or at ſeparation from the bad cuſtomes of the world, and the ſinnes of the time. And therefore a clear diſtinction would be made betwixt the Spirit of God, and private ſpirits; betwixt Sanctification, and this ſeparation; betwixt a Spirituall,and a ſchiſmaticall diſpoſition; betwixt ſeparatiſts, and ſuch as of late were called Preciſians, and Puritans,who indeed were no other but the Godly, longing after,and now reſting in the Reformation of Religion; betwixt Families worſhipping God, and ſecret congregations or conventicles; and betwixt the neceſſary duetie of the Maſter of a Family, and promiſcuous prophesying or interpreting of Scripture. When a word is ſpoken againſt ſchiſme or ſeparation, a word alſo would be ſpoken for preventing the miſ-application of the profane, of the worldling, and of the carnall profeſſour.

That as we have been, and have reaſon ſtill to be zealous againſt all the ſeeds of Popiſh ſuperſtition, and hereſie,ſo muſt we often give warning to all the Godly, to beware of the ſmalleſt beginnings,and leaſt degrees of ſeparation, and of countenancing of ſuch as under the colour, whether of ſingular zeal and holineſſe, or of the gifts of Illumination, or of Prayer, or preſence of the Spirit,go about as idle and buſie-bodies, ſpeaking evil of that which they know not, and againſt all Chriſtian Pietie and Charitie, ſeeking to diſgrace the Work of Reformation, and

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the Teachers and Profeſſours of the true Religion; remembring that Sathan can transforme himſelfe into an Angel of light: As alſo to take heed to ſuch as bewray their inclination that way, by abſenting themſelves from the Communion, by bringing home, or ſpreading of Books and Pamphlets which preſſe ſeparation, and ſuch other meanes; And for this effect recommends to Preſbyteries the obſervation of the Acts of Generall Aſſemblies thereanent.

Concerning the third ſort of Enemies, the malignants, whether they be ſuch as from the beginning did oppoſe the work of Reformation of Religion in this Land, or ſuch as ſhew themſelves, upon whatſoever pretence, backward and diſaffected to the Reformation of Religion in England, ſo much endeavoured by this Kirk from our zeal to the glory of Chriſt, our deſire of the happineſſe of the neighbouring kingdoms, our fears of apparent danger to the Religion here, if they be not made one with us in unitie of Religion and uniformitie of Kirk-Government, and our hopes, by the bleſſing of God, to have a paterne from the word ſet up in this Iland for the exſample of other Kirks abroad; Becauſe Enemies of this kind may prove moſt dangerous, if they be not diſcovered and avoided, it is at this time a chief part of our dutie to make ſuch malignants known to the people, that they be not deceived and drawn away from their own ſtedfaſtneſſe, and from the love of Chriſt, and their brethren: But in doing this dutie, we have great need of wiſedome, and the ſpirit of diſcerning, that we neither take our Friends to be our Enemies, and by that miſtake diſcourage the well affected, and multiply Enemies againſt our ſelves, nor ſuch as are indeed Enemies to be our Friends, and thereby wrong the cauſe of God, and weaken our ſelves in ſeeking after Reformation. And therefore they muſt

not be taken for Enemies who hope the beſt of the Kings Majeſtie, and profeſſe that they love His Honour (which is the calumnie of the malignant againſt the ſeekers of Reformation) nor ſuch as in the beginning through want of perſwaſion were not ſo forward for Reformation, nor ſuch as in debate of matters doe poſſibly differ in their judgement from others about ſome circumſtances and midſes which may lead to the deſired end of unitie in Religion; providing their converſation be ſuch as beſeemeth the goſpel of Chriſt, and for the ſubſtance and reality of their Speeches and Actions in private and publick, they be known to contribute their beſt endeavours for Reformation.

Upon the other part ſuch as be Enemies indeed may be known: Firſt by their malicious cenſuring and calumniating of the Civill and Eccleſiaſticall meetings of this Kirk and Kingdome which are held for conſerving of peace betwixt the Kingdomes, and for endeavouring by all good means the unity of Religion, as if they tended to the diminution of the King His Greatneſſe and Authority in England: Secondly, by their deſpiſing or miſ-regarding of the publick reſolutions agreed upon for ſo good ends: Thirdly, by their notable injuring the Kings Majeſtie in His Honour, in attributing to His Majeſtie whatſoever is plotted by bad Counſellours, or acted by the Popiſh and Prelaticall partie, as if there were not a difference betwixt the King and them, or betwixt the King His Authority and the pretence and abuſe thereof: Fourthly, by ſlandering and traducing all ſuch as labour to promove the Reformation in England, not ſparing them who are in places of government, and whom God hath honoured to be worthy inſtruments in our own Reformation, as if they were Enemies to the Kings Honour, and were ſerving their own private ends without reſpect to the publick:

Fifthly,

Fifthly, by their going about & endeavouring to make the hearts and hands of others to faint in the work of Reformation; and if it were possible, to make them as malignant and disaffected as themselves: Sixthly, by labouring to bring the Parliament of England in suspition, as if they intended to cast off the yoke of Royall Authoritie, or intended not the Reformation of Religion, and Unitie with this Kirk: Seventhly, by their insolencie and boasting when they hear of the successe of the Popish and Prelaticall partie, and their readinesse to assist them according to their power, whereby they bewray their feare of the Reformation of Religion, and their hopes to see the day when they shall be avenged upon such as they maligne at home. When they are known by these and the like practices, we ought to warne the People to beware of their company, counsells and seducements: And because such malignants shroud themselves under the false pretence of loyaltie to the Kings Majestie, without respect to Religion, or the good of the publick; we ought in all our speeches and prayers to testifie our faithfulnesse, and high respects to the Kings Majestie, and also to presse and pray for the unitie of Religion, and for prospering all the good wayes that may conduce for so blessed a work, as serving for the honour of GOD, and for the King His greatnesse, and the true peace of His Kingdomes, declaring all such as oppose the unitie of Religion to be enemies to God, to the King, and to the peace and prosperity of the Kingdomes.

Next, since it is incumbent to us by our calling, and committed to us by the Generall Assembly, according to our callings, to use all Lawfull and Ecclesiasticall wayes for furtherance of Reformation and Unity of Religion, for continuance of our own peace at home, & of the common peace betwixt the Kingdomes, A necessity is laid upon us:

First, to give warning to the people of the danger of

the Proteſtant Religion through the Popiſh Armies in England and Ireland, pretending that they are better and more dutifull Subjects then the Proteſtants, but intending no leſſe then the ruine of the reformed Religion, and the planting of that Hereſie, Idolatry and Tyrannie, in a more compendious way then could have been done by the late Service-Book, and Book of Canons. In which courſe if they ſhall by their power prevail, it will be impoſſible for the Kings Majeſtie to ſuppreſſe Poperie, and maintaine the true Religion conforme to the many promiſes contained in His Majeſties Declarations; they will ſoone caſt off their profeſſed allegeance and ſubjection; and it will be no eaſie matter for this Kirk and Kingdome, whence they conceive all their troubles and diſappointments have iſſued, to reſiſt their violence, eſpecially conſidering what a diſaffected and diſcontented party we have at home in our own boſome.

II. Secondly, ſince unitie in the truth hath been our ſtrength ſince the beginning, we ought by all good means in publick and private, to prevent and remove all diviſive motions which by malicious & crafty ſycophants are endeavoured, by ſpreading of calumnies and ſlanders againſt the preſent government, and putting aſperſions on ſuch, whether of the Nobilitie, Gentry, Burrowes or Miniſterie, as the Lord hath honoured to be faithfull and happy Inſtruments in his work from the beginning, have endured the heat of the day, and reſolve to be conſtant unto the end.

III. Thirdly, that ſince by the providence of God the two Kingdoms are of late ſo ſtrongly united, & there be hopes of a more ſtrong union by unity of Religion, it is our dutie to labour to remove and prevent all occaſions of jealouſies and ſuſpitions betwixt the Kingdomes, and to do or ſay nothing that may breed miſ-underſtandings, break off correſpondence, weaken the confidence, or infringe the Union and Peace betwixt the two Kingdomes ſo happily

eſtabliſhed

eſtabliſhed in His Majeſties preſence, and with his Royall conſent in both Parliaments.

Fourthly, becauſe when we ſpeak for the Kings honour, & for obedience to civil authority in all things lawfull, our ſpeeches are wreſted by perverſe men to their corrupt ends, as if we loved not the Reformation of Religion; and when in preaching and prayer we teſtifie our zeal to the Reformation of Religion in England and Ireland, we are traduced as Enemies to the King, & to Royall authoritie, which may make a great miſtaking, and work dangerous effects amongſt the people who love both Reformation of Religion and the Kings Honour: Therefore in this difficultie we ought to ſhew in our doctrine, That there is no repugnancy bewixt the Kings Authority & the Reformation of Religion, That nothing can ſerve ſo much for His Majeſties glory, and the greatnes of His Kingdoms, as doth the Reformation of Religion in all his dominions, And that ſuch as are oppoſite to the Reformation of Religion are greateſt Enemies to the Kings Honour, whatſoever they profeſſe or ſwear to the contrary; And alſo to explain the difference betwixt the Kings power and juſt authoritie, and the pretending and abuſing thereof by ſuch men for their own private ends; And to ſhew that oppoſition to ſuch men and their wayes, is a true teſtimony of faithfulneſſe and loyalty to the King. IV.

That the Presbytery be carefull to diſcerne and try theſe malignants, and to reclaime or cenſure them, according to the Acts of the Aſſembly, and to make report of their diligence to the next Aſſembly.

And becauſe while the Commiſſioners of the Aſſembly are guarding themſelves againſt the oppoſition of theſe Enemies, they are ſecretly and covertly oppoſed by a malignant Petition, croſſing an humble Petition of theirs, preſented to the Lords and others Commiſſioners for conſerving of Peace; againſt which, as deſtructive of all

that they had been building up, they were constrained to emit their Declaration, which is sent also with this Warning, to all the Ministerie in the Land: it is necessary that the foresaid Declaration be diligently perused by the Ministers, and by them made knowne and published to all the people, that they be not deceived and drawn away from their stedfastnesse, by the cunning and craft of the secret and subtle Enemies of our Nationall Covenant, upon any pretence whatsoever: And if any shall be found to deale for subscribing the Crosse Petition, and thereby to work division in the Ministery, or among the People; or if any of the Ministery, (which God forbid) shall be found to favour, countenance, or speak in defence thereof, or be remisse in publishing the Declaration, in that case the Presbyterie to proceede against them as dis-covenanters, and enemies to the peace of the Kirk and Kingdome, and to the intended unity of Religion, whatsoever their professed intentions, and specious pretexts be to the contrary, as they will be answerable to the next Generall Assembly: to which both we for our directions, and they for their diligence must render a reckoning.

In end, because much every way doth depend upon us of the Ministerie, we have need to stirre up our selves to faithfulnesse in every pastorall dutie, and to keep our selves and the People in truth and unity. Which by the blessing of God will be a powerfull mean to preserve our Religion, and to propagate the same to other Kirks, groaning under their severall burdens, and panting for such a Reformation as the Lord in mercy hath granted unto us.

The Commissioners of the Generall Assembly upon mature deliberation judge it necessary, that this Warning be publickly read in all the Parish Kirks, that secret enemies may be discovered, and that none of the people pretend ignorance in joyning lesse or more, with any of the said three sorts of enemies.

A SOLEMNE FAST AND HUMILIATION

Appointed by the Commiſsioners of the Generall Aſſembly, to be kept through the whole Kingdome, upon the laſt Sabbath of *February*, and the next Thurſday thereafter.

WHereas by the late Generall Aſſembly, power is committed to us to conſider and perform what wee finde neceſſary by all lawfull and Eccleſiaſtick wayes, for furtherance of the Union in Religion, and Unity in Kirk-government, for continuance of our own Peace at home, and of the common Peace betwixt the Kingdomes: We finde it neceſſary, that there ſhall be a Solemne Faſt and Humiliation kept in all the Kirks of this Kingdome, on the laſt Sabbath of *February*, and the Thurſday next thereafter, for the cauſes and motives following.

Although within theſe few years we renewed the Co- I.
venant, and vowed ſolemnly to ſtand to the former Reformation of Religion, and to reforme our ſelves and Families, we have notwithſtanding fallen from the zeal and fervencie of our Profeſſion at that time; Perſons

of all ranks and callings are grown luke-warme, and are content with a meere formalitie, and ſhew of Godlineſſe, without the inward power; yea, the moſt part are profane; ſo that Blaſphemie, Profanation of the Sabbath, Fornication, Adultery, Drunkenneſſe, and other vices abound aſmuch as before in the time of corruption, Family worſhip, mutuall edification, and ſtirring up one of another by information, admonition, conſolation, rebuke much neglected, and Miniſters negligent in urging the ſame. All which are ſo much the more hainous, becauſe of our unthankfulneſſe after ſo great mercies; and breach of Covenant.

II. The danger of this Kirk and Kingdome, ariſing partly from within, by the inſolencie of Papiſts in theſe troubleſome times, the diviſive motions of the malignant party, and creeping in of the errours of ſeparation; and partly from without, from the Popiſh Armies and Prelaticall party in England and Ireland, which aime undoubtedly at the diſturbance of our Peace, and over-throw of the Work of Reformation. The conſideration whereof ſhould move us to pray to God to direct us in all lawfull meanes which may ſerve for unitie among our ſelves, that we may be the more ſtrengthened againſt the common enemies.

III. In reſpect of the fellow-feeling which we ought to have with the members of Chriſts body far and near, we have cauſe to lament the long laſting troubles of the Kirks of God abroad in Germany, and elſewhere, and ſpecially the preſent combuſtions in England, and almoſt utter deſolation in Ireland.

IV. That the Lord may bleſſe all lawfull meanes to be uſed for preſerving the Union and Peace betwixt the two Kingdomes, and procuring the unity of Religion, and uniformity of worſhip and Kirk-government within His

Majeſties

Majesties Dominions; especially that God would grant a good successe to the treaty and travels of the Commissioners for the conservation of Peace, and a gracious acceptance to the Supplications unto His Majesty from the Lords of Councell, and the Commissioners both of Parliament, and of the Generall Assembly.

V. Because the unhappy division betwixt the King and the Parliament of England is a great impediment to the work of Reformation, and to the setling of a firme Peace in His Majesties Dominions, it is our dutie to recommend earnestly to the Lord, that the differences may be composed in such a way as may most conduce to advance the so much wished for Unity of Religion, and uniformitie of worship and Kirk-government.

VI. Finally, that the Lord would discover and disappoint all the conspiracies, counsells, and machinations, which tend to the execution of the bloudie decrees of Trent, the fountain whence hath issued all the troubles and persecutions to the Reformed Kirks; and quickly destroy the man of Sinne.

FINIS.