

86. *A Discourse of the Troubles at Frankfort:*

them: ' It seemeth very fond that Arbiters should be ap-
 ' pointed to take up Strife that may come hereafter, as your
 ' Letter signifieth. And furthermore ye write, If any Offence
 ' be taken or given, which seemeth as strange; for this word
 ' *If* importeth a Doubt; so that if ye doubt, it is but folly
 ' to appoint Arbiters. Finally, to excuse your Departure
 ' you call them unlearned who judg it a Schism; but, saith
 ' he, term it as you list, yet can you not lett Men to think
 ' And if Arbiters should pronounce it to be none, yet Mens
 ' Opinions will be divers.

' Now therefore your Answer shall be, That if any Man be
 ' offended either with any private Man, or publickly, let
 ' him or them complain to us, and if they refuse us, to the
 ' Magistrate. As for Arbiters we will appoint none.

Then spake *Wittingham*, and said, ' That it was to him no
 ' small wonder that Men of such Learning and Wisdom should
 ' so shrink in a most equal Request, and so without all reason
 ' to cavil where no matter was offer'd. For as concerning
 ' saith he, the first Point, it was not unknown to them
 ' that at that time thro their occasion there was no small
 ' Contention; and that seeing they had given such offence
 ' it could not be but that mens Minds were moved.

' And therefore, to the end that Contention should grow
 ' no further, Arbiters were very necessary; who needed not
 ' to deliberate (as he said) of things to come, which were
 ' uncertain: but as the Letter truly purporteth, of Injuries
 ' long ago begun, yet continu'd, and hereafter not like to be
 ' ended, except some good means were us'd to stay their
 ' slanderous Letters and false Reports, to the utter perishing
 ' and loss of men's good Names. And where ye seem to

Wittingham
here inter-
rupted.

' be offended that the Letter should call them
 ' unlearned, who term our Departure a Schism
 ' (You omit, said *Dr. Cox*, the second Point
 ' which is of no small importance) To whom
 he answer'd, ' That he thought he did them
 ' a pleasure in omitting things of so small value, notwith-
 ' standing he would obey his Will; but (saith he) as touch-
 ' ing this word *unlearnedly*, it was not unadvisedly plac'd. For
 ' either they be without Learning, and therefore may be so
 ' call'd indeed, or if they bear the name of Learning, yet in
 ' this they shew'd their Unskilfulness, forasmuch as every De-
 ' parture from a Congregation was not a Schism, neither were
 ' any that departed for just causes Schismatics, as we (saith
 ' he) will prove unto you, if you will take our reasonable and
 ' most equal Offer. Nay, saith the Pastor, Arbiters in this
 ' point can little avail; for be it, they judg'd it none, yet

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A Discourse of the Troubles at Frankfort. 87

mens Thoughts are free: and we know that all Men be not of one mind in Sacraments and Predestination; Should Men therefore take Arbiters? Also, saith he, Mr. *Calvin* and *Bullinger* are against you. To this was answer'd, That Thoughts, if they were not grounded upon God's Word, were evil; neither was this Controversy of like force with the matter of the Sacraments and Predestination: notwithstanding would to God that not only the difference in those Articles, but also in all other, which be of weight and importance, might be decided by the Authority of God's Word, and Arbitrement of godly learned Men. But men may justly suspect your Cause to be nought, who refuse the judgments of the Wise and Godly.

And where you say, that *Calvin* and *Bullinger* are against us, you abuse your self and their Names; for we know both what they and other write as touching this matter.

Then the Pastor ask'd, what Schism was, but cutting off from the Body? and that it was *Calvin's* Definition. To this *Wittingham* answer'd, That he would undertake, first to prove that Definition to be false; and secondly, to be none of *Calvin's* Definition: For if every cutting off from the Body should be a Schism, then you and all other which once had torn to the Pope, and now have refus'd him, are Schismatics. Then the Pastor added, From a Church reform'd. Answer was made, That a Church well reform'd must be built upon the Doctrine of the Prophets and Apostles; the unity whereof *St. Paul* comprehendeth in these words, *One Lord, One Faith, One Baptism*; not beggarly Ceremonies and Observations, altho that sundry causes besides mov'd them to part.

Then Mr. *Treherne* ask'd, whether the *Donatists* were Schismatics? Yes, saith *Wittingham*, and also Hereticks; but you are deceiv'd, if you think that they separated themselves for Ceremonies. It is manifest, said *Treherne*, that the Churches of *Asia* were excommunicated as Schismatics, for that they kept not Easter at the same time that the *Roman* Church did. And it is no less evident, saith *Wittingham*, that *Irenæus*, and other godly Men, as well of that time as since, have sharply reprov'd and condemn'd Pope *Victor* for the same.

Here Dr. *Cox* put *Wittingham* in remembrance, that he had not answer'd to the Faults of the Letter. *Wittingham* told him, that as touching that poor word *If*, he marvel'd how it could minister any Cavillation, seeing the Text joining thereto was so plain, which declareth both the Offences by you given, and by us taken. And also your Consciences bear you witness, the thing to be most true, except a Man will be wilfully blind,

88 *A Discourse of the Troubles at Frankfort.*

blind, and find a knot in a Rush: so that that word *If* meant, that we do doubt who were oppress'd with infinite Wrong; but if they would dissemble so far that they might seem to doubt thereof, yet at the least they would abide the trial thereof before these Arbiters. But here the Disputation brake up with this plain and final Answer, That Arbiters they should have none; and that if they found themselves griev'd they should seek remedy where they thought good; and by the Pastor, with the rest of the rest of Congregation, would answer them.

The next day the Pastor, Dr. Cox, Mr. Parry, and Mr. Alley, sent for Wittingham, Thomas Cole, John Fox, William Ker, Roger Hart, John Hilton, with certain others, demanding of them what should be the cause of their Departure. Wittingham made answer, that the day before they had declar'd sufficiently, and yet would further shew Reasons, if they would permit the Controversy to Arbitrement. And to the intent they should not counterfeit Ignorance (among other) there were some causes: First, their Breach of Promise, established with Invocation of God's name: Secondly, their orderless thrusting themselves into the Church: Thirdly, taking away the Order of Discipline establish'd before their coming, and placing no other: Fourthly, the Accusation of Mr. Knox their godly Minister of Treason, and seeking his Blood: Fifthly, their overthrowing of the common Order taken and commanded by the Magistrate; Sixthly, the displacing of Officers without any cause alledg'd: Seventhly, the bringing in of Papistical Superstitions and unprofitable Ceremonies which were Burdens, Yokes, and Clogs; besides other things which, if they would abide the trial, they should hear at large. When he and some of the rest had render'd their Reasons for their departure in this effect, certain warm words pass'd to and fro from the one to the other; and so in some heat departed.

Not many days after, the oppress'd Church departed from Frankfort to Basil and Geneva, some staying at Basil, as Mr. Fox with others. The rest came to Geneva, where they were receiv'd with great Favour and much Courtesy, both of the Magistrates, Ministers, and People. So soon as they enter'd their Church, they chose Knox and Goodman for their Pastors, and Gilby requested to supply the room till Knox return'd out of France.

The Learned Men, who came from all places to Frankfort about this matter, when they had done that which they came for, return'd again from whence they came, and some to other places, where they might save charges, and not be as

A Discourse of the Troubles at Frankfort. 89

her burden'd or bound to the Exercises of the Congregation; so that the Exile, which was to many a poor Man full bitter, grievous, and painful, was to some of the greatest Persecutors of their poor Brethren (as it were) a pleasant Progress Recreation.

But now it shall be necessary to declare what Order was taken in this new-erected Congregation, for the prosperous continuance of the same; which thing to do, I cannot by a better mean, than placing here this Letter following, which Mr. Cole (late Dean of Sarum) wrote to a Friend of his, whilst yet he staid (behind his Company) in *Frankfort* among them: His Letter is yet to be seen.

The Holy Spirit of God, that guideth the Children of God in Truth and Godliness, be your Comfort, thro' our Mercy's Seat, Jesus Christ, now and for ever. Amen.

THE Tempests of the swelling Seas, which in times past threaten'd shipwreck to every Vessel that sail'd with a fair Wind and full Sails to the Port of blessed Truth, which her self is strong enough, without any Bar or Wall of mans Inventions; are somewhat (the Lord be prais'd) calm'd in my ward, so that without farther reasoning they permit me to my Conscience, as touching their Ceremonies.

The cause, I judg, is not for that they bear less love to them than in times past; but that they perceive the sturdy defending of them, to work them that they look'd not for, or rather that which they are loth to see, namely the decreasing of their Company; yet they labour with Policy what they may or can, to prevent this Danger: but yet that which they fear, I suppose, will fall upon them, unless God give them to repent their old Faults, and humble them more to know themselves.

They have set up an University, to repair again their estimation by maintenance of Learning (which surely is well one) that was fondly brought in decay by wilful Ignorance, and defending of Ceremonies, to the which Mr. *Horne* is chosen to be the Reader of the *Hebrew* Lecture, Mr. *Mullings* of the *Greek*, and Mr. *Traherne*, when he is strong, shall take the *Divinity* Lecture in hand. Mr. *Whitehead* was appointed thereunto, but because he would escape the Labour of the Lecture (for just causes as he said) he forsook the Pastoral Office also, stoutly (as you know) denying to be in Office any longer. Great hold there was about this matter in the Congregation, insomuch as they hasted to a new Election, and very few (as it seem'd) were of a contrary mind; no, not his own Friends,

90. *A Discourse of the Troubles at Frankfort.*

Friends, saving Mr. *Makebray* and Mr. *Sorby*, who desir'd him to take respite, and the Congregation to give it. But some looking for the Office themselves, would not in such a manner suffer delay, but again demanded of Mr. *Whitehead*, whether he would keep his Office, or not? supposing that he who had so stoutly deny'd it in word, would not soon be flexible to the contrary. But he perceiving that some would have had him out on the one side, and by leaving of it his Estimation was like to decay on the other side (for many rough words were given him) when occasion of Intreaty was offer'd, *respuit conditionem*; by that means bringing to himself with a triple Commodity: one, the preventing of them who look'd for the Office; another, the Refusal of the Divinity Lecture; thirdly, a faster grounding himself in that Office which he left in mouth, but as it seem'd, not in heart. Thus ended that Comedy.

But shortly after (notwithstanding a vehement Sermon made for the Purgation from Man's Inventions) the Seas begin again to swell (so fickle an Element is Water) for Mr. *Bent* having a Child to christen, purposing to have it done simply without beautifying of mens Traditions, came with his Child according to the *French Order*, which we once receiv'd, and one to hold it there to profess his Faith, as requir'd; but the Pastor deny'd the Christning, unless two Godmothers were had, after the Order of the Book. As concerning the Godfather, Mr. *Makebray* (who is now come to that Office) supply'd it. A lucky matter is attain'd at *Wetzlar* in *Westphalia*, an open Church for our *Englishmen*; to which because of nighness, they fear many will go from hence; but more will come out of *England* to it. I pray you commend me to *M.* tell him that Mr. *Wisedome* rail'd on them that were gone to *G.* calling them Mad-heads, with many pretty Names. I will not say unwisely, but I may well say uncharitably; in which Sermon, he shew'd himself an Antagonist for the Book of *England*, &c.

Yours, *Thomas Cole.*

Shortly after these things, to wit, the sixth of *January*, whenas Mr. *Whitehead* gave up of his own good will, as he said, the Pastoral Office; Mr. *Horne* was in the Election to succeed him, who protested that he would not meddle therewith, till he were clear'd of certain Suspensions which some had bruited to the discredit of the Ministry: and obtaining his Request, he with the Seniors enter'd the Church the first of *March*, Ann. Dom. 1556. where they receiv'd all such Per-

A Discourse of the Troubles at Frankfort. 91

(as Members of that Church) which were contented to subscribe and submit themselves to the Orders of the same. At which time forward the Troubles and Contentions were more among them, that whoso shall well weigh it with due consideration, I ween, he shall think it to be the just Judgment of our righteous God that fell upon them, for supplanting a Church there before them, in great Quietness, and much Sincerity.

The History of that Stir and Strife which was in the English Church at Frankfort, from the 13th Day of January, Ann. Dom. 1557. forward.

THERE fell a certain Controversy the 14th Day of January at Supper, between Mr. *Horne* the Pastor, and Mr. *Ashley*; which Controversy was handled with somewhat more sharp words than was meet: but yet they so departed, by the Industry and Labour of some certain Persons, that they drank Wine one to another, and all that Strife and Contention was thought to be wholly taken away. Afterward, to wit the 16th Day of January, at one of the clock in the afternoon, three of the Elders sent for Mr. *Ashley* into an House of one of the Elders, and they began to debate the matter with him touching an Injury done, not to the Pastor only, but to all the Elders (as they affirm'd) and to their Ministry; which thing Mr. *Ashley* deny'd that he ever did at any time.

The next Day, being the 17th of Jan. after that publick prayers were ended, Mr. *Ashley* was by the Pastor and all the Elders call'd into the Church; and there, in the name of them, it was objected unto him, that he had spoken upon the 13th Day of January, in Supper-while, certain words tending to the slander of them and their Ministry.

Mr. *Ashley* answer'd, that he perceiv'd and understood that they were offended as in their own matter, and that therefore he would not answer before them as competent Judges of the Cause; but would refer the Cause that he had against the Pastor and them (seeing they shew'd themselves an adversary part to him) to the whole Church and Ecclesiastical Discipline. Then the Pastor exhorted him that he would not so proceed, for if he so did, that then they were minded to seek and demand Help of the Magistrate against him. After that,
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92 *A Discourse of the Troubles at Frankfort.*

the 24th of Jan. *Ashley* himself handled his own Cause in own name before the Pastor and Elders, and then in the afternoon he sent two men of the Church, who, in his name, require the Pastors and Elders that they wou'd not proceed against him in that Cause, wherein they themselves were a party and therefore not fit or competent Judges; but to give over the whole matter to eight or ten Men upright in Conscience and inclining to neither part, by whose judgment, if he were found in fault, he wou'd willingly submit himself to all Ecclesiastical Discipline. Answer was made him by the Pastor in the name of them all, that they had receiv'd their Authority from the whole Church, and wou'd retain and keep the same till such time as they, from whom they had receiv'd it, wou'd again demand it. And in the mean while they purpos'd to proceed thereafter against all such as had offended, and so much the more severely and sharply against Mr. *Ashley*, by how much it might be more profitable for the whole Church, to make him, being a worshipful Man, an ensample to others to take heed and beware by. *Ashley* (that Answer being receiv'd the 26th of Jan. which was a day of solemn Prayer) fearing those things which *Horne* had said before, threatening him with the Magistrate, when Common-Prayer was ended, declar'd the whole matter to the Church, and desir'd that the Church wou'd understand the whole matter between the Pastor and Elders as the one Party, and himself as the other.

Whereupon certain Men did, in the name of the whole Church, demand of the Pastor and Elders, whether they were apart against *Ashley*. The Pastor answer'd in all their names, that they were not apart against him, but that *Ashley* had slander'd them all. Again, it was demanded, in the name of the Church, who were his Accusers? To which when the Pastor answer'd nothing, neither in his own name, nor in the name of the Seniors, *Ashley* was commanded by the Church publickly and openly to read those things which he had comprehended in writing concerning his Cause. Afterward the Pastor and Elders were ask'd, whether those things which *Ashley* had read were true? The Pastor answer'd in all their names, that they wou'd not answer either more largely, or any otherwise, to any Questions than they had before answer'd; and so the Congregation was dismiss'd without Answer, yet not without Contempt as was thought. The same day at Afternoon Mr. *Hales* (who was absent when these things were done) understanding that this matter tended to more grievous Strife and Contention, wrote Letters to some certain Persons that seem'd desirous of the Peace of the Church, and desir'd that they wou'd come the next day after to the Church,

consult and deliberate which was the best way to pacify this
public and Turmoil before it wax'd too strong, or shou'd be
publish'd abroad, or made better known to the Senate or
Magistrates.

The very drift and purpose of the Letters, together with
them that were call'd, as they also which came to the place ap-
pointed, doth appear by the Letters themselves, the Copy
whereof insueth.

The Superscription.

To the Brethren of the English Church.

Mr. Crawley,
Mr. Railton,
Mr. Warcope,
Mr. Falconer,
Mr. Nowel,

Mr. Carell,
Mr. Kethe,
Mr. Kelke,
Mr. Davies,

Mr. Bentham,
Mr. Brikbeke,
Mr. Sutton,
Mr. Christ. Hales.

John Hales sendeth greeting in the Lord.

Hear, Brethren, that which is to me grievous to hear, to
wit, that Strifes are risen in our Church, which tend ei-
ther to the Dissolution of the Church, or to the Hurt and De-
struction of the Poor; wherefore I pray you, whose Names
are in the Superscription of the Letters, that (if you shall so
think good) we may meet to morrow in the morning in our
Church, there to consult and take Advice what may be the
best way to quiet this stir, to the Glory of God, and our own
quietness. God give us his Peace, this 26th of *Jan. 1557.*

Your loving Brother,

John Hales.

I pray you, that so many of you as will meet at the Time and Place
appointed, to put down your Names, lest some perhaps may come in
vain. Now all those, whose Names are before rehears'd, came, ex-
cept Mr. Warcope.

After Consultation and Advice taken, it seem'd best to all
them that were call'd together and met there, that the next
day after, one of them, in all their Names, shou'd deal with
the Pastor and Elders; that since *Ashley* complain'd that they
were an adversary part unto him, they wou'd suffer the Church,
some such certain Persons as the Church shou'd appoint, to
take

94 *A Discourse of the Troubles at Frankfort.*

take knowledg of the cause, and to hear first whether they were an adversary part to *Ashley*; which if they were not found to be, then the knowledg of the matter shou'd be put back again to them, and that with ignominy and shame of him that had appeal'd from them; but if they were found to be an adversary part, that then it shou'd seem unjust that they should sit in their own Cause as Judges, but more meet and upright it wou'd be that then the Church shou'd know and understand of the whole matter. Whereupon the next day after, that is to say, the 18th of *Jan.* when Prayers were ended, the matter was propos'd to the Pastor and Elders by one appointed for that purpose. When this Counsel was once known, the Minister, by the Consent of the Elders, drew out of his Bosom a Decree which the Magistrate of that City had made, and read it with a loud Voice before the whole Church. The Decree being read, he added in grave words, that these our Assemblies and Meetings wou'd be very dangerous, not to us only but to all the Congregations of Strangers; for it was greatly to be fear'd lest the Magistrate, being offended with these Meetings, did not shut up the Gates of our Church alone but also of all the strange Churches. And therefore that (to the end he might in good season provide for such dangers) wou'd surely, by Ecclesiastical Discipline, handle according to his desert *Mr. Hales* (who then by occasion of Sicknesse was absent) the Author of that Assembly, and that he wou'd pronounce of us generally, that if it were not schismatical, that it did without doubt tend to Schism, howsoever we persecus'd our Minds and Purposes. Moreover, he affirm'd that we had done very ill, in that we had excluded and shut out certain which came into the Church in the time of our Consultation and Meeting. Answer was made, in the name of the Church, that that Decree of the Magistrate was by them before, both read over thorowly, and also very diligently weigh'd, and that they judg'd that Decree to be most upright, and justly to be fear'd of wicked and leud Men, such as were Sectarys and factious Persons; and that they did assuredly know that the Threats of that Decree did nothing at all concern them who were met together to make Peace and Unity; and that they for this Deed did so little fear the Anger and Displeasure of the Magistrate, that they trusted the Magistrate wou'd praise them for this matter, if perhaps he knew of the thing it self; and that therefore they were assembled and come together, that the whole matter might be quietly considered among themselves, and not brought before the Magistrate. For where we (say they) were banish'd Men, and had, by the means of a very good Magistrate, receiv'd that singular

And most excellent benefit of Rest and Quietness, we shou'd not think that which shou'd be most unfit and unseemly for us, if we shou'd, by occasion of our Strifes and Hurliburlies, trouble the Magistrate, and render unto that very good Magistrate Inquietness, Troubles and Stirs, which shou'd be very evil thanks for so great a benefit of Quietness and Rest as we have receiv'd. And we affirm, that we so much the more diligently and willingly labour'd in pacifying and ending this Controversy, because there were amongst us certain, who rashly and without Advice, brought unto the Magistrate all light and small Controversys, which might easily have been determin'd and ended among our selves; herein deserving no favour at all, either at the hands of so good a Magistrate, whom they oft-times without cause troubled, or of their Countrymen, whom they by these their privy Complaints and Accusations did among Strangers slander as unquiet and troublesom Men; and that they had done no less Displeasure to the Gospel we profess (which by occasion of such Accusations is commonly evil-spoken of among the Adversarys) than to that so good a Magistrate, and to their own Countrymen. And that we therefore (to the end the Magistrate might not be troubled, nor our Nation slander'd as unquiet and troublesom, nor the Word of God thro us evil-spoken of) met together to take Counsel and Advice how all the matters might be peaceably ended, and for no other cause or purpose. And where it was objected, that in that Decree of the Magistrate there was no mention at all made either of the whole Church, or of the Authority of the whole Church: We answer (say they) that we do not so interpret the Magistrate's Decree, as tho it were the Magistrate's Mind and Pleasure to take from the Church the Right and Authority due to the Church, and make the whole Church subject to some certain Persons; for we both well enough know, by the example of the *French Church* in a like Controversy, and we have try'd that so very good a Magistrate hath very great care of the Church. And as concerning Mr. *Hales*, it was answer'd, that he was then absent, by reason of his Sickness, and not for fear, or that he was guilty to himself of any Ill.

And concerning our whole Purpose and Business, because it was said, Tho our Minds perhaps were upright, yet the Deed it self was, if not schismatical, yet verily tending to Schism: Answer was made in all our names, that we wou'd render account as well of our Minds and Purpose before God, as of our Deed before the whole Church, and that under peril and pain of the last Punishment that Ecclesiastical Discipline can appoint; or if the matter so require, before the Civil Magistrate

strate in pain of our Life. And as touching them that were not admitted into the Church to our Consultation; it was answer'd, That we were unjustly accus'd, for that it was no publick and common Assembly of the whole Church, but a Meeting of some certain Persons to consult of that which might be profitable; and therefore they had no greater injury done them in not being at the Consultation, to which they were not call'd or sent for, than if they had not been admitted into some certain private Stove or House. For as touching the Church, seeing it was then empty and void of People, it was as it were a private House. Neither is every Assembly meet there to be counted the Church: For when the Pastor, or some other readeth there a Lecture, or moderateth the Disputations, it is not then a Church, but a School; and therefore not the Place, but the Company of Men gather'd together do make a Church or Congregation. Afterwards, it was scarce by many words obtain'd of the Pastor and Seniors, that the Church might without their favour and good-will meet together for the finishing and taking up of this Controversy, and uprightly determine whether the said Pastor and Elders were an adversary part to *Ashley* yea or no, which thing yet at the length the Pastor and Elders granted to the Church: and the Pastor and Elders being requir'd and desir'd that they would together be present with us in the Congregation; they answer'd, that there was no such need, neither that they would at any hand hinder us. The next day after, to wit, the 29th of *January*, the Pastor and Elders agreeing thereto, as it is said before, when the whole Church was met together, *Mr. Hales*, who then was somewhat better, and was present when they began to take Advice and Counsel, rose up and spake to this purpose: My Brethren (saith he) seeing I am accus'd of the Pastor before the whole Church as the Author of Schism, or of a schismatical Fact, or at the least tending to Schism, if you also judg of me in like sort I will depart out of this Company, as one being unmeet to tarry among you in this Assembly. This being said, he address'd himself to depart. Afterwards he was call'd back by all the Men there assembled, and intreated to abide among them. Afterward he drew forth those Letters by which he had call'd certain Men together to make Peace and end the stir, as is before said, and prefer'd them to the Church to be openly read: Which Letters being read, that his Deed was judg'd of all them that were present both honest and most meet for a Christian Man, neither that any Man that had call'd either others to make Peace by their Meeting was for such a fact to be accounted a Schismatick. They therefore were all desir'd, that seeing they had so judg'd and determin'd

They wou'd appoint this their Sentence to be registred and put down in writing, that it might stand instead of a Record and testimony, not for Mr. *Hales* only, but for all other in the case; and withal, that this new and present upstarting matter might by their judgments be decided and ended, lest it might bring forth and stir up new Contentions among them. Whereupon it was put down in writing to this effect: If two, three, four, eight, twelve, or more or less, met in the Church, when it was void of People, Prayer and other Exercises, or else in private Houses to make Peace between some Members of the Church, or to consult of any other thing profitable for the Church, that that their Deed and Act shou'd not in any case be esteem'd or esteem'd unorderly, seditious, schismatical, or tending to Schism.

Neither that he, which either by writing or word of mouth, should call'd them together, shou'd be thought to be the Author of any Schism, or a schismatical Fact, or tending to Schism and Division. And because now no place of speaking to the Congregation, without offence, did seem any more to be left to any Man; It was ordain'd the said 29th of *Jan.* that it shou'd be lawful for any Man, having before desir'd of the Pastor, Elders and whole Church license and liberty to speak, to shew his Judgment and Opinion in the Church, without any reproach of a disorder'd Deed therefore, so it be that he did it godly, quietly and soberly: If he shou'd speak any ungodly thing, that then it was lawful for the Pastor and Seniors, or any of them, forthwith to command him to hold his tongue. The last day of *Jan.* being the Sabbath-day, after Morning-Prayer was ended, Pardon was offer'd of all private offences, by the Pastor in his own name, and the name of the Elders, to all the People of the Church, and in like sort the People were desir'd to pardon them; yet in such sort this was done, that the Pastor and Elders wou'd reserve to themselves in Causes as concern'd their Ministry, to be pursu'd and follow'd of them. It was answer'd again, in our names of the Church, that we in like sort did pardon all Men all private offences, yet that the Church did, according to their example, reserve unto it self publick Causes belonging to the Church, the liberty thereof, quietly and christianly to be pursu'd and follow'd; which Answer, altho it were measur'd by the measure of that Pardon and Forgiveness which the Pastor had before offer'd, yet it did no whit at all please him, which thing I warrant you he did not dissemble. Afterwards the Pastor and Elders suffer'd that the same day in the Afternoon the Church shou'd again meet, and shou'd try out and know the matter between them and *Ashley*; to wit, whether they

98 *A Discourse of the Troubles at Frankfort.*

were an adversary part to *Ashley*, yea or no: But the Pastor and Elders being desir'd that they also wou'd be present, they wou'd not thereto agree. Wherefore the Church being gather'd together in the Afternoon, it was judg'd by the Testimony of some meet Men, and by this also, that in the whole Church there cou'd no other be found that wou'd accuse *Ashley* but the Pastor and Elders (for it was three times very diligently enquir'd of, and publish'd among the People, that there were any in the whole Church that either wou'd or cou'd accuse Mr. *Ashley*, he shou'd then utter it) it was, I say, judg'd and determin'd, that the Pastor and Elders were an adversary part to Mr. *Ashley*, and that therefore they were not fit and competent Judges in that matter. Furthermore, it was decreed, that the Pastor and Elders in such Causes, as in which they were an adversary part, were not fit Arbiters or Judges, but that such Causes did appertain and belong either to the knowledg of the Congregation, or of such as the Congregation wou'd appoint to that purpose. And because the Pastor and Elders have been oftentimes desir'd to be present with us, and yet wou'd not (notwithstanding that they themselves offer'd the Congregation to meet together) lest perhaps some deceit might be among many of the Congregation, as though we were not of it self lawful, or to small purpose, to appoint a thing without the Pastor and Elders (which thing was afterwards try'd) it was decreed, that if the Pastor and Elders were requir'd to be present at an Assembly, and wou'd not come, the Assembly was lawful, notwithstanding their Absence, and that those things which they decreed, shou'd be had and esteem'd as a lawful Decree. These Ecclesiastical Decrees and Ordinances, which even now we rehears'd, were subscrib'd unto with the names of 33 Persons, which is a great deal the bigger part of the Church, and the 2d of *February* were offer'd unto the Pastor and Elders in the name of the whole Church

with this Protestation following: We present unto you these our Decrees and Ordinances agreeing with Right and Reason, and not contrary to the Holy Scriptures, desiring to have you know them, and further requiring that you wou'd with us consent, yield and subscribe to the same; if ye will not do so, shew we pray your upright reasons and good causes why ye refuse; for we are ready to correct and mend our faults, if they be shew'd us, at the mention of any private Person, much more at yours the Pastor and Elders. For as we desire their Wisdoms to come to perfect Truth, we will not, thro' stubbornness, defend any Error, being shew'd unto us to be an Error indeed. Yet notwithstanding after

Mr. Nowel
was the mouth
for the rest.

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A Discourse of the Troubles at Frankfort. 99

ward, upon the aforesaid day of *February*, the Pastor did in his own name, and in the name of the Elders, openly read certain written Letters, to which he and the Seniors had before, in the presence of the Church, subscrib'd their Names. The sum whereof was this: Seeing the Church had left unto them a vain shadow only of Authority, without any other matter, that therefore they did in our Presence shake off from themselves, and utterly forsake all Ecclesiastical Ministry and Service to the Church.

Among other things they added this, That we had given them a cause to complain of us to the Magistrates, but that for our sakes they wou'd not do it. Afterward some of them departed, and sat down in private mens places, neither wou'd they suffer so much as to be call'd by the name of Pastors and Elders: Then one, in the name of the whole, having fully shew'd before that there was no just cause given them by the Church so to forsake their Ministry, did afterward, in the name of the whole Church, earnestly desire them, that they wou'd not in such manner forsake and leave the Church, that they deserv'd no such thing at their hands.

This was, with most earnest and effectual words, requir'd of them three or four times in the name of the whole Church, but they remain'd wilful and obstinate in their purpose, not so much as once suffering themselves to be call'd by the name of Pastors and Elders. Then at the length it was shew'd unto them, in the name of the whole Church, that the Church wou'd not admit that their forsaking of their Ministry, but wou'd still take and receive them for their Pastor and Elders. And when one, in the name of the Church, did accuse the Pastor and *Chambers* to be such as had abus'd the Church, leaving and forsaking it in such a manner, without any cause or reason shew'd; and did, in the name of the Church, desire them to make Answer unto him concerning this great Deed, they utterly refused the same: but *Horne*, who was then Pastor, hastily taking a Pen, wrote to this purpose in a piece of Paper in his own name, and in the name of the Elders: Whereas we were urg'd and press'd by one, in the name of the Church, to make Answer, We generally answer, that whensoever we shall be ordinarily demanded before the Church, or them which the Church shall appoint, we will then answer; or if we shall be call'd before the Civil Magistrate, we will there answer. Other Answer than this they wou'd give none, to any of the Questions which we had propos'd in all our names of the Church (and they assign'd this Writing by putting to their names) whereas indeed this was not only to answer nothing at all, but also to pretend a cloak'd cause of answering nothing

100 *A Discourse of the Troubles at Frankfort.*

at all. Moreover, they were desir'd, in the name of the Church, that they wou'd deliver to the Church the Letters sign'd with their own hands, by which they had shew'd their renouncing and denying of the Ministry; or if they wou'd not do that, that then against a certain day they wou'd grant and give to the Church a Copy thereof. But neither wou'd they give them the Letters which they had in their Bosom, neither wou'd promise any Copy to the Church, who most earnestly requir'd the same of them. At last the Pastor and Elders departed, some certain few following them, but the multitude remain'd, and so far forth as they cou'd remember committed to writing the Acts of that day, and the sum of those Letters (by which the Pastor and Elders had willingly put themselves from the Ministry) and for Witness subscrib'd thereto with Thirty and their Names. The next day after, that is the 3d of *February*, the Pastor and the Elders being call'd of the Church by the Deacon, to intreat of making Peace, they came together and met; but the Pastor and Elders set themselves down in private places. Afterwards the Pastor (because one speaking in the Congregation, did not by and by, so soon as he had him, hold his Peace) fain'd that he wou'd depart; but when he perceiv'd that very few follow'd him, and by some counsel'd, he return'd, and suddenly plac'd himself in the Pastor's place, and call'd the Elders to him; which thing before he had refus'd to do, altho he were by the whole Church very instantly and earnestly requir'd thereto. Then he spake to this effect: We indeed (saith he) did displace our selves from the Ministry, notwithstanding absolutely and fully we did it not but under this condition only, if you shou'd proceed to deal in such sort as you have done against the old and receiv'd Discipline. Now then, if ye go forward as you have appointed and purpos'd, then will we wholly and altogether displace ourselves from our Ministrys; but if you will obey the old Discipline, then will we continue Pastor and Elders as we are.

Answer was made, that there was nothing at all contain'd in the old Discipline, whereby they might meddle with, or proceed against the Pastor and Elders, if perhaps they were found faulty and in some offence. Moreover, that there was nothing put down concerning such causes, as in which the Pastor and Elders were an adversary part, and therefore it was desir'd that they wou'd suffer the Discipline in that behalf to be amended, and to be made more perfect. Now the Pastor being offended as it shou'd seem with so free Speech, wou'd immediately again have been gone, and ran even to the Church-door; but yet seeing but few following him, by the Counsel and Advice of certain Persons, he return'd and

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A Discourse of the Troubles at Frankfort. 101

himself down in the Pastor's place with the Seniors. And in like sort, by and by again upon the sudden, he ran for the third time; but within a little while after he return'd and planted himself in the Pastor's custom'd place. Afterwards Intreaty was made with the Pastor and Elders, in the name of the Church, that they wou'd suffer *Ashley's* Cause (in which matter they themselves were found at length to be an Adversary Party) and the hearing thereof, to come before the Church, and that the Church wou'd (if *Ashley* were found faulty) very sharply and severely punish him, and in this behalf abundantly satisfy the Pastor and Elders, and all good Men; that the Pastor and Elders wou'd at no hand suffer that. And concerning the amending of the Discipline, the Pastor said, that he and the Elders with certain others, by the Authority of the Church, being join'd unto them, wou'd (if the Church thought good) amend the Discipline. But Answer was made to both, in the name of the Church: First, That it was very unjust that the Church shou'd not be suffer'd to have Judgment and Determination; for thereby the Authority and Right of the Church was wholly as it were taken from the Church. To the Second, it was answer'd, That since such Ordinances and Decrees were to be made, as by which the Pastor and Elders shou'd be hereafter detain'd in Duty (some of them so being already accus'd) it shou'd be unjust dealing to admit them to the framing and making of such Decrees. And when they affirm'd they wou'd answer no other thing, and they were desir'd to suffer those things to be committed to writing which were done already, they wou'd not agree; but the Pastor saying he was a cold, made himself ready to depart, and going his way, a few following him, he pronounc'd that he dissolv'd the Assembly. But the Company that tarry'd in the Church, did write the Doings of the day by their Decree, and appointed eight Men to amend the Discipline, and afterwards to refer it to the Church to be seen of them, did also appoint over eight Men (of which eight three always stuck to the Pastor) Arbiters and Judges to decide the Cause between the Pastor and Elders, and *Ashley*. These are their names, Mr. *Railton*, Mr. *Warcope*, Mr. *Relke*, Mr. *Falconer*, Mr. *Bentham*, Mr. *Lockroft*, Mr. *Carell* and Mr. *Wilson*, three of which were added to the Pastor, but Mr. *Bentham* and Mr. *Relke* always shew'd themselves indifferent and equal to both sides. From that time forwards the Pastor and Elders, and certain others being oftentimes call'd of the Church by the Deacons, and certain others, to intreat of making Peace and Agreement, wou'd never appear or be present.

102 *A Discourse of the Troubles at Frankfort:*

Moreover, the Pastor and the Deacons, and certain painful poor men, ceas'd both from Preaching, and also the Ecclesiastical Lectures and other ordinary Functions and Charge which they ought to have executed, neither wou'd they come to solemn and publick Prayers in the Church. Notwithstanding the Church yet, thro God's favour, observ'd both publick Prayers, Sermons and Ecclesiastical Lectures, and all other things accustomed, and minded to keep them so long as the good Magistrates shou'd suffer and grant the same. And no other matter did so much spread abroad throughout the City, as the Fame and Report of our Strifes, and as the Deed of Mr. *Horne* and Mr. *Chambers*: For when they of themselves had forsaken the Church, and had by their Example stir'd up some others with their Familys to do the like, and some of these now frequented and went partly to the *French* Church, and partly to the *German* Churches; the matter now cou'd not any longer be hid and in secret, seeing it was publish'd and known, not in the City only, but the Fame thereof ran to other Strangers also: which matter and business with their Brethren, would to God they had chosen rather to have had it ended quietly and peaceably in their own Church, than in such troublesome sort to have consulted so greatly both to their own Dishonour and ours. The fourth day of *February*, which was Thursday and appointed for publick Prayer, the Pastor, who that day shou'd have preach'd, and all the Elders, were absent. Next day the Pastor, being before the Deacon desir'd in the name of the Church, that either he himself wou'd preach, or appoint some other in his place; made Answer, That neither wou'd he preach himself, nor appoint any other, for that matter did nothing at all belong unto him. After Prayers were ended, some there were that disputed and reason'd in the Pastor's behalf and said, That that Assembly which remain'd after the Pastor's departure (in as much as he had Authority to call together the Church, and to break up the Assembly, and he going his way, said, that he brake up that Assembly) was no lawful Assembly. To whom it was (in the name of the Church) answer'd, That Mr. *Horne* had put out himself from his Pastoral Duty, and therefore, both for that matter, and many others recited before among the Acts of the 2d of *February*, he had not any Authority, or any manner of right either to gather together or to break up the Assembly. And altho it was granted that he was their lawful Pastor, yet it was affirm'd that the Church was above the Pastor, and not the Pastor above the Church: and that therefore tho the Pastor departed before the Acts of that day were confirm'd, and pronounc'd that he brake up the Assembly, yet was the Assembly which remain'd

and tarry'd behind a lawful Assembly, and had Authority to make effectual Decrees, by which they might bind all and every Member of the Church without exception. And that this Question (whether the Pope was above the Church, or the Church above the Pope) was stir'd up in the Councils of *Constance* and *Basil*, and was decided also by the Authority of the School of *Paris* join'd thereto. Now they which reason'd in the Pastor's behalf, did seem by the space of certain days after to approve these two Councils, for they plac'd the Pastor above the Church. They brought forth openly all the old store and household-stuff of *Pighius* and *Eckius* of the Primacy of the Pope, under the name of the Pastoral Authority; and for proof thereof, the Acts and Disputations of that day were in testimony sign'd and confirm'd with two and thirty names. The 5th of *February*, Mr. *Horne* and the Seniors being requir'd by the Congregation by a Deacon to come and treat of Reconciliation, wou'd not appear. After this there were three Messengers sent from the Congregation unto them, of whom one was to be specially reverenc'd of all that be of the Congregation, both for his Age and Gravity; the other two specially well-learn'd, to the end they shou'd be mov'd by these honest a Company of Messengers sent by the Congregation. These Men, when they had, in the Churches name, instantly desir'd and pray'd them that they wou'd come to the Congregation, and there commune brotherly among themselves for a quiet agreement to be had, so as the matter might not come to the Magistrates Ears, nor be bruited any farther abroad, to the great infamy of our Nation, cou'd do no good with them at all, for they said they wou'd not come unless they were ordinarily call'd; as for other Answer, at that present they wou'd make none. When this Answer was declar'd to the Congregation, it was determin'd, that forasmuch as *R. Horne* had openly put himself out of his Pastorship by Writing, subscrib'd with his own Hand, and confirm'd the same by Words and Deeds, in long abstaining from Preaching and other Pastoral Functions, and affirming, that such matters were no point of his Charge; inasmuch as now being call'd of the Church, he will not appear, and so abstaineth altogether from publick Prayers and all Ecclesiastical Meetings. And forasmuch also as the Seniors come not at the Meetings of the Church, lest the Congregation, thro the frowardness of the said *R. Horne*, and absence of the Seniors, being void and destitute of Common Prayer, Preaching and Reading the Scriptures, shou'd be utterly dissolv'd, that certain Men shou'd take charge of the Church, and for all things to be done in the Congregation, as it hath by God's Goodness been yet hitherto done.

Other Decrees also, which are specify'd in the Acts of the 5th day of *Feb.* they establish'd; all which, every one that was present, confirm'd by his name subscrib'd with his own hand, as they were wont to do in other Acts and Decrees, and to the Decrees of that day subscrib'd 33 hands. But in this behalf both *Mr. Horne* and *Mr. Chambers*, and others in their behalf, did find very much fault with us, for that we had proceeded unordinarily, that is (you must understand) contrary to the old Discipline; for where they cou'd not justly find fault with those things that the Church had done, they made cavillation at the manner of doing of things, as an unordinary manner. And we answer'd, as well many other things grew now by occasion of that matter, as this chiefly: In case *Mr. Chambers*, or any other man, either wou'd or cou'd shew any ordinary way in the old Discipline, whereby the Congregation, or any other might commence matter, and proceed against him, or against the Senior or Seniors being accus'd; or how we might proceed ordinarily according to the old Discipline in Causes, wherein he and the Seniors were the one part, as they now were prov'd to be; and if *Mr. Horne*, or any other Man, either wou'd or cou'd shew the Title or Words in the old Discipline, wherein this ordinary way is set forth and contain'd; then we wou'd confess that we had gone amiss out of the ordinary way and old Discipline. But if neither he, nor any other wou'd or cou'd shew in Deed, that they wou'd not be discontent at us that reduc'd the Congregation to their right Authority, and amended that old Discipline as a thing amiss, or fill'd it up as a thing unperfect, and brought the matter to the hearing of the Church, as it ought to be; that they wou'd at length give over to vaunt themselves so of the Order which they never had, or to blame us hereafter for proceeding unordinarily. The sum of this Answer we divided into certain Articles, and sent them privately to *Mr. Horne* to peruse, requiring his Answer to the same; and also we stick'd them upon the Pulpit in the Church, where they remain'd a great many days. And where it was requir'd in that same Writing, that *Mr. Horne* or the Seniors, or some other man shou'd make answer unto these matters; there is no man yet hitherto that hath made any answer, either by word or writing, saving that *Mr. Horne* falling to his old general Answer, said, He wou'd make Answer when he was ordinarily call'd or question'd with: for by this shift he thinketh he undoeth all Doubts at once; whereas indeed to answer after that sort, is to answer nothing at all, but to pretend false Causes to hold his Tongue, when he is able to shew no reason for himself. For this was his meaning, that he is

A Discourse of the Troubles at Frankfort. 105

ordinarily call'd nor question'd withal, nor accus'd ordinarily, saving only before himself, and the Seniors as Judges: whereas they both in their giving over of their Ministry, and in the principal cause against Mr. *Ashley*, were the adversary part: so that by his judgment there is no ordinary way to meddle against the Pastor and Seniors, except they call themselves to be Hearers of their own Cause, and their own Judges themselves; for other ordinary ways against the Pastor and Seniors in that old Discipline of theirs, neither he nor any other shall be able to shew.

After this, when those eight Persons, which were appointed by the Church to hear the variance between Mr. *Horne* and Mr. *Chambers* on the one side, and Mr. *Ashley* on the other side, shou'd proceed in the hearing of that matter, Mr. *Horne* and Mr. *Chambers*, who had absented themselves now eleven days from the Church, were commanded by the Magistrate the 12th of *February* (for that day they and certain others were seen with the Magistrate) that they shou'd in no wise come at our Church. When we heard of it, we had marvel; first that the matter was come to the Magistrate's ear (for Mr. *Horne* and the rest testify'd the 2d of *February*, by their own Hand-writing, that they wou'd never open it to the Magistrate) and, Secondly, seeing Mr. *Horne* and Mr. *Chambers* cou'd by no means be intreated to come to the Church, it seem'd a wonder that it was commanded by the Magistrates that they shou'd not come, as tho they had been desirous to come, which indeed needed not.

Therefore the most part thought that that Commandment was obtain'd by their own Suit at the Magistrate's hands, both that such Persons as knew not the matter shou'd be persuaded that it was long of the Magistrate's Commandment that they did not their Offices in the Church; whereas before this Commandment was given, they had of a purpos'd forwardness absented themselves now already more than ten days from the Congregation. And also besides, that the Congregation might not proceed against them, seeing the Magistrate commanded them that they shou'd not appear. And this was the very lett indeed why the Congregation proceeded not in hearing and determining of the variance between Mr. *Horne* and *Chambers* of the one part, and *Ashley* on the other.

And in this they burden'd us maliciously without cause, as tho we wou'd have *Ashley* rid from judgment of that matter, and as tho that were the only thing which was sought in our contention; whereas indeed it was long of them that his Cause was not determin'd. We therefore, having knowledg of this matter,

106 *A Discourse of the Troubles at Frankfort.*

matter, for fear lest we shou'd be falsely accus'd, as tho we
utter'd it to the Magistrate, and he seem'd first to have
cus'd our Brethren unto the Magistrate, which we might
abide to do, assembled together in the Church the 13th of
bruary, and there was openly recited in writing this that
loweth: Forasmuch as our Contention is already bruited
broad, not only thro this City, but also come to the Ma
strate's Ear (for we hear that Mr. *Horne* and Mr. *Chambers* were
commanded by the Magistrate yesterday, that is, the 12th
February, that they shou'd in no wise come at the Congre
gation till the Magistrate had fuller knowledg of the matter)
professthat neither Mr. *Horne*, nor Mr. *Chambers*, nor no
else was complain'd upon to the Magistrate by us or
of us, or by our means; but that we sought rather by
diligent endeavour that the matter shou'd not come abro
but that all matters might have been secretly agreed amo
our selves, and that we wou'd all Men shou'd understand
this our writing. This done, those that knew themselves
be of an upright Conscience in this behalf, were requir'd
set their hands to that Writing, and so there were 37 ha
subscrib'd, as appeareth in the Acts of the 13th of *Febru*
And where Mr. *Horne* and Mr. *Chambers* being so often desir'd
all instant means of the Congregation, that they wou'd
content to have all matters pacify'd among us by brother
Communication, did never suffer themselves to be talk
withal of any matter, lest they shou'd afterward alledg to
as knew not the matter, that they did it of force because
the Magistrate's Commandment, which forbad them to co
to the Congregation. All the time wherein they absent
themselves, and contemn'd so many Desires and Intreaties
the Church to have met upon Agreement-making, before a
Commandment was given them of the Magistrate (which Co
mandment notwithstanding may seem that they at length,
the Causes before-mention'd, procur'd themselves) was
corded among the Acts of that 13th of *February*, and co
firm'd by the Testimonys of 37 names subscrib'd, as in
Act appeareth more at large.

The 14th of *February* those eight which were appointed
3d of *February* by the Congregation to amend the Discipline
presented the Book of the Discipline to the Congregation
gain, and the Congregation allow'd it. And those matters
that were alter'd or augmented in the Discipline, were such
specially pertain'd to those Causes, wherein the Pastor and
the Seniors were the one part. And how it must be proceed
against the Pastor and Seniors, in case any of them were
cus'd (for concerning these things there was never a word
oul

old Discipline) and where, in the old Discipline, there is no certain mention how the Church should be govern'd, seeing Mr. *Horne* and others had now utterly forsaken the Congregation, who in leaving their Offices had drawn away from them the most part of them that were appointed Preaching, and disposing of the Church-mony, were more largely and more truly set forth and express'd.

For where Mr. *Chambers* had authority to gather all godly mens Alms for the poor of the Congregation, confirm'd unto him (as he himself requir'd) in writing, sign'd by the Pastor and Seniors, and certain other of the chief men of the Church with their own Hands; and had exercis'd the same, gathering now a year and half, and that he alone should receive all, and he alone distribute, and be accountable to no man, and he alone to be privy to the Mony: that matter (where he never so faithful a man) seem'd very suspicious to the Congregation, and hurtful to the Church, if he should die suddenly, as the state of man is casual; and the Example also should seem pernicious to the Church, lest perhaps another man of small fidelity should by the same reason draw all the Church-mony to his own hands only.

And forasmuch as the Deacons (unto whom the Charge of the Church-mony seemeth to appertain by the Word of God, and by the Example of all rightly instituted Churches) in our Congregation had not a Mite to bestow (for there were made Deacons honest Men indeed, but yet such as for their Poverty seem'd not fit Men to whom the common Mony should be committed) and by that colour Mr. *Chambers* thought he might, without controlling, receive all the common Mony in his own hands alone: The Congregation thought good to have a Deaconship appointed more uprightly, according to the Rule describ'd in the Acts of the Apostles, and the Example of other godly instituted Churches; and to the intent the Church-mony might be meddled withal by the Deacons without all suspicion, it is provided in the amending of the Discipline, that such Men should be chosen Deacons, as be not only of a most approved good Fidelity, but also such as were able handsomly to live of their own, without any need of the Church's Alms. And indeed this seem'd to be now so much the more necessary, for that many complain'd, some that the Alms which they receiv'd before privately of private Friends was taken up by the way, since Mr. *Chambers* began to gather, as indeed Mr. *Horne* then Pastor threaten'd openly out of the Pulpit in his sermon, saying, That he would stop all mens Vents (as he term'd it) and Receipts. Again, some complain that they could have nought at Mr. *Chambers's* hand, but after beseech-

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108 *A Discourse of the Troubles at Frankfort.*

ing and unreasonable long Delays : some that they could have nothing without bitter Upbraidings ; and some, that they could obtain nothing of Gift, but only of Loan ; and other some that they could get nothing at all. So that now it seem'd requisite of necessity to seek some Remedy for these Mischiefs. All which Complaints we shall be constrain'd of extreme necessity to put into one several piece of Work touching the whole matter, and communicate it to good men. And concerning the Discipline, seeing there was no certain express way in the old Discipline how the Congregation should be govern'd, neither could any long Quietness endure, so long as *Mr. Horne* had the Government of that Discipline ; and seeing now *Mr. Horne* and *Mr. Chambers* have utterly forsaken the Church not only themselves, but also have drawn away with them many other, and of them the most part such as were appointed Preachers and Readers of the Scriptures ; so as they might plainly appear to seek nothing else but that the Congregation being destitute of preaching and reading (as tho it could not stand without those Men) should be utterly broken up : the Congregation was of necessity enforc'd to devise and provide for some certain way for the governing of the Church, whereby the Congregation might be set at a firm and a constant Quietness.

After this, *Febr. 14.* two Preachers of the *French* and *Flemish* Churches, and *Mr. Valeran Pullain* came to the Congregation with the Magistrates Edict. The meaning of the Edict was, that *Mr. Horne*, *Mr. Chambers*, *Mr. Isaac*, and the rest of the Seniors should be restor'd unto their former full Authority, and that *Mr. Horne* should do the Office of Pastor, and they of Seniors in our Church, till the Magistrates might have the hearing and determining of the matter more at large. And it was commanded, that all such Men as had any thing to say against *Mr. Horne* and the rest, should exhibit the same to the Magistrate in writing. *Mr. Horne* the Decree being read, consulting first with some of his Complices, as in a new matter that he never knew before, said to this effect : That he was ready to obey the honourable Magistrate, as concerning other Functions belonging to the Pastor, that is to say, Consultations with the Seniors, and Administration of Discipline ; but he would not meddle with Preaching, because his Ministry was infamed by some men, he could not do it without the offence of himself and of many. Answer was made in the Church's name, For that the honourable Magistrate had sent the Seniors again to the Church, the Church was glad of it : for they were all sorry for their departure, and now were very joyous of their coming again. Concerning *Mr. Horne*, forsomuch as he refus'd the chiefest part

of the Pastor's Office, wherein he hath behav'd himself
ill (if in any thing well) that is, in the Office of Preaching.
again, where he would take upon him that part wherein he
justly reprehended, as wanting Discretion and Soberness
therein, that is, the Administration of Ecclesiastical Disci-
pline with the Seniors, he overshooteth himself in both these
points.

Therefore inasmuch as he exempteth himself from that Of-
fice wherein he might profit the Congregation, the Congre-
gation in like case will not admit him to that Office, where-
in he both ill behav'd himself before, as the Congregation
need shall be) shall declare unto the Magistrates; wherein
likewise the Congregation cannot admit Mr. *Chambers* to the
Office of Senior, for certain causes. And for the rest of the
Seniors, We (say they) give unto the Magistrates right hum-
ble Thanks.

This done, those three men which came unto them with
the Magistrate's Edict, did earnestly exhort, first in the Ma-
gistrate's name, and afterwards in their own, to fall to a quiet
agreement among themselves; for that were more honesty
than to accuse one another unto the Congregation: which
thing, as it is most unworthy of Christian men, so it is
to us specially that profess our selves banish'd for the Gos-
pel's sake, Answer was made in the name of the Church as
followeth: We wish for a brotherly Peace from the bottom
of our Hearts, praying Mr. *Horne* and Mr. *Chambers* instantly
to bend their minds unto Quietness, and most heartily be-
seeching these three men, our Brethren, and banish'd for the
Gospel that we are, that they will help with their Au-
thority to set a Quietness among us, so as the matter should
come no more to the Magistrates ear. These three answer'd,
that they would hear what answer Mr. *Horne* and Mr. *Cham-*
bers would make. Hereto Mr. *Horne* answer'd, Seeing the mat-
ter is already before the Magistrate, the Magistrate shall have
the hearing and determining of it. If any had ought against
me, let them put it in writing before the Magistrate, for he
is ready to answer all men; and either he would try his
innocence, or (being found faulty) suffer Punishment for the
same. Mr. *Chambers* made like answer for himself.

Then forasmuch as there could be no other end, the Con-
gregation requested those three grave and learned Preachers
to make report to the Magistrate of their Desire and Readiness
to have Agreement. And so they (as soon as these
things were put in writing) departed: And the Church also
made an Act of that Day, subscribing with their hands to the
same. The same day at afternoon, the Magistrates having
more

108 *A Discourse of the Troubles at Frankfort.*

ing and unreasonable long Delays : some that they could have nothing without bitter Upbraidings ; and some, that they could obtain nothing of Gift, but only of Loan ; and other some that they could get nothing at all. So that now it seem'd requisite of necessity to seek some Remedy for these Mischiefs. All which Complaints we shall be constrain'd of extreme necessity to put into one several piece of Work touching the whole matter, and communicate it to good men. And concerning the Discipline, seeing there was no certain express way in the old Discipline how the Congregation should be govern'd, neither could any long Quietness endure, so long as Mr. *Horne* had the Government of that Discipline ; and seeing now Mr. *Horne* and Mr. *Chambers* have utterly forsaken the Church not only themselves, but also have drawn away with them many other, and of them the most part such as were appointed Preachers and Readers of the Scriptures ; so as they might plainly appear to seek nothing else but that the Congregation being destitute of preaching and reading (as tho it could not stand without those Men) should be utterly broken up : the Congregation was of necessity enforc'd to devise and provide for some certain way for the governing of the Church, whereby the Congregation might be set at a firm and a constant Quietness.

After this, *Febr. 14.* two Preachers of the *French* and *Flemish* Churches, and Mr. *Valeran Pullain* came to the Congregation with the Magistrates Edict. The meaning of the Edict was, that Mr. *Horne*, Mr. *Chambers*, Mr. *Isaac*, and the rest of the Seniors should be restor'd unto their former full Authority, and that Mr. *Horne* should do the Office of Pastor, and they of Seniors in our Church, till the Magistrates might have the hearing and determining of the matter more at large. And it was commanded, that all such Men as had any thing to say against Mr. *Horne* and the rest, should exhibit the same to the Magistrate in writing. Mr. *Horne* the Decree being read, consulting first with some of his Complices, as in a new matter that he never knew before, said to this effect : That he was ready to obey the honourable Magistrate, as concerning other Functions belonging to the Pastor, that is to say, Consultations with the Seniors, and Administration of Discipline ; but he would not meddle with Preaching, because his Ministry was infamed by some men, he could not do it without the offence of himself and of many. Answer was made in the Church's name, For that the honourable Magistrate had sent the Seniors again to the Church, the Church was glad of it : for they were all sorry for their departure, and now were very joyous of their coming again. Concerning Mr. *Horne*, forsomuch as he refus'd the chiefest

of the Pastor's Office, wherein he hath behav'd himself
ill (if in any thing well) that is, in the Office of Preaching.
again, where he would take upon him that part wherein he
was justly reprehended, as wanting Discretion and Soberness
therein, that is, the Administration of Ecclesiastical Disci-
pline with the Seniors, he overshooteth himself in both these
points.

Therefore inasmuch as he exempteth himself from that Of-
fice wherein he might profit the Congregation, the Congre-
gation in like case will not admit him to that Office, where-
in he both ill behav'd himself before, as the Congregation
(if need shall be) shall declare unto the Magistrates; wherein
likewise the Congregation cannot admit Mr. *Chambers* to the
Office of Senior, for certain causes. And for the rest of the
Seniors, We (say they) give unto the Magistrates right hum-
ble Thanks.

This done, those three men which came unto them with
the Magistrate's Edict, did earnestly exhort, first in the Ma-
gistrates name, and afterwards in their own, to fall to a quiet
agreement among themselves; for that were more honesty
than to accuse one another unto the Congregation: which
thing, as it is most unworthy of Christian men, so it is
most hurtful to us specially that profess our selves banish'd for the Gos-
pel's sake. Answer was made in the name of the Church as
followeth: We wish for a brotherly Peace from the bottom
of our Hearts, praying Mr. *Horne* and Mr. *Chambers* instantly
to bend their minds unto Quietness, and most heartily be-
seeching these three men, our Brethren, and banish'd for the
Gospel that we are, that they will help with their Au-
thority to set a Quietness among us, so as the matter should
come no more to the Magistrates ear. These three answer'd,
that they would hear what answer Mr. *Horne* and Mr. *Cham-*
bers would make. Hereto Mr. *Horne* answer'd, Seeing the mat-
ter is already before the Magistrate, the Magistrate shall have
the hearing and determining of it. If any had ought against
me, let them put it in writing before the Magistrate, for he
is ready to answer all men; and either he would try his
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Then forasmuch as there could be no other end, the Con-
gregation requested those three grave and learned Preachers
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to have Agreement. And so they (as soon as these
things were put in writing) departed: And the Church also
made an Act of that Day, subscribing with their hands to the
same. The same day at afternoon, the Magistrates having
more

110 *A Discourse of the Troubles at Frankfort.*

more plain Intelligence of the matter, commanded by an Edict, subscrib'd with their hands, that Mr. *Horne* and *Chambers* should meddle no more, the one with the Pastor and the other with the Seniorship, till all the Controversies were thoroughly heard and decided. And Commandment given, that the eighth day after (which was the third *March*) such as had to say of any part should be present. This matter was grievous to the Church (as may be thought) if things should grow to such extremity.

When they had gather'd certain matter, they exhibited to the Magistrates, whenas they came to the *English Church* where all the Company were assembled before them, which was the last of *February*. Where the Magistrates made an Edict (by their own Authority) of the Controversy, as shall be hereafter.

The last of *February* the Magistrate came to our Temple little before ten of the clock; and there of his Authority reconcil'd certain of the Congregation that were at variance among themselves, and took order that all former Offences should be utterly extinct and bury'd in the Grave of Forgetfulness. Whereupon at the commandment, and in the presence of this Magistrate, the Parties join'd hands together in token that they were reconcil'd, and were good Friends and Lovers. Afterward the Pastor, Elders, and Deacons were put from their Ecclesiastical Functions by an Edict sign'd and subscrib'd with three of the Magistrates Hands and were all made private Men, as the rest of the Congregation: And by the same Edict of the Magistrates it was decreed that that Congregation might freely, when they would, chuse either them, or other Ministers. Likewise was permitted and granted, that according to the Ability of the Congregation they might chuse one or many Ministers of the Word, or Doctors. Moreover, Order was taken by the same Edict, that the Treasure or common Mony of the Congregation should be kept and distributed by the Deacons. And that Deacons should at certain appointed times give an account of it before the Ministers of the Word, and Seniors.

We were licens'd by the same Edict of the Magistrates, to draw out an Ecclesiastical Discipline, whereby the Congregation should be govern'd. Afterward there was Thanks given to the Magistrate in the name of the whole Congregation, for his Good Will and Affection to the Congregation. And the Magistrate departed, wishing well in like sort to the Company. But by whose means the Magistrate came thither unto us, and took such order, or whether the Magistrate

A Discourse of the Troubles at Frankfort. III

self wrought this device, we cannot certainly say. But we of the Church were not the cause that any such thing was done, we take God and our Conscience, and the Magistrate to witness, who knoweth the whole matter.

The morrow after, which was the first of *March*, the Magistrate gave us counsel by a few Lines that he wrote unto us to draw forth the Ecclesiastical Discipline out of hand, lest we were as yet all private men, and therefore might not take counsel for that which should be most behovable to the whole Company; lest that if we defer'd the doing of it until the Ministers were chosen and appointed, our Consultation should be more troublesome, whilst the Ministers on the one side, and the Congregation on the other, might pluck force more unto themselves than of right they ought. This most wholesom and profitable Counsel of the Magistrate the next day after, which was the second of *March*, propos'd to the Congregation, and it lik'd and pleas'd the whole Company: notwithstanding, because Mr. *Horne* made some matter, that some were absent, the matter was defer'd unto the next day.

The third of *March*, by the Advice of that good and godly Magistrate, eight and thirty of the Congregation chose by Votes fifteen men to write Ecclesiastical Laws. Mr. *Horne*, Mr. *Chambers*, and almost to the number of fourteen were sat by, and would give no Voices, notwithstanding that we requested and intreated them: but they requir'd they might have leave to put down their minds in writing. So then we requested to write down their minds, Mr. *Horne* rose up and wrote in the Paper these words following: *My mind is That the old Discipline be kept still and not mended.* Mr. *Chambers*, and Mr. *Isaac* and others, to the number of fourteen, wrote down their minds to the self-same purpose. Now when we saw, far beyond our expectation, and otherwise than we had look'd for, that there was a new Dissension arising between us, being set at one, and reconcil'd one to the other, not three days before, and in witness thereof had given Hands each to other, we could not otherwise do but be griev'd and sorrow greatly, to see the Ground-work of more Troubles and Dissentions laid.

And because those fourteen gave to understand, by their minds put down unto it in writing, that they thought it not good to alter their old Discipline, to the end that it might evidently appear, how many we were that had consented up to the choice of fifteen Men, who should set down in writing a Form of Discipline, according as the Magistrate had commanded; we on the other side trusted, that we thought it
for

for the behoof and profit of the Congregation, that a Book of Discipline should be made and put down as the Magistrate had commanded. And to this Determination and Sentence, being put in writing, we in number eight and threescore subscribed our Names, with Protestation that we did nothing but that was good and lawful, and according to the Magistrates Will and Mind, requesting them to give their Consent and to agree with us.

But they, after much debating, and many words to and fro for their old Discipline, that it needed not to be plac'd or alter'd, came to this pass at length, That they said, we had to consult of correcting, but not of making a Discipline *The simple Subtilty of his factious Head.* • and very instantly and earnestly urg'd us to stand same upon the words of that Advice and Counsel which the Magistrate had given touching the speedy Dispatch of the Discipline of the Church before the Election of the Ministers. We therefore who thought it not much material whether it were term'd a new-made or a corrected Discipline, to have no occasion of Dissension, chang'd our Copy and put instead of these words, *Discipline should be made* should be corrected. And so those fourteen, which made shew before as tho they would not suffer any one jot of the old Discipline to be alter'd and chang'd, calling to mind (I suppose) either the fewness of their Number, or the odds of the matter, because that old Discipline was utterly taken away by the Magistrates Edict, the last of *February*, as the chief cause of our Controversies; or else foreseeing, that the Magistrate would be offended with that their Dissension: they all jointly together, *Mr. Horne* and *Mr. Chambers* beginning the Dance, put their Hands to ours, for the Correction of the Discipline.

Then did *Mr. Horne* request, that seeing now they had consented unto us for the writing down of the Discipline, he and the residue of that fourteen might freely give their Voices for the chusing of those fourteen which they had already appointed, or some such other they would. But we, because we had before requested them to give their Voices, and three refus'd, considering that those fourteen drew all one line, and were fully bent in all points to do one as the other, being all like affected; and by that means might of purpose wholly bestow their Voices upon some certain, and so overthrow our Election, which they knew already, deny'd to grant and suffer them: and we said, that if they would, we would not refuse to appoint another

For other day, to chuse the said fourteen Men or other; yet
Mr. Horne in the mean while to wit, that that matter
which might have been quietly dispatch'd in three hours,
should scarcely by his means be finish'd in three days.

At the length Mr. Horne, after consultation had with cer-
tain, spake aloud in the name of the fourteen in this wise:
tho (said he) it were meet that we all severally give our Voi-
ces; yet that we may be no longer an hinderance, I pronounce
all their names, that we all do by our Voices chuse those
fourteen Men whom you have already appointed. When the
due were ask'd whether they consented to this or no,
Mr. Isaac answer'd, that all agreed: otherwise, if any were
contrary minded, he would speak. And thus by a general
consent of all, not one man excepted, fifteen men were chosen
to write Ecclesiastical Laws the third of *March*.

The fifteen elected agreed between them-
selves to assemble and come together the fourth *Mr. Horne*
March, at one of the clock at afternoon. *came not till*
when they came together, there was much *two.*

a great while, whether the old Discipline
should be corrected, or a new made. We (of the Church) al-
low'd, that all occasions of old Controversies (whereof the
old Discipline, but unperfect and nought, was one) were ut-
terly taken away by the Magistrates Edict. Some urg'd this
should be corrected or amended, which was in the Advice and Coun-
sel that the Magistrate gave us for the speedy dispatch of
the Discipline. For, say they, this is not cor-
rected which is clean taken away. At length, *The Book of*
Discipline
The Book of the old Discipline, and another of *brought forth*
new Discipline, which was corrected in the *and read.*
presence of Mr. Horne and others, were read,
so they departed for that day, appointing
to meet again the eighth of *March*, the same hour.

The eighth of *March* these fifteen Men assem-
bled again, and there agreed upon Articles for *Mr. Horne*
regarding of Discipline; which were set down in *came at three.*
paper, and subscrib'd all unto them, saying,

Mr. Horne, Mr. Chambers, Mr. Isaac, and Mr. Bentham
would not subscribe to that Article concerning the having of
Ministers of the Word; and yet notwithstanding they all
consented upon this, that it was a matter indifferent, whether
there should be one, or many Ministers of the Word: for it
was not defin'd in the Scriptures, but left free. Afterward
Mr. Hales gave to Mr. Chambers a Book of Discipline (which
was written in the absence of Mr. Horne and others, and was
the same Articles as the Congregation had made and agreed
upon)

114 *A Discourse of the Troubles at Frankfort.*

upon) that Mr. *Horne*, and He, and Mr. *Isaac* might read over; and if they allow'd ought therein, that it might be annex'd to the Discipline that was in hand. But afterwards when Mr. *Horne*, thro occasion of talk about the correcting the Discipline, said that there had been no other Discipline in the Church but that old Discipline, and that therefore the Magistrate spake of correcting of that, not of the utter abolishing thereof; and that it was answer'd, that the same old Book of Discipline being written when he was absent, might as well be understood to be meant as that same old Discipline, both for that there was more equity in it, and also it was subscrib'd unto of so many, as well as that old Discipline which he so extol'd: Then Mr. *Horne* brake out in most spiteful words against all his Countrymen that had agreed to that Discipline, which were at the least thirty six Persons affirming, that all they who had thus conspir'd together in the establishing of those Articles (according to the shortness of the time wherein they met) were in a certain degree guilty of Treason against the Magistrate, against the Senate and (to be short) against the whole City.

Then Mr. *Hales* (understanding by Mr. *Horne's* words, that nothing was sought but new Trouble, and being put in mind also of Mr. *Bentham*) rehearseth again that Book of Discipline which a little before was offer'd to Mr. *Chambers*; affirming that he understood they went about to seek rather an occasion of challenging at the Book by reading of it, than a way of making a new Discipline.

The eleventh of *March* the fifteen Men met again upon certain Articles, to which (except one which Mr. *Horne* and Mr. *Chambers* would not subscribe) they all subscrib'd.

A little before our departure, it was thought profitable that those things which we had collected and agreed upon, should be brought into a certain Form of a Book, adding either some of the old Discipline, or by occasion, as we were gathered these things together, such things as might seem profitable. Mr. *Horne* and Mr. *Chambers* being intreated that they would gather those things in such sort, or else be present to confer with others that read, Mr. *Horne* answereth, that he would not, neither that there was any such need. The 16th day of *March* they met again in the Church, and there a certain Book (in which were written certain Articles tending to Discipline) was exhibited unto them, that among the fifteen it might be deliberated upon and debated. Mr. *Isaac* spake many things very sharply against one Article, as very dangerous and pernicious against those good men, thro whose Liberality the Peace of the Church were sustain'd; and making wise, as the

ould know that matter better, he requested the Bill, which
ing reach'd unto him, he putteth it up in his bosom, nei-
er would he give it again: and so by this means he took
ay the matter for us to work upon, since that we had no
her Copy.

Afterward the Book in which those things were written
at were agreed upon among the fifteen, and certain things
of the old Discipline, and other also were gather'd into
ne order, was brought out among them to be consulted
on; and being read, Mr. *Horne* and Mr. *Chambers* first of all
mplain'd that Book was gather'd, they not witting thereof,
d had been long beaten upon among certain of them; and
efore that it was reason that a Copy should be given to
emand to Mr. *Isaac*, and a farther time also to deliberate:
r. *Isaac* affirm'd, that he needed two months, or one at the
st, to consider of that Book. It was answer'd, that altho
r. *Horne* and *Chambers* complain'd that they were not admit-
d to the collecting of the Book, in that they did us wrong;
e being of us thereunto requir'd, they refus'd it, and left
to others. In that they requir'd a Copy, it seem'd unjust
eing that the Church had decreed that we the fifteen should
bate together as concerning the writing of the Discipline)
that thing tended again to a new Dissension. Again,
t they requir'd so long a time to deliberate, and especially
r. *Isaac*, it was most unjust. For seeing the Mart was now
hand, it was profitable, or rather necessary, that our
urch should with speed be establish'd, and our Ministers
cted, lest to our great infamy, men coming hither out of all
ope, they might also see the Broils of our Church, and so
ead them far abroad among all Nations: moreover, that
ould fall out to the great hurt of the Poor, if godly men
ng offended with our Dissensions (being before beneficial
the Poor) withdraw now their Liberality; and that there-
e there was need of speedy Help in pacifying and quieting
e Church before the Mart, being now at hand. Mr. *Horne*
wereth, that he requireth not too much time; two or
ee days should be enough for him to deliberate, notwith-
nding that the Copy ought to be granted for no less time,
ing many things were contain'd in that Book, and some
o dark and doubtful things, and to him before that time
heard of, or at least unknown: and that therefore he re-
ested that all should be ask'd, man by man, whether they
ought not this reasonable and just that he requir'd; for if
the most it should seem reasonable, he would at any hand
ve a Copy of that Book. Every man therefore was ask'd,
ginning at Mr. *Bentham*: He, as well for the causes before
alledg'd,

116 *A Discourse of the Troubles at Frankfort.*

alledg'd, as also that no occasion of wrangling might arise of the Book, and lest the Book should come to the hands of any other before it were brought to the Congregation, and for certain other causes, thought it not meet that any Copy should be given to any; but that the Book should be brought forth among them, and all they hearing it that were appointed of the Congregation, it should be after read, at that time enough should be given to stand upon every Decree and Sentence, and more exactly to examine them; and that this seem'd to him very just and reasonable. And the Judgment is condescended to of all the rest; and so Mr. *Horne* leaveth off from requesting the Copy. Afterwards the Book is begun to be read from the beginning, and in examining of every of the Decrees long time is spent, and in some Articles in the beginning, much Disputation and Debating* is had. But Mr. *Horne*, Mr. *Chambers* and *Isaac*, being ask'd their Judgments, would not answer, no not in the plainest matters, and known of all men, either to allow or disallow; as for example, there was one Article, *We profess the self-same Doctrine which is contain'd in the Canonical Books of all Holy Scriptures, to wit, in the Books of the Old and New Testament in which is contain'd fully all Doctrine necessary for our Salvation.* This and such other, being most plain and manifest, Mr. *Horne* answer'd as to all the other, that he would answer nothing without great Deliberation: By which his doings he gave occasion to all men to wonder. And so some other Decree of that Book being examin'd, a meeting of the Fifteen was appointed against the next day, and so they departed. The next day being the 17th of *March*, and again the day following being the 18th, twelve of the fifteen met; for Mr. *Isaac*, Mr. *Horne*, and *Chambers* came not. Upon both days the Discipline was more diligently read and examin'd, and eleven of them which were appointed, allow'd and subscrib'd unto. Upon the 20th day of *March* the Discipline was offer'd to the whole Congregation, that it might of them either in the whole, or in part be allow'd or disallow'd, and the same was it twice read over.

After the reading, Mr. *Horne* and Mr. *Chambers* require a Copy of the Discipline, that at their leisure they might further deliberate upon it. It was answer'd, that it was to be openly read and read again, both to them and others,

* If Mr. *Horn* took such deliberation before he would subscribe that Article, what meaneth this, that poor ignorant Men and Women must thus subscribe upon the sudden, or else to Newgate?

A Discourse of the Troubles at Frankfort. 117

ten as they would, with time enough given to every man
ore diligently to examine every Article; but seeing the
Magistrates had commanded that we should exhibit to them
Copy of the Discipline turn'd into *Latin*, so soon as possibly
ght be, therefore we durst not scatter any Copy before
Magistrate had seen it. Besides, that we fear'd lest Mr.
me and Mr. *Chambers* (who were among the Fifteen ap-
nted of the Church for the writing of the Discipline, who
ght also when they would not only hear the Discipline, but
o examine the same diligently, and yet would not meet
th the others at the appointed time) would request a Copy
t so much to know the Discipline, as to stir up new Broils.
evertheless, when the Magistrate had once seen it, leave to
given to any man that would to see it. With this Answer
ey and some others being offended, at the second reading of
e Discipline they departed away, and abstain'd again with
eir whole Housholds from the Church, from publick Pray-
and Sermons; which thing blew up and increas'd the Re-
t of our Disagreements and Strifes. Neither would they
m that time forward, unless they were commanded by the
Magistrate, come to the Church; whenas notwithstanding
ey could not shew us any just cause to be given them why
ey should so depart from the Church, and refrain the pub-
k Prayers and godly Sermons, as if we had been Ethnicks
Publicans.

The 25th day our Discipline was read the third time, and
e 26th day it was read the fourth time by the command-
nt of the Magistrate; at the reading whereof all *English*
n that were of the Church were commanded to be pre-
t. The 30th of *March* it was read the fifth time; and so
divers times there subscrib'd Forty two in the good allow-
ce thereof, which was the greater part by a great deal of
e Church: For the whole Church at that present had not
ove Sixty two. And because now the Mart was at hand,
at there might be some better Form of a well-order'd
Church, five were appointed of the Church the 20th of
arch to nominate certain, from among whom, according to
e Magistrates Decree, should be chosen the Ministers of the
ord, the Seniors, and Deacons. The 21st of *March* the
ames of twenty men, or thereabout, were propon'd to those
e appointed of the Church; and therewithal declar'd, that
any would or could reprove any of them that were nam'd,
ther in Doctrine or Manners, they should shew it the 23d
y after. Upon the 23d, none finding any fault in any of those
hose Names were propounded, it was again decreed, that
I 3 yet

118 *A Discourse of the Troubles at Frankfort:*

yet if they had any thing to say against any man, they should declare that the 21st day following.

The 25th of *March* Mr. *Chambers*, Mr. *Binks*, Mr. *Ade*, Mr. *Bricbeck*, Mr. *Bentham*, who were among them that were named, told the Church, that if peradventure they should be chosen for certain causes they could not serve the Church; and that they signify'd this to the Church in time, lest the Elections were frustrate. But when no man could object any Fault in these, or other that were nam'd, the Election of the Ministers was made *March* 29th, and the ordaining of them that were chosen was appointed of the Church the day following. In the mean season, Mr. *Horne* and Mr. *Chambers*, and certain others, left not off to sue to the Magistrates, that both our Election might be hinder'd, and also that it might be lawful for them to be of our Church, and yet not to subscribe our Discipline; the thing that they themselves notwithstanding would never grant to any others.

The 27th of *March* after dinner it began to be mutter'd certain, that the Magistrate had forbidden that we should go forward in the Election, the which thing surely griev'd us for by that means we saw that we should have no Form of Church before the Mart, and that therefore we should become a Reproach to all men, which seem'd should be spread among all Nations. But this Rumour was altogether vain for the 28th of *March*, which was the Day before the Election should be, after the Sermon, the Decree of the Magistrate was openly read in the Church, wherein it was commanded that we should take in hand and perform the Election of the Ministers in the same order, and upon the same day that we had appointed; and that all *English* men that were of our Church should be present the same day at the Election and give their Voices.

The 29th day of *March* after Prayers, the Sermon, and publick Fast, a little before twelve, the Election of the Ministers began to be made; and when we were in the midst of the Election, Mr. *Horne*, Mr. *Chambers*, and others, to the number of eighteen men (who before were neither with us at the Sermon nor at Prayers, but had kept themselves in some Houses not far from the Church, being warn'd of the side that had watch'd us in the Church) came in suddenly with a troop together into the Church, and there each one of them took a Bill, and cast it in his Bill first upon the Table, standing in the midst of the Church; all which Bills contain'd the same matter, and written almost with like words, to wit, That they could not give their Voices in the same Election, because they could not of their Consciences allow that Discipline by which

A Discourse of the Troubles at Frankfort. 119

Election was made. And that they might enlarge their number, they brought with them two Bills of those that were absent, and of some others which never were accounted to the Church. And so after they had troubled our Election, and after Mr. *Horne* also, walking with another a little while forthwart in the midst of the Church, all in a manner departed again.

Afterwards the Election was fully ended; at one of the next sabbath at afternoon, there were chosen two Ministers of the word, six Seniors, and four Deacons. Now the Deacons were (besides the wonted Custom of our Church) of the number of those that could live of their own; for that the common Treasure might seem without all suspicion to be committed to such, rather than to the poorer sort. Now, in that Mr. *Horne*, neither any of the other that were before in the Ministry (except only Mr. *Wilford*) were chosen again to the Ministry, was specially thro their own fault. For Mr. *Horne* never almost ceas'd for certain days, to profess openly that he would never exercise again any Ecclesiastical Ministry in that Church; and being before appointed by the Magistrate to preach in our Church, he would never so much as once preach. And Mr. *Chambers*, when his Name among the best to be chosen was propounded, the 25th of *March* he profess'd openly in the Church (all men hearing it) before the Election, that tho he were chosen of us to some Ministry, yet that he would never use it; and therefore that we should not in any case chuse him, unless we would have our Election to be frustrate.

Wherefore it is no marvel if they were not chosen, who, best they should be chosen, did themselves openly denounce it. And therefore in this they do us great wrong, who would seem to bear men in hand, that they were at the first thrust out of their Ministry by us, or long of us they were not chosen in again.

Mr. *Isaac*, in like manner, Mr. *Binks*, Mr. *Brickbeck*, and Mr. *Escote* openly profess'd, that they would in no wise use any publick Ministry in our Church. And hereupon it came specially to pass, that only Mr. *Wilford* (who had not made any such exception) was from among them, which were before in the Ministry, chosen again.

The third of *April* the Magistrate, who desir'd that these Church-Dissensions of ours might be pacify'd and quieted; and he now, because of the Mart, had no leisure to do the same, writeth his Letters to Dr. *Cox*, Dr. *Sands*, and Mr. *Barzue*; in which he exhorteth them, if they could by any convenient means, as Arbiters of some estimation, to end this Strife among us.

120 *A Discourse of the Troubles at Frankfort.*

Now when either side was come before them, and all in the name of the Church (for all had granted our Controversies to be heard and determin'd without any exception all to them and to other Arbiters whatsoever, whom they should call unto them) and had offer'd this thing to the Arbiters written, and all our Names subscrib'd unto it; Mr. *Horne*, Mr. *Chambers*, and others, first requested that Mr. *Horne* might be restor'd to his Office of Pastorship; Mr. *Isaac*, Mr. *Chambers*, and others into their Offices of Seniors, and the old Discipline into its former place and authority, so as they were in the beginning of these Controversies; for then, said they will we leave all Controversies to the Arbiters. When we had refus'd this as most unjust and unreasonable, then they requested, that seeing we would not restore the old Discipline and them to their former Authority, then we would suffer our Discipline and Ministers to be none otherwise than their old, without all Authority, and no Minister at all, nor Discipline to be in our Church; but that the matter should remain in that state and condition that it was in the last of February, when the Magistrate having put all the Ministers from their Offices, departed from us: and so should the matter be left to Arbiters.

When we remember'd what and how great Travels the Discipline and Election of Ministers had cost us, and saw that by this means our Church should be made destitute of Ministers, and a large Window be open'd for new Contentions and had also deny'd that thing; Mr. *Horne* requested that it might be lawful for him to go a little aside, and to consult with some of his side about the whole matter. A little after returning again, and saying, that they would leave no way unsought after, whereby Peace might be gotten, although they yielded much from their right: Then he readeth a certain Bill to those three (appointed of the Magistrate) and to us written in his own name, and the names of others which I have added under here, written word for word, lest any man should think that any thing of purpose were altered by us.

The Bill of Mr. Horne and others:

WE offer and permit with most willing minds (having the licence of the Magistrate as it may well be for this purpose) that all our Controversies and Contentions whatsoever, which have been sown and brought in among us since the beginning of this Breach, and since the first day we began

A Discourse of the Troubles at Frankfort. 121

strive, until this present time and hour, to be debated, determined, and determin'd by Arbiters, being none of this our Congregation; and yet from among the Brethren, our Countymen, equally and indifferently, by the Parties disagreeing, to be chosen upon this condition, that not only the Election of Ministers, and besides all others, things done by the order of the said Discipline, stand in suspence, to be allow'd or disallow'd by the Determination and Judgment of the Arbiters to be chosen, as is aforesaid. Written the fifth of *April*, 1557.

And that the indifferent Reader may, by comparing their Offer and ours, see which is most reasonable, we have added to ours also, written word for word as we offer'd it up before the aforesaid *Mr. Bartue*, *Dr. Cox*, and *Dr. Sands*, and to the consenting Brethren.

The Copy whereof is this.

WE submit our selves, and are contented to commit all manner of Controversies that have heretofore risen amongst us in the Church, to such Arbiters as the Magistrate hath appointed, and to all such as they call unto them to the hearing and determining thereof, according to God's Word and good Reason. And thus simply and plainly, without any manner of exception or condition. In witness whereof we have subscrib'd our Names the fifth of *April*, Anno 1557.

Thou may'st see here (gentle Reader) that albeit we had our Discipline written and allow'd by eleven of the fifteen men from the Congregation, by the Magistrates Authority, had appointed, to wit, the Discipline, and thereupon confirm'd with the Hands of forty two men, which was the greatest part of our Church by a great deal; albeit we had also all ecclesiastical Ministers, by the Magistrates Decree, and the Authority of the Congregation, lawfully elected: yet for civelness sake, we put all to the Arbiters wholly, either to be allow'd or disallow'd, without any manner of exception. But *Mr. Horne* and *Mr. Chambers*, and others, seeking more their own Will than any quiet Agreement, would not at the first admit those three Arbiters appointed by the Magistrates. For *Mr. Horne* made exception against some of them: And afterwards would abide no Order or Offer, unless we would that our Subscriptions suffer and commit our Discipline, the Election of Ministers, and all other matters of our Church stand in suspence (as they call it) so that by their drift we should have had no Discipline, no certain Ministry, no Order, and so consequently no Church. They would that these

These three Arbiters had their being out from the English Churches. these Arbiters should be chosen indifferently from among such as were our Countrymen but not of our Congregation; so that it should be lawful for them to chuse where they list and whom they list. Now consider with you whosoever thou art (indifferent Reader) if first having given and seal'd our Writing the name of the whole Church, had granted our Disciplinary Ministers, and all other Orders of our Church, to stand in suspension, until they should either be allow'd or disallow'd the Arbiters chosen in such sort, and till Mr. *Horne* and Mr. *Chambers* according to their canvassing Craftiness, now enough and more than enough known unto us, had chosen Arbiters for their part out of far places, who either could not, or would not meet together about this matter; or (which is most certain to come to pass) if Mr. *Horne*, and Mr. *Chambers*, wheresoever at length they had chosen Arbiters, had for all that chosen such for their side, who, unless things were done according to their own mind, would decree nothing at all. But the Arbiters disagreeing on both sides, the matter should be left undone: What then should have become of our Church with these their suspensive Ministers, and with the Discipline and all other things? For the Condition offer'd up of Mr. *Horne* and Mr. *Chambers* was declar'd to be this, That so long as all should remain in suspension, till they should be disallow'd the Arbiters; so that if the Arbiters should have been chosen equally (as many times it cometh to pass) the Ministers of the Church might determine nothing, but the Discipline and all other things must continually hang in suspension. Against the Church (tho it were in great peril and danger, yet let them should leave any way unprov'd for the obtaining of Peace) because they thought that some of those three were not those whom the Magistrates had appointed for Arbiters, offer'd another Bill containing altogether the self-same matter, and writ with the same words, that they would stand to the Judgment of any other Arbiters whosoever, being chosen indifferently by the other Party from among our Countrymen, and leave all things to them plainly and simply, without exception or condition, to be determin'd and decided. If they would allow no Condition offer'd of us, unless we would first, by the subscribing of our Names, allow that most unjust and unreasonable Condition of theirs, and by this Prejudice condemn our Ministers, our Discipline, and all other things that we had done: And so by this means have open'd a gap to them to overthrow our Church. And when they had thus behav'd themselves before Mr. *Bartue*, Dr.

A Discourse of the Troubles at Frankfort. 123

Dr. *Sands*, yet certain of them (when now the Mart was the chief flower) reported throughout the whole City, that we had rejected their most just and peaceable requests, and that we were altogether troublesome Men, and plainly that we would suffer no Peace nor Quietness; howbeit we had rather that they should shew these things that are false of us to others, than that they together with others should openly deride our Folly (if we had yielded to such requests) as they that with great toil and travel had (to the quiet of the Church) established some Church, and now upon a sudden by the subscribing of one Bill, through headiness and foolish facility, should have overthrown the whole. But they, when they could not obtain this, went about this very busily, that the whole Church might then be dissolved and broken up: For Mr. *Chambers* for half a month's space and more, would give nothing to any man that remained in the Church, and followed not Mr. *Horne* and him, departing from the Church.

To certain others also he would give nothing at all, which were in the publick Ministry, to preach the Word, and read Lectures, and also in the exercise of disputing by his own appointment, and the order taken by Mr. *Horne* always from the time since they came to our Church, when now they were for their board in debt to their Hostesses for four months; neither had done any other fault, unless it were because they remained in their Functions of preaching and reading Lectures, in which they were placed by Mr. *Horne* and Mr. *Chambers*, lest the Church should altogether be destitute both of Sermons and Lectures; only because in this Dissension they agreed not with them and took their parts, and had with them withdrawn themselves from the Church, that it might be utterly scattered; whereas notwithstanding (which is most dishonest) they had promised to give three months warning before they would forsake them; which notwithstanding Mr. *Chambers* affirmed they would never do, unless it were that they were constrained by extreme necessity. About the midst of the Mart, or a little after, there began a rumour to be spread of the departure of Mr. *Horne* and Mr. *Chambers* from this City; but whether they would go, or whether they would at all depart, was yet uncertain: For neither was it likely that Mr. *Chambers*, having gathered so much common Money, and that by the Authority and in the name of the Church, seeing he had been here so long without making of any account to the Church, would go away in such sort: Neither was it credible that Mr. *Horne*, who had governed in his Pastoral Office and charge so long (no Reconciliation nor Pacification being made for so great Offences) would so depart, yea not so much

124 *A Discourse of the Troubles at Frankfort.*

as have taken his leave of the Church. In the mean time is incredible to be spoken, but more shameful to be heard what Reports certain had spread that Mart-time secretly, and especially among the richer sort that were able to help the poor of our Church, forsooth that there were certain Traitors among us: That we desir'd to know the names of those Persons that were liberal towards the poor of our Church, to the end to betray them and undo them: That we had cast our Pastors and Ministers out headlong from their Ministrys and Offices in all which things they went about nothing else but to stir up new Brauls and Contentions, and that they may alienate the Hearts of the wealthy sort from us, and so bring the Poor of our Church, first to Famine, and then us into deadly hatred of them, as tho they were by us thrown into these Miseries. But forasmuch as all these things are vain and untrue, and feign'd by the secret flights of those privy Whisperers, who dare speak nothing openly, we have thought them rather to be contemn'd than to be answer'd; hoping that at last, when they are weary of lying, they will be quiet. But if they go forward still to bely us so impudently and outragiously, surely we will not neglect our Fame and honest Estimation; but we will diligently wipe away all their Slanders with one Sponge and therewithal will open to the World their wicked Endeavours against our Church. In the mean time, nothing doubting trusting the Lord's Mercy (howsoever the Deceits of Men would let it) hoping that neither Living nor Food shall ever want to our poor Congregation, who also feedeth the Ravens and that he will always be present by his Spirit to us, and to our whole Church continually; which thing that it may please him to bring to pass, we beseech thee good Reader (whosoever thou art) pray unto God together with us, and farewell.

Here followeth the Exhortation of the Magistrate for the amending and establishing of the Discipline.

In English thus.

WE think it good and profitable for the establishing of Peace and Tranquillity of your Church, that you do together consult and determine as concerning the amending of Discipline now, whilst ye be all yet private Men and without any Ecclesiastical Ministry. For whilst none of you do yet know, whether he shall be a private Person, or else shall have any Authority Ecclesiastical, every man will apply his Mind and Study to that which shall seem most reasonable and profitable.

fitable, as well for the Congregation as for the Ministers. After that the Ministers be once elected, it is to be fear'd they will draw somewhat more than reason to themselves, in likewise the Congregation to it self: and so your Consultation may chance to be somewhat troublous, which we would not should happen. Wherefore that all things may proceed as well as may be to the establishing of sure Peace, we expect you that with all speed ye take in hand this Consultation about the amending of your Discipline, with mind and means most appliable to Tranquillity, which Almighty God grant ye may happily bring to pass. The first of *March*, 1657.

John Glauburge.

Now followeth the Discipline, both the old, and that which was by the Magistrate's Appointment corrected.

The Order of the old Discipline in the City of Frankfort.

Here be two parts of the Order of Discipline in the Church, the one pertaining to the whole Church, the other pertaining to the Ministers and Elders alone. *The old Discipline.*

Of the first part.

In the Discipline pertaining to the whole Church, is first to be appointed the Order of receiving Men into the Congregation, which is this.

The manner of receiving of all sorts of Persons into the said Congregation.

First, Every one, as well Man as Woman, who desireth to be receiv'd, shall make a Declaration or Confession of their Faith before the Pastor and Seniors, shewing himself fully to consent and agree with the Doctrine of the Church, and submitting themselves to the Discipline of the same.

If any Person so desirous to be receiv'd into the Congregation be notoriously defam'd, or noted of any corrupt or evil Opinion in Doctrine, or slanderous Behaviour in Life, the same may not by the Pastor and Elders be admitted, till he have either purg'd himself thereof, or else have declar'd himself to the Pastor and Elders penitent for the same.

The good Behaviour and godly Conversation requir'd of such as are receiv'd.

Secondly, All the Members of the Church, so admitted and receiv'd, shall diligently observe and keep all such godly Discipline and Orders appointed within the Church, which tend to the

126 *A Discourse of the Troubles at Frankfort.*

the Increase of Knowledg and Godliness of Life, as the pointed times of Prayer, Preaching and Hearing God's Word, the Administration of the Sacraments, with submission to godly Discipline of the Church.

Thirdly, Such also as being in *England*, and *This Article I find ras'd in the Copy, what they meant by it I know not.* knowledg receiv'd, have communicated in the Popish Mass contrary to their Conscience by reason of Fear, Weakness, or otherwise may not be receiv'd till they have confessed their Fall before the Pastor and Seniors, and have shew'd themselves penitent for the same.

How the Youth shall be catechis'd.

Also for the increase of godly Knowledg and Vertue, all Youth shall resort to the Church every Saturday at two of the Clock at Afternoon, and when we have a several Churches one of the Clock on the Sunday in the Afternoon, there to be instructed in the Catechism, and not to be admitted to Communion till they be able to make Profession of their Faith before the whole Congregation. And also to have an honest Testimony of towardness in godly Conversation; and that every Member of the Church do not refuse to read a Declaration of their Faith before the Pastor and Elders, whensoever they shall be thereto requir'd.

The Order of Correction for private and privy Offences.

Fourthly, Forasmuch as no Charge is so perfect but Offences may arise, for godly charitable redressing and reforming of such, this Order is to be observ'd.

1. If any of the Congregation be offensive in Manners or Doctrine to any of the Brethren, so that Offence be private and not publickly known, there can be no better Order devised than that which Christ himself hath appointed; which is, for the brotherly to admonish him alone; if that do not prevail, call one or two Witnesses; if that also do not profit, then to declare it to the Pastor and Elders, to whom the Church hath given Authority to take Order in such Cases, according to the quality and grievousness of the Offence and Crime.

Of the Order of Correction for publick and open Crimes.

But if any Person shall be a notorious known Offender, as he is offensive to the whole Church; then shall the Pastor and Elders immediately call the Offender before them, and travel with him to reduce him to true Repentance and satisfaction of the Congregation; which if he obstinately refuse to do, then the Pastor shall signify his Offence and Contempt to the whole Congregation, desiring them to pray for him, and further to assign him a day to be denounc'd Excommunicated before the Church, except in the mean time the Offender shall

himself before the Pastor and Seniors to the Order of Discipline.

Finally, In case any Person of this Congregation be known to be an Hinderer or a Defacer of any of the godly Usages now exercis'd in the same Congregation, either privily or openly, by Word, Letter or Deed; the same shall acknowledge Offence with satisfaction to the Church, according to the Order of Discipline.

The second part of Discipline concerning the Ministers and Elders, and their Elections.

First, For the Election of Ministers and Elders, the Qualities the same are to be examin'd and consider'd according to the rule of *St. Paul, 1 Tim. 3.* whereof this is the sum, That Man be elected whose Doctrine or Life can justly be reprov'd and condemn'd. As concerning the Order and Form of electing, the same is to be observ'd which hath already been settis'd, and is hereunto annex'd.

Of their Offices and Functions.

The Pastor, according to the Commandment of the Holy Ghost in the Scriptures, ought, with all pastoral care, diligently to attend to his Flock, in preaching God's Word, in ministring the Sacraments, in example of good Life, in supporting, admonishing, rebuking, and as the chief mouth of the Church, to open and declare all Orders taken by him and the Elders which are to be open'd and publish'd, to whom none may in the face of the Congregation reply. But if any think himself to have cause to speak, let him come before the Elders in the place appointed for their Meeting, and there open his Mind, and to be heard with all Charity indifferently.

The Office of Preachers and such as are learned in the Congregation.

The Office of Preachers, and such as are learned in the Church, is to assist the Pastor in preaching the Word, ministring the Sacraments, and in all Consultations and Meetings with him and the Elders, especially in causes of Doctrine, and so at other times when they shall be requir'd.

The Office of Elders.

The Office of Elders is to be (as it were) Censors, Overseers of Manners and Disorders, and to be with the Pastor in Consultations for the publick Order of the Church, and that all Corrections and Exercises of Discipline be done with their common Counsel.

Deacons.

Considering also the present State of the Church, it is thought requisite that the Deacons, besides the special Office appointed in the Acts of the Apostles, in caring and providing

ding for the Poor, do also visit the Sick, and be assistant in teaching the Youth, if they shall be thereunto requir'd.

The same Order and Form is to be us'd for reformation of Offences and Crimes in Ministers and Elders, which is described for other Offenders, and to be done towards them rather with more Severity.

Now followeth the Discipline reform'd and confirm'd by the authority of the Church and Magistrate.

The new Discipline.

1. **I**T is most comely and godly, that Christians resort together in place and time thereunto by common Consent appointed (in case of the persecution of the Ungodly will suffer the same, and they themselves have no urgent cause to the contrary) there to hear the pure Doctrine of God's Word taught and themselves openly with their Presence and Voice to declare the Consent of their Hearts to the same, and to confess with their mouth agreeably their Belief and Faith upon God and his holy Word, according to the Scriptures.

2. The Congregation thus assembled, is a particular visible Church, such as may be in divers places of the World, very many; and all these particular Churches join'd together, not in place (for that is not possible) but by the conjunction of true Doctrine and Faith in the same, do make one whole Church in this World: And the Elect of God that are in the whole Church, and every part thereof, with all the Elect that have been from the beginning of the World, and shall be to the end thereof, do all together make that holy Catholick and Apostolick Church, the Spouse of our Saviour Christ, which he hath purify'd to himself in his Blood; whereof mention is made in the Creed, *I believe one holy Catholick and Apostolick Church.* But at this present our consideration must be of the visible and particular Church.

3. The Signs and Notes of a visible Church are these:
 1. True and godly Doctrine. 2. The right Ministration and Use of the Sacraments and Common Prayer. 3. Honest and godly Life, if not in the whole multitude, yet in many of them. 4. Discipline, that is, the Correction of Vices. But the two first Notes are such, as without the which no form of any godly visible Church can possibly be; wherefore they be the principal and chief Notes. And therefore we define a particular Church visible to be the Congregation of Christian Men, whether they be few or many, assembling together in place and time convenient to hear Christ's true Doctrine taught

A Discourse of the Troubles at Frankfort. 129

ight, to use his holy Sacraments rightly, and to make their
mmon Prayer together; in the which there appeareth a
dy of honest and godly Life, and which hath in it a godly
discipline, that is to say, Ordinances and Decrees Ecclesiasti-
cal, for the preservation of comely Order, and for the Correc-
tion of Vices,

Of the Doctrine of the Church, which is the first Note.

The Doctrine which we hold and profess in our Church,
the same that is taught in the Canonical Books of the Holy
Scripture, containing the Old Testament and the New; in which
are contain'd the true and lively Word of God, and the Doc-
trine of Health, both as concerning Faith and godly Life at
large, sufficient for the Salvation of all the faithful that un-
feignedly believe therein. The Sum of which, as concerning
Faith, is briefly and truly comprehended in the three Creeds,
the common Creed, commonly call'd the Creed of the Apo-
stles, the *Nicene Creed*, and the Creed of *Athanasius*; and as
concerning godly Life, in the Ten Commandments, written
in the 20th Chapter of *Exodus*.

Of the Sacraments and Common-Prayer the second Note.

We observe and keep the Form and Order of the Mi-
nistration of the Sacraments and Common-Prayer, as it is set
forth by the Authority of the blessed King *Edward* of famous
memory, in the last Book of the *English Service*; whereof not-
withstanding in the respect of Times and Places, and other
circumstances, certain Rites and Ceremonys appointed in the
said Book as things indifferent may be left out, as we at this
present do.

The Times and Hours for the Teaching and Hearing of
God's Word, and the Ministration of the Sacraments, and
the singing and Hearing of the Common Prayer, such as be now
used, or shall hereafter by common Consent be thought most
convenient to be us'd, are to be kept and observ'd of all Men not hav-
ing a lawful cause to the contrary.

Of the Ministers of the Word, Sacraments and Common Prayer.

It is thought expedient for the Church at this present to
have two Ministers or Teachers of the Word elected, of Doc-
trine and godly Life, such as the Rule of Scripture doth re-
quire, as much as may be; and that the said two Ministers and
Teachers of the Word shall, in all things and points, be of
equal authority, and neither of them superior or inferior to
the other.

Item, That the said two Ministers shall by themselves,
or fit Persons by them and their Seniors in the name of the
whole Congregation to be appointed, when necessary cause
shall so require, preach the ordinary Sermons on Wednesdays,

130 *A Discourse of the Troubles at Frankfort.*

Thursdays and Sundays before Noon, and after Noon instruct and hear the examination of the Youth in the Catechism, on Sunday in the Afternoon at the Hour accustomed; and shall themselves, or other appointed Persons, as is aforesaid, minister the Sacraments duly, say the Common-Prayers distinctly, visit and comfort the Sick, especially at their last time and hour of Death, bury the Dead comely, and observe all other comely Rites and Usages in the Church, directing all their Behaviour, Acts and Life, according to the rule of their Vocation set forth in the holy Scriptures.

9. *Item,* That six, either fewer or more (as the stability of the Church will bear) such as be godly and have need of the help of the Church, be appointed by the Ministers and Seniors in the name of the whole Congregation, whereof first to be well learned, who shall read and expound the Chapters and shall help the two Ministers of the Word, when need shall require, in the doctrine of the Word, catechising Youth, ministering of the Sacraments, saying of Common-Prayer; and the other two or more shall aid also the said Ministers, Seniors and Deacons in visiting of the Sick, and seeing to Strangers, and in calling of the Congregation when need shall be, and in all other necessary and comely things and rites to be done in the Church. Notwithstanding, any other godly and learned Men, who live of themselves, and be not burdens to the Church, may help the Ministers of the Word in the abovenam'd Ecclesiastical Functions, if they themselves so will, and be thereunto call'd by the said Ministers and Seniors.

10. *Item,* For the further Instruction of Youth and Servants, it is thought good, that besides the examination of Children in the Catechism ordinarily us'd, the said Children and Servants, with the whole Congregation, should be all present at our ordinary Sermon, to be made purposely for them on Sundays at Afternoon, so learnedly, that it be yet for their capacity most plain, and with all possible perspicuity, and the one tenor of Christian Doctrine from the beginning to the end be observ'd and kept in the said Sermon; of the which a better form in our judgment can be than *Calvin's* Catechism receiv'd in so many Churches, and translated into so many Languages. It is thought good therefore that the Preacher in the said catechising Sermon follow the good Order of the Catechism in his Sermons, and confirm the godly Doctrine of the same by the Scriptures; and after the same Sermon, the Common-Prayer and Service to be exercis'd and finish'd as at other times.

A Discourse of the Troubles at Frankfort. 131

1. *Item,* That the one Preacher being sick, the other shall see done by other fit Persons, as is before said, all the duty and Dutys to the other so sick belonging.

2. *Item,* That a Lecture of Divinity and Disputations for exercise of Students, if it may be maintain'd, or else that Prophecy be us'd every fortnight in the *English* Tongue, for exercise of the said Students, and edifying of the Congregation; or both Disputations and Prophecy also, if it so shall do good unto the Ministers and Seniors.

3. *Item,* That such as shall thereunto seem most meet of the Congregation shall be appointed to translate into *English* the such Books as shall be profitable, either for the Instruction, or the Comfort of our Country, in this our Exile and Distraction of our Country.

4. *Item,* That the common Books, or Library of the Church, be at the appointment of the Ministers and the Seniors, in such place as all the Students may most conveniently resort unto.

The third Note, that is, Christian Life and good Works, the Fruits of godly Doctrine.

5. *Item,* We teach that such good Works are to be done, as are commanded by God's Word in the Scriptures; such evil Works to be avoided, as are forbidden by the same.

6. And whereas, concerning the Fruits of godly Doctrine, relieving the Poor, is more commanded in the Scriptures than the relieving the Poor, which either is done privately by every Person, or else by the common Treasury of the Church, for the good and right use and order of the same: It appeareth, as well by God's Word, as by the example of Churches rightly reform'd, that both the keeping, and also the distribution of the Treasure of the Church appertaineth to the Seniors, who be necessary Ministers in the Church of Christ, that without them cannot well be: For Christ saith, *You shall have always poor among you.* Wherefore they ought to be honour'd of all, and they themselves ought to have this Opinion, that they highly please God in that Ministry.

7. Wherefore we think it expedient for the Church, that such men of special gravity, authority and credit in the Church, as are able to live, and will do this godly Work rather for Christ's sake, and the Love they bear to him and his poor Flock, than for any their own necessity or worldly regard, be chosen to be Deacons; which four Deacons shall have the custody of the Treasure and distribution of the same, and other Alms of the Church to remain in their hands and keeping, in such sort as it shall seem good to the Ministers, Seniors and Deacons, for the most safety of the said Treasure.

132 *A Discourse of the Troubles at Frankfort.*

18. *Item,* That altho the Deacons have in their custody the Treasure of the Church, yet the Ministers and Seniors shall have knowledg of the whole sum of the said Treasure.

19. Provided always, that neither the said four Deacons, Ministers, Seniors, or any of them, shall have any knowledg or make any inquisition of the Giver or Givers of any Alms to the Poor of the said Church, otherwise than the Messenger or Bringer of the said Alms shall of himself declare, whom, and as he hath Commission from the Givers so to do, but that the Gift be receiv'd and known, and the Giver and Givers Names unknown and kept close with all possible secrecy.

20. *Item,* That the said Deacons once in a month, that is the last day of every month, shall make their accounts before the Ministers and Seniors have the said Treasure bestowed, and that all the said Company, so appointed to make their account, shall note the remains of the said Treasure at the end of every month and year in which every account shall be taken.

21. *Item,* We think good and do decree, that there being a School in the said Church (seeing the said School is a Member of the said Church, as of the whole Body) the Treasure for the maintenance of it, and for the maintenance of the other Poor also be all one and join'd together; that neither in the procuring of the said Treasure, or in the distribution thereof, on any occasion of Division, Emulation, or Contention do happen among them who ought to live together like Brethren and Members of one Body in all Concord, Conjunction and Unity; otherwise the School, which is of it self so worthy a Member of the Body, may by abuse cause not only the dererance, but also the destruction of the whole Body.

22. *Item,* That in the distribution of the said Treasure, special regard be had of the said Students that be poor: For that they be poor, and again, for that they be destined to be Workmen in the Lord's Vineyard, and so worthy Members in the Body; and that as they be studious of the Scriptures specially, and yet withal of other liberal Arts also, Ministers and Handmaids to the setting forth of God's Word, so they may be liberally handled, and receive God's Blessing which is the Liberality of the Godly, without shame or abashment, as the Gift of God, who giveth to all Men and braideth no Man.

23. *Item,* It is decreed, and also the whole Congregation desireth the Deacons monthly to visit, and speak privately with the said Students that be poor, and other poor also, and examine their states friendly and charitably, and according to every Man's necessity, as the Treasure of the Church

A Discourse of the Troubles at Frankfort. 133

to offer to every one of them with obtestation to them, that if they have no need thereof they receive it not, for that were nothing else but to rob the Needy; for so shall with the shamefac'dness of the honest and liberal Natures be spar'd, and the Treasure of the Church willingly spar'd: for that upon such obtestation will not refrain to receive that offer'd, when he hath no need, will not be asham'd to beg and crave when he hath no need, and that not only with Lyes, but also with Perjury if need be.

24. *Item,* If any by evident Proofs, such as cannot be gain'd, be found to have taken or us'd the Treasure of the Church, having no need thereof; that then not only he be exempted from any more partaking of the said Treasure till it appear that he hath evident need, but also that he doth make before publick satisfaction before he be admitted to the communion.

25. *Item,* That the Seniors and Deacons see that the Poor of the Congregation be not idle but diligent in well-doing.

26. *Item,* That if there be any of the Poor sick, that then with one of the Deacons resort to them, and presently relieve their necessity, and the needy Strangers of our Nation be holpen towards their Travel and Journey, if the Treasure of the Church will bear it.

27. *Item,* That in case the Treasure of the Church do fail and wax thin, that then such as be of the wealthy sort of the Congregation shall quarterly contribute according to their ability and godly Devotion, for the maintenance of the Ministry, Poor and Students of the Congregation, and the same every Quarter-day to be deliver'd into the hands of the Deacons.

28. *Item,* We think good that Declaration be made by the Preachers of God's Word divers times, as just occasion will give, how comely and profitable for Christ's Church, that all Mans Liberality towards the Poor do come to the hands of the four Deacons, by them publickly in the name of the whole Church to be ministred to the Poor: for by this rule, Let not thy left hand know what thy right hand doth, may best be serv'd; and the blowing of the Trumpet before the Alms-giver, and all the worldly reward of vain commendation may be avoided: and so our heavenly Father, who seeth in secret, will reward every man more abundantly in the day of Revelation of the Thoughts of all Men.

29. *Item,* We think good that certain Letters in the same manner be written, with an exhortation and hearty Prayer to all such as will relieve the Poor of our Congregation with their yearly Liberality, that they will deliver or send their charita-