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ble relief to the said four Deacons, commonly to be bestowed of them upon the Poor, whether they be Students or others, according to every man's necessity; which the said Deacons and the Church here present can best know and judge; rather than to commit the Alms to any one Person's hand, to any private use, for the avoiding of sundry Suspicions, and many other Inconveniences that may be then presently, and hereafter arise and ensue of the same: And the said Letters subscrib'd with as many hands of the Congregation as shall seem good, with a general Superscription to all such as will charitably relieve the Poor of our Congregation, without any naming of any Persons, to be sent, where the Ministers, Seniors, and Deacons, or the more of them shall think good, by a most faithful and discreet Messenger, to all such places where such good Means by whose Liberality the Church is reliev'd, do or may resort: that the said Letters may by the said Messenger be shew'd as a Testimony of Credit to the said godly Men, in places and at times most convenient.

*This Article following 29. I also find in the Copy.*

30. *Item,* As concerning the relief they had at Strangers hands, who be not of our Church, such Order is to be taken as shall seem most expedient to the Ministers of the Word and Sacraments. It seemeth that this Article was put in, in place of the former which they could not agree upon.

31. *Item,* We think it expedient, that the said four Deacons be charg'd neither with the helping of the Ministers in the preaching of the Word, neither in the catechising of the Youth, neither in ministring of Sacraments, or saying of Common-Prayer, or specially the visiting of the Sick, other than the Poor for the relieving of their Necessity, as with things pertaining to the Office of Deaconship, nor with any other Offices other than is expressly declar'd in God's Word to appertain to the Deacons; according to the rule of which they shall by all means possible direct their Doings. The Summ whereof is, diligently to receive and keep all, and all manner of publick and private Alms, and the same faithfully to bestow upon the Poor of Christ's Church, according as every man's necessity shall require; and by all means possible, as well by word as by writing, to procure the maintenance of the said Treasure of the Church, so to their Credit committed. Notwithstanding, it is not meant hereby, but that any of the said Deacons being learned, when good occasion shall thereunto serve, may preach or instruct the Youth in the Catechising, or do any other godly Function whereunto they shall be call'd.

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32. *Item*, That where there is no godlier act than to succour such as be both Sick and Poor, for that their Burden is most heavy, we think good, if the ability of the Church will extend thereunto, that there be four grave and honest Women, either Widows or Wives (such as have need of the help of the Church) appointed and chosen, with the consent of their Husbands, to keep the Poor when they be sick, and to watch with them by course one after another; and that they have therefore out of the Treasure of the Church, a certain stipend paid unto them.

*Of the Discipline of the Church, which is the fourth and last Note.*

33. *First*, In all matters touching Conscience, God's Word is the perfect Rule, as well for those things which Christian Men ought to do, as for such things as they are bound to abstain from.

34. *Item*, In all Controversys civil, the civil or municipal Law of the Country or City, where the Church is, is a sufficient rule to be obey'd.

35. *Item*, All matters touching the Congregation, or the Members of the same, directly appertaining to neither of the two former parts, Ecclesiastical Ordinance and Discipline of the said Church, ought by all Members of the same to be obey'd.

36. *Item*, Altho this word Discipline generally doth contain all Ecclesiastical Orders and Ordinances, yet in this place it is properly taken for the rule of outward honest Orders and Manners, and of the Punishment and Correction of Vices.

37. *Item*, For the execution of the which Discipline, to the maintaining of all comely Order and Virtue in the Church and correction of Disorder and Vice, it is agreed, that six Men of special gravity, authority and wisdom, such as the rule of the holy Scriptures doth set forth, as much as may be, shall be chosen to be Seniors; which six Seniors, with the two Ministers of the Word, shall have the execution of the Discipline and Government of the Church, and shall be reverenc'd, and in all things godly and reasonably obey'd and reverenc'd of all Persons in the Congregation, under pain of most sharp Discipline.

38. Provided always, that the said Ministers and Seniors, severally and jointly, shall have no authority to make any manner of Decrees or Ordinances to bind the Congregation, or any Member thereof; but shall execute such Ordinances and Decrees as shall be made by the Congregation, and to them deliver'd.

*Of the Election of all Ministers.*

39. *Item*, It is agreed, that all Seniors, Deacons and all other Ministers (whatsoever they be) the two Teachers and Mi-  
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nisters of the Word only excepted, shall once a year, that is, the first day of *March*, take an end of their Ministry, whatsoever it be; and they from that day, till a new Election be made, which shall be within one fortnight after the said first day of *March* (unless some great causes incident do lett the same) shall be all private Persons, as other Members of the Congregation, and so continue still, till they be new elected to the same, or other Ministry or Office; every one of them yet notwithstanding in the mean time, from the said first day of *March*, till new Ministers be elected, doing the Duty and Dutys to their Office belonging.

40. *Item*, That publick Prayer and Fast be made before and at the Election of all Ministers in time and continuance, as the Congregation shall seem good.

41. *Item*, That before the Election of the Ministers, Seniors and Deacons, the places of the Scriptures for that purpose most fit be openly read, and a Sermon to be made upon the same, as for the present purpose shall be most convenient.

42. *Item*, That Election be made by Bills, every man bringing a little Bill roll'd up, the Names of such Persons appointed, as they shall think most meet for the Office whereunto the Election is then made.

43. *Item*, That Imposition of hands with Prayer be us'd at the Institution of the said Ministers, Seniors and Deacons, according to the Doctrine and Examples of the Scripture.

*Of the calling and assembling of the Congregation.*

44. *Item*, That the Ministers and Seniors thus elect have now authority, as the principal Members of the Congregation, to govern the said Congregation according to God's Word, and the Discipline of the Church, as is aforesaid; and also to call together and assemble the said Congregation for causes and at times, as shall to them seem expedient.

Provided always, that if any Dissension shall happen between the Ministers and the Seniors, or the more part of them, and the Body of the Congregation, or the more part of it; and that the said Ministers and Seniors in such Controversy, being desir'd thereto, will not assemble the Congregation, that then the Congregation may of it self come together, and consult and determine as concerning the said Controversy or Controversys, and the said Assembly to be a lawful Congregation; and that which they, or the major part of them so assembling, shall judg or decree, the same to be a lawful Decree and Ordinance, of sufficient force to bind the whole Congregation, and every Member of the same.

45. *Item*, That no man being summon'd or warn'd, either by the Ministers and Seniors, or in the name of the Congregation,

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on, so as is aforesaid assembled, to appear in the Congregation, shall absent himself but upon a lawful cause, under pain of Discipline; and that none shall depart out of the said Congregation so assembled till it be broken up, without licence of the whole, or the more part remaining, upon pain of Discipline before the whole Congregation therefore.

46. *Item,* In case some do depart, that yet notwithstanding those which still remain (if they be the greater part) to be a lawful Congregation; and that which they or the more part of them shall decree, to be a lawful Decree, of force to bind the whole Body, Ministers, Seniors, Deacons, and every other Member or Members thereof without exception.

47. *Item,* That no checking or taunting be us'd in the said Congregation by any Persons, under pain of Discipline; and that in speaking, all other shall hold their Peace and keep Silence, abstaining also from private Talk, that all things may be done comely and in order.

48. *Item,* That it shall be lawful that every Member of the Congregation, making protestation of licence before to the Ministers, Seniors, and the whole Congregation, may speak his mind in the Congregation, so he speak quietly and not against God's Truth; for in case he speak ungodly, that then it shall be lawful for the Ministers, Seniors, or any of them, to command him silence by and by.

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

49. First, For the avoiding of all Heresys and Sects in our Churches, every one, as well Men as Women, which desire to be receiv'd, shall make a Declaration or Confession of their Faith before the Ministers and Elders, shewing himself fully to consent and agree with the Doctrine of the Church, and submitting themselves to the Discipline of the same, and the same to testify by subscribing thereto if they can write.

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

### *Of Admission to the Holy Communion.*

51. *Item,* That none of the Youth be admitted to the 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.

52. *Item,*

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52. *Item,* That none openly noted as a Heretick, Sectar, Idolater, or other notorious Offender, shall be admitted to the Communion, before he either purge or reconcile himself publicly before the whole Congregation; and that every Member of the Congregation do not refuse to render a Declaration of their Faith before the Ministers and Elders, whensoever they shall by them be thereunto requir'd.

### *The Order of proceeding to the Execution of the Discipline, and Correction of Offences.*

53. Forasmuch as no Church is so perfect, but Offence may rise, for godly and charitable redressing and reforming of such, this Order is to be observ'd: First, if any of the Congregation be offensive in Manners or Doctrine to any of the Brethren, so that the Offence be private, and not publickly known, there can be no better Order devis'd than that which Christ himself hath appointed; which is first, brotherly to admonish him alone; if that do not prevail, to call one or two Witnesses; if that also do not profit, then to declare it to the Ministers and Elders, to whom the Congregation hath given Authority to take order in such cases, according to the Discipline of the Church.

54. *Item,* That it may be the better known what is meant by this word Discipline, or Correction of Vice, we think that there be three Degrees of Ecclesiastical Discipline: The first, that the Offender acknowledg his Fault, and shew himself penitent before the Ministers and the Seniors: The second, that if he will not so do, as well his original Crime as also his Contempt of the Ministers and Elders who have the Authority of the Church, be openly declar'd by one of the Ministers before the whole Congregation; and that he therefore make satisfaction, both for his original Crime, and also for his Contempt of the Ministers before the whole Congregation, and that he be not admitted to the Communion before he hath satisfy'd: The third, that if he remain still obstinate before the whole Congregation, after a time to him by the whole Congregation limited to repent in, he then shall be openly denounc'd excommunicate; which Excommunication, seeing it is the uttermost Penalty of Ecclesiastical Power, shall not therefore be executed, until the matter be heard by the whole Church, or such as it shall specially appoint thereunto.

55. *Item,* If any Person shall be a notorious known Offender, so as he is offensive to the whole Congregation, then shall the Ministers and Elders immediately call the Offender before them, and travel with him to reduce him to true Repentance, and satisfying of the Congregation; which if he

obstinately refuse to do, then one of the Ministers 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 excommunicate before the Congregation; except in the mean time the Offender submit himself before the Congregation to the Order of the Discipline.

56. *Item*, That neither the Seniors and Ministers, nor the whole Congregation, shall meddle in any civil matters, as Judges or Determiners of the same, but only as Arbiters for Peace-making, that the Magistrates be troubled as little as may be with our Controversies; but in case the Seniors, and first and afterwards the Congregation, or such as the Congregation shall appoint, can make no peaceable end, by way of Arbitrement, then the Judgment of the said matters to be refer'd to the Magistrates of the City, and there to be ended.

57. *Item*, We think good for our Quietness sake, and for the conserving of the good Report of our Nation, that all Matters and Controverties among our selves, if they cannot privately be pacify'd (which first ought to be attempted) be brought before the Seniors and Ministers, and there to be heard: and in case they cannot end them, then afterward to be refer'd to the whole Congregation, or such as the Congregation shall appoint, to the hearing and determining thereof, if they can: And that no matter be brought unto the Magistrate or Senate, to hinder, derogate, or lett the Authority of the Church, or the Discipline thereof, before these ways be prov'd, under pain of Discipline before the Congregation, unless the thing appertain directly to the State of the City, or Offence against the Laws, Senate, or Magistrate of the same. In which cases every man may and ought forthwith to complain to the Magistrates.

58. *Item*, Whereas the best way of Christian Reconciliation is, that the Parties privately between themselves agree; and the next, that Agreement be made by mediation of some peaceable and godly men: We decree, that in case two, four, six, more or less, do consult among themselves, or travel with the Parties, for peace-making, quietly and charitably, then the said Parties in so doing do nothing against good Order of Discipline, but according to the Duty and Office of Christian and peaceable men.

59. *Item*, That the Ministers and Seniors shall have Authority to hear and determine, on the behalf of the whole Church, all Offences (determinable by the Congregation) committed by any Person in the Congregation; unless the Party call'd before them have just occasion to take excep-  
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tions to the said Ministers and Seniors, or to appeal from the as not competent Judges.

60. *Item,* If any have just occasion to take exception to some of the Ministers and Seniors, and not to the major part that then those of the Ministers and Seniors, to whom the exception is made, in this case shall not be Judges, but in this case for the time remov'd from the Ministry, and that the rest of the Ministers and Seniors to whom no exception shall be made, with as many of the Congregation join'd to them, as they be in number which shall be excepted, shall be Arbiters and Judges in the said causes: and that the said Persons so to be join'd to the Ministers and Seniors, shall be appointed by the Congregation, the Ministers and Seniors not excepted, giving their Voices as other of the Congregation.

61. *Item,* If exception be taken to the major part of the Ministers and Seniors, that then the Church shall appoint six more to be Judges with the rest of the Ministers, against whom exception is not made: the same rest of the Ministers having their Voices in the Election of the six, as other members of the Church.

62. *Item,* If all the Ministers and Seniors be suspected or found Parties, or if any Appeal be made from them; that then such Appeal be made to the Body of the Congregation, the Ministers, Seniors, and Parties excepted. And that the Body of the Congregation may appoint so many of the Congregation to hear and determine the said matter or matters, as it shall seem good to the Congregation.

63. *Item,* If any Person do unjustly take exceptions to any of the Ministers, or appeal from the whole Ministry; that then such Person, beside the Punishment for the principal cause, shall also be punish'd as a Contemner of the Ministry, and a Disturber of the Church.

64. *Item,* If all the Ministers and Seniors from whom it shall be appeal'd, as is aforesaid, shall say and challenge the major part of the Congregation as not indifferent Judges, that then they may appeal from the Congregation to the Magistrate; provided that if any Minister or Senior appeal to the Magistrate, and be found to have done it without just cause, that then by that fact he shall be remov'd from his Ministry, and shall never after be admitted in the Ministry before he hath made publick Satisfaction for the same.

65. *Item,* That the Ministers and Seniors, and every of them be subject to Ecclesiastical Discipline and Correction, as other private Members of the Church be. And that in case any Person or Persons accuse any of the Ministers or Elders, or the major part them, or them all, of any Crime or Crimes,  
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the same Order of Proceeding in all points be used as it is heretofore particularly express'd in the making of the exception, to some or the major part, or all, the said Ministers and Seniors, as Parties, or otherwise incompetent Arbiters.

66. *Item,* That no Accusation against any of the Ministers and Seniors be admitted under two Witnesses at the least. And that if any do unjustly accuse the Ministers and Seniors, or any of them, that he or they shall therefore be most sharply disciplin'd as a Contemner and Defacer of the Ministry, and a Disturber of the whole Church.

67. *Item,* If any Controversy be upon the doubtful meaning of any Word or Words in the Discipline, that first it be refer'd to the Ministers and Seniors. And if they cannot agree thereupon, then the thing to be brought and refer'd to the whole Congregation.

68. *Item,* For the avoiding of occasion of Contention hereafter, that Books of Discipline concerning this Church heretofore made be of no effect hereafter, but void and cancel'd.

69. *Item,* That all Books and Writings of Record concerning Acts and Orders in this Church be deliver'd, and remain in the custody of the Ministers and Elders for the time being.

70. *Item,* That a Register-Book be kept by the Ministers and Seniors of all such Names as be in the Congregation, and such as shall be hereafter admitted to be written in the same.

71. *Item,* That Marriages, Christnings, and Burials, with the Day and Year thereof, be register'd in the same Book.

72. *Item,* For the avoiding all Controversies that hereafter may happen, it is ordain'd, That all Testaments and Wills, made by any of our Nation dying in this Congregation, shall be brought forth and exhibited to the Seniors of this Congregation for the time being, for a perpetual Testimony of the Truth in that behalf.

73. *Item,* That because all mens Doings be uncertain and changeable, the Discipline and Orders of the Church shall be read openly once every Quarter, and warning thereof before shall be given to the whole Congregation, both that every Member thereof may know his Duty, and that every man may with liberty quietly speak his mind, for the changing and amending of it, or any part thereof, according to God's Word; and the same exhibited in writing, with the Arguments and Reasons of that his Request.



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The Names of such as subscribed to this Discipline, and were of the Church.

<i>Thomas Crawley,</i>	<i>Thomas Ashley,</i>	<i>Edmond Oldsworth,</i>
<i>Christopher Hales,</i>	<i>Edmond Sutton,</i>	<i>Thomas Acworth,</i>
<i>Richard Alvie,</i>	<i>Walter Francke,</i>	<i>Richard Letler,</i>
<i>Richard Mason,</i>	<i>Richard Beesley,</i>	<i>Richard Nagors,</i>
<i>Percival Harrington,</i>	<i>Henry Reignolds,</i>	<i>Robert Beste,</i>
<i>Richard Porter,</i>	<i>Magnus Elyot,</i>	<i>Henry Perryus,</i>
<i>David Whithead,</i>	<i>John Browne,</i>	<i>John Mullins,</i>
<i>John Pedder,</i>	<i>John Hales,</i>	<i>Gre. Railton,</i>
<i>Alexander Nowel,</i>	<i>John Fauconer,</i>	<i>Thomas Serbis,</i>
<i>Thomas Wilson,</i>	<i>John Bedell,</i>	<i>John Old,</i>
<i>James Peers,</i>	<i>Thomas Sands,</i>	<i>Edward Parpoint,</i>
<i>Thomas Walker,</i>	<i>Roger Kelke,</i>	<i>Thomas Watts,</i>
<i>Leonard Parry,</i>	<i>Robert Crowley,</i>	<i>William Master,</i>
<i>Laurence Kent,</i>	<i>Thomas Knolle,</i>	<i>Peter Sade,</i>
<i>John Yates,</i>	<i>William Raulings,</i>	<i>Thomas Water,</i>
<i>Thomas Willobie,</i>	<i>Edmond Tomson,</i>	<i>Richard Luddington,</i>
<i>Thomas Oldsworth,</i>	<i>Edmond Harries,</i>	<i>Philip Adishe,</i>
<i>Gawin Dixson,</i>	<i>John Geoffry,</i>	<i>Anthony Donning,</i>
<i>Edward Colton,</i>	<i>John Wilford,</i>	<i>John Turpin.</i>

The 21st of December 1557. these were added to the Church.

<i>Francis Knolls,</i>	<i>Edward Boyes,</i>	<i>John Browne,</i>
<i>Francis Wilford,</i>	<i>Thomas Knot,</i>	<i>Thomas Donnell,</i>
<i>Arthur Saule,</i>	<i>Richard Sandell,</i>	<i>Robert Joyner,</i>
<i>Henry Wood,</i>	<i>Richard Lynbrough,</i>	<i>Ralph Sely,</i>
<i>Thomas Wilford,</i>	<i>Henry Knolls,</i>	<i>William Davage,</i>
<i>John Penteny,</i>	<i>Reignold Baker,</i>	<i>Robert Hodgston,</i>
<i>Thomas Bagster,</i>	<i>John Ade,</i>	<i>Daniel Rogers,</i>
<i>Thomas Todchamber,</i>	<i>Michael Coke,</i>	<i>Alexander Nowel.</i>

Now that you have heard both the old Discipline, and that which was by the Authority of the Magistrate devis'd ; Order requireth that I place here the Reasons which Mr. *Horne* and the rest of his side brought against the new Discipline establish'd.

And to the end this Volume should not exceed measure in greatness, I think it expedient to do here, as I have done already, and mind to do throughout the whole Story, which is, of a Leaf to take (as I might say) a Line or two, as one loth to weary you, since a Taste may suffice.

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*To the Seventh Article of the new Discipline.*

To the Article of two Ministers of like Charge and Authority, we think we have good Reasons to require that there be no more in the special Burden and Charge Pastoral than one; to whom the others join'd with him for preaching of the Word, and ministring the Sacraments, shall not in Cure and Charge, Government and Preheminance, be in all respects coequal.

VII. 18 Sept.  
Horne, Isaac,  
Chambers,  
Wilford, with  
divers others.

### *The Reasons.*

1. The Scripture speaking or treating of the Office of Bishop or Minister, so speaketh as it were to be presuppos'd, and as an Order receiv'd, that one should in Cure and Charge be burden'd above other, and in Government, for Order sake, in preheminance.
2. *Item,* The Expositions of all antient Authors and Writers upon the Scriptures, which touch that matter, do altogether, as they seem to gather out of the Text, conclude, declare, and teach one Minister or Pastor, in respects aforesaid, prefer'd and charg'd above other, and thus do the new also.
3. *Item,* This Order of one in Cure, Charge, and Government prefer'd, have all the Churches to be read of, planted by the Apostles, and all others in the Primitive Church observ'd, whose Examples of us are not to be neglected.
4. *Item,* Like as good Reason of it self forceth and conclugeth, so all good Authors, both new and old, do freely teach, that for Conservation of Unity and Concord, and for avoiding of Schisms and Discord, it is requisite and necessary that Prerogative and Preheminance for Cure, Charge, and Government be committed and given to some one, to be (as is aforesaid) charg'd above others.
5. *Item,* All the Reform'd Churches of *Germany* for the most part be of that Judgment, and therefore observe that Order.
6. *Item,* If the *Nicene* Council decreed and order'd, for good Order sake, that one Bishop, and not many, should be appointed to every one City; how much more is it of necessity, for Order sake, that one little Flock should be content with one?
7. *Item,* Who is ignorant of this, that for the most part where not one, but rather two must have the especial Cure and Charge, there commonly things be most negligently done, and not so much regarded and car'd for, as otherwise they would be?

*The*

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*The Answer of the Church, touching this seventh Article, to the Reasons of the dissenting Brethren.*

To the 1st.

To the 2d, 3d,

4th, Hales,

Whithead,

Nowell, Mul-

lins, Watts,

Crowley,

Beesley, Ped-

der, Parry,

Wilson, Sor-

by, Bedell,

Faucener,

Railton,

Crawley,

Ashley, Sut-

ton, Raulings,

Beste, and di-

vers others.

We see not by the Scriptures, that any Authority is given to any one above others, but rather to the contrary.

As concerning old Writers, we know that *Jerom* expressly declareth, that in the beginning the Church was ruled equally by many. But after, when Schisms began to spring, the chief Authority was given to one for Authority's sake, and by man's Ordinance rather than by Divine Authority; wherefore we conclude that as for Schisms the first Order of many was left, and one Chief appointed, so now for the avoiding of Tyranny, a worse Evil in the Church than Schisms, which, as appeareth by the Bishop of *Rome*, is grounded upon one, we think it good to return to the first Order of two or more equal Ministers, according to the Institution of the Apostles, as *St. Jerom* teaches. And that those learned men, who do most earnestly maintain the Government of one, con-

fess that until the time of *Dionysius*, who was after Christ 300 Years and more, the Regimen was equally committed to many. And as for the new, there be Examples of the best Church to the contrary. And *Mr. Calvin*, in the 8th Chapter of his Institutions, the 42d and 52d Divisions, declared expressly that there were from the beginning more Ministers of the Word, and that it is but of man's Ordinance that one was afterward made chief.

To the 5th.

This is alledg'd of the Reformed Churches in *Germany*; the multitude ought to serve not more for one, than the best Reformed Churches for two Ministers of the Word.

To the 6th.

As concerning the *Nicene Council*, it is before answer'd, and in that they decreed there should be but one, it consequently followeth, that before the said Decree there were many.

And if those godly Fathers were now living, and did see how Antichrist is establish'd upon one, they would more gladly return to the first Order of many Equals, for the avoiding of that most horrible mischief; as they then did, for the avoiding of Schisms, appoint every City one.

To the 7th.

Negligence is no more in two than one; Ability of well doing things is more in two than in one. And Sickness being so rife in this City

City, it is as much as two can well do; and one may be sick, and one may wilfully and suddenly leave his Flock.

*Yea, but tho he did so then, he will not do so now, I warrant you.*

Wherefore two be necessary, else in the sudden Sickness of one only Minister, when many others be sick also, due Visitation of the sick is not well seen to, and Preaching omitted, as it hath chanc'd in our Church; yea, and altho we have many. And therefore Reason telleth us, that it is expedient to have two rather than one.

*Horne, &c. upon the 8th Article.*

*Item,* Where it is propounded that the Ministers shall by themselves or their Deputies discharge the Sermons, and other their Duties, when necessary case shall so require; we say it is superfluous, for a necessary Cause needeth not to be provided for by Law: besides that the allowing of Deputies, by Law made for that purpose, openeth a Window of Negligence to the Ministers in the executing of their Office.

*Whithead, &c.*

A Law doth well provide that such may be in a readiness, who shall serve in necessity. It is provided in many Cities by Law, that in dread of Fire every man have a Bucket of Water at his door, which is a thing necessary: And universally the multitude of good Laws be grounded upon Causes necessary. Wherefore we think that Position, That necessary Causes need not to be provided for by a Law, ought to be taken for no Law. And where it is alledg'd that it openeth a Window of Negligence to the Ministers, it is not so; for the Appointment of those Deputies appertaineth more to the seniors than to the Ministers by our Discipline.

*Horne, &c. Artic. 10.*

*Item,* In the Article of Catechism, we think it is superfluous and tedious to have two Catechisms in one Afternoon; and also think that Mr. *Calvin's* Catechism ought to be us'd no otherwise with us than it is in *Calvin's* Church, which alloweth and useth the same.

*Whithead, &c.*

The first Catechism is only order'd for the Children, and but an Examination and Apposing of them. The other is not only for Children, but for all the Congregation, &c.

Now, forsomuch as the Reasons and Answers are very long, and yet some of them repeated in Mr. *Horne's* Objections to the Discipline which he offer'd up to the Magistrate, I will here pass them over, and come to the said Objections, and the Answers of the Church to the same.

Horne, and the rest of his side to the Magistrates.

We come to that now (Right Honourable Sirs) which we were charg'd to do by your Commandment and Appointment that forasmuch as for the appeasing and final putting away of the Contention between us and our Brethren, we should shew why we dissent from them, and cannot proceed in the same passage and way that they do: we shall so open unto you our Defence and Cause, even as we desire to be justify'd both in our Consciences and before God. Howbeit, we are very sorry that your Honours hath limited us so short time, so as in a cause which (for the Weightiness and Difficulty of it) ought to be debated upon with more leisure, and very many things to be weigh'd to and fro, we must of force in a manner hold our peace and say nothing.

But our Trust is, that your Honours will hereafter remedy this Displeasure, in granting us longer time, that we may more amply hereafter confirm our Cause, which we are forc'd to set forth naked, and without any defence at all; which we will most gladly do, and desire that we may freely be permitted to do. This is the thing that we often sought for when we consulted among our Brethren, for the correcting and amending of our Discipline, that as long as the Matter and Cause was in consultation, we might so long polish and finish more at large that was alledg'd, to add unto all our Sentences, before the Sentences brought in, and to strike out and take away from them, if ought seem'd worthy to be taken away, albeit any thing were put in, as firm and establish'd by our Subscription: which thing we now estsoons desire most earnestly at your Honours hands, That forasmuch as nothing is yet concluded and determin'd by your Honours, there be no such Prejudice objected unto our Cause, but that we may confirm all our Allegations with firm and available Arguments.

And indeed, seeing we must now treat in order of those things which we reprehend and condemn in our Brethrens made Discipline; this we first reprehend universally, that any other Alteration or Innovation of things should be in our Affairs, than such as serve only to the correcting and amending of that Discipline which hath been heretofore receiv'd and us'd in our Church: wherein we will seem also somewhat to satisfy our Brethrens curious minds. This we say, because there is almost nothing that we think is to be innovated with such post-haste; and indeed there are many and weighty causes which do altogether pull us back from these Innovations, and bid us stick still to our old Discipline, and not for the pleasure of some men, and contrary also to your commandment (given for the amending and not for the making of any new

Discipline) to contemn and cast away that which so many have allow'd.

*Whithead, and the rest of that side, answer in this wise.*

We had purpos'd (Right Honourable and Righteous Magistrates) as we also signify'd unto your Honours, to have made no answer at all unto these unbrotherly Reproaches of Mr. *Horne* and Mr. *Chambers*, for they are the only Authors thereof; inasmuch as they be unworthy to be answer'd unto, seeing they have no sure Grounds, but bare Assertions only, which are as easily deny'd as affirm'd. And besides that Mr. *Horne* said openly in the hearing of all his Complices, before Mr. *Bartue*, Dr. *Cox*, and Dr. *Sands*, Arbiters appointed by your Authority, that he was not desirous that we should answer; wherein indeed he was not altogether a Fool. For he knew well enough how fond Gear he had written, and would bear away this brag the while, not as tho we would not, but could not answer so light Accusations. Which petty Brag (wherein he so much delighteth) we would have been content to have par'd him, had not your Authority, who thought it meet for us in any wise to make answer, come between. And in case Mr. *Horne* and Mr. *Chambers* shall read some things here in our Answer that they would not, let them remember that they have driven us to it, in that they have bluster'd out in writing so unworthy matters (and that so falsely) of such a multitude of their banish'd Countrymen. For they (forgetting all Humanity and good Manners) object before the Magistrate (and that often) Poverty to a great many of ours now in Exile, as a most high Reproach. What then? Are they banish'd and poor, willingly or perforce? Were they not and might they not (if they set more by Goods than Godliness) be richer? And whence have we this Poverty which Mr. *Horne* and Mr. *Chambers*, cast so tauntingly in their teeth? And whence have you this Plenty, whereby you look high against your Brethren? Surely you ought to have revis'd your self, seeing you carry the common Purse, before ye had so rashly and so indiscreetly publish'd these words unto the Right Honourable Magistrates, with the Reproach of our self and of your Countrymen. Indeed, we would have offer'd these (as common Reproaches) to be buried in perpetual silence, if it seem'd not otherwise meet to the Right Honourable Magistrates (whose Authority we obeying, as it becometh us) shall answer particularly unto all the particular Chapters of your Assertions.

*To the Preface.*

Where Mr. *Horne* and Mr. *Chambers* desire licence to say and unsay, to put to and take from, to subscribe and revoke, to do and undo all, as they think good themselves, they seem to require their own Right: for they desire no other than they have been us'd hitherto to do, as it is most evidently known almost to the whole Congregation; notwithstanding this (albeit it is against St. *Paul's* Rule, who denieth it to be his Property to say yea and nay: neither have we any more marvel, that the same Mr. *Horne* and Mr. *Chambers* think the old Discipline is to be retain'd still, as a thing that both hath permitted them free liberty to do yet hitherto what they would at their own pleasure, and sheweth no way how to amend those matters that they have done amiss a great while. And yet because we have provided, by the Authority both of the Magistrate and of the Congregation, that the like shall not happen hereafter, they accuse us of Innovation forsooth. Where they make cavillation about Discipline to be amended, and not to be new made, and accuse us as tho we have done against the Magistrates Commandment: we answer, That all occasions of our old Controversies were taken away by the Magistrates Commandment the last of *February*, but the old Discipline, as a thing not perfect nor indifferent, hath been the special cause of our Controversies indeed. Therefore we affirm, that it was taken away by that Commandment, and Power given to the Congregation to make another, as it is declar'd in the plain words of the same Commandment. Furthermore, forasmuch as we have kept still the greatest part of the old Discipline which seem'd indifferent, as it appeareth evidently in the Book of our Discipline, let them call it (seeing it so pleaseth them) the amending of the old Discipline; inasmuch as to amend, is nothing else than to correct that which is amiss, to put out that is evil, and to put in that is wanting.

Therefore whether they call it our new-made Discipline or the old amended, we will not strive with them about that matter, seeing we give them leave to speak at their pleasure. Only we declare that we have done nothing against the Magistrates Commandment in that behalf.

*Objection to the Title of the Discipline.*

*Horne.* In the Title and Entrance unto their Discipline we reprove this as plain false, in that they say the Book of their Discipline was collected by fifteen Men, appointed to do the same by the Congregation and the Authority of the Magistrate, and so exhibited afterward  
 Yet old blind  
 Father Lidford  
 being an Alms-  
 man, was forc'd  
 by

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unto our Congregation by the same fifteen Men. For it was both collected before the matter was committed unto them, and confirm'd beforehand by many mens Hands subscrib'd.

*by the B. of L. to subscribe to the Book of Prayer among others more blind than he.*

Touching the forty two which approv'd this Discipline, and confirm'd it by subscribing, this we may alledg, There are twenty four of them who live of other Mens Liberality and Alms; so as they may seem rather to follow other mens Wills, and to be inclin'd to their Pleasures; especially seeing so large and ample Promises, as well to live at liberty, as to have their slender Living reliev'd, have been made to this intent.

*Whithead.* Mr. *Horne* and Mr. *Chambers* deny the Book of Discipline to be collected by the fifteen Men, because they being appointed of the fifteen, have labour'd by all means that nothing should be done for the setting of the Congregation at a quiet stay. And when they perceiv'd that they could not hinder it, they came not with the rest the two last days according to appointment, so as by that means some of the just number of fifteen Men should be wanting. Was not the Book therefore both lawfully collected and lawfully exhibited to the Congregation, because two or three of the appointed Men withdrew themselves against Right and Equity? What should be determin'd in any Affairs, if the matter should tarry till all together (not one excepted) should agree thoroughly in all points? Where they say the Book was collected before this matter was committed to the fifteen Men, it is a plain slander. Mr. *Horne* and Mr. *Chambers* might be justly asham'd to cast Poverty in our Brethrens teeth now in Exile (and that before the Magistrates) and to lye so openly, that twenty four of our Company that subscrib'd live of other mens Alms. And if so many poor men have forsaken Master Purse-bearer *Chambers*, is it not a plain matter that they have been evil treated at *Chambers's* hand before time? But where they rather that the poor men seem to have follow'd other mens minds in subscribing to the Discipline rather than their own, it is fondly gather'd; inasmuch as on the contrary part it is most true, that they which (were they poor men) follow'd not *Chambers* when he ran away with the Bag, regarded their Conscience more than the Living; forso much as both they and all other might be certainly assur'd that they should most grievously offend not only the Purse-bearer *Chambers*, but also two or three other of the richer sort of our Congregation. But how much more justly might we return this Accusation which they fallly bend against ours upon Mr. *Horne* and Mr. *Chambers*, and many other of their number, who have



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follow'd *Chambers* in running away from the Congregation, because he carry'd and shew'd them a well-stuff'd Pouch, as were a Standard to follow? For neither Mr. *Chambers* nor Mr. *Horne* durst ever have departed from the Congregation as they have done, but upon trust of the Pouch, which the one hath always born, and the other hath been ever an inseparable Waiter upon, wheresoever it were carry'd: and yet in the mean while, this gay Fellow, *Horne*, from aloft contemneth great a Company of his Countrymen, as Beggars and Caitiffs in comparison of himself.

But in case there be so many among us that live of other mens Alms, as Mr. *Horne* and Mr. *Chambers* do reason; and seeing Mr. *Chambers* took upon him, especially at the intreat of Mr. *Horne*, the Charge of gathering godly mens Alms publicly in the name of the Church, for the Relief of the Poor of our Congregation; as it is already known unto many, and shall hereafter by the whole matter severally set forth, most evidently known to more: what Mercy and Pity is it of theirs towards their Brethren, to leave so many miserable People behind them, contrary to their Promise made to the Congregation; and to run away not only from the Congregation, but also out of the City, snapping away the Bag with them (which containeth many mens Alms gathered for the Poor in the name of the Congregation) and to leave them all destitute; and also to leave certain Preachers appointed by them (which have serv'd the Church a year or more, and to whom they promis'd that they should lack nothing) in a great deal of debt to other men for their necessary Board?

And where they play such pranks, they cast our Brethren in the teeth still with Poverty, by the way of Reproach before the Magistrates. Let them go to therefore, seeing the Pleasure is such, and number their own Company, and leave out their Servants, their Boys, and such as depend upon *Chambers's* Purse (for he hath made it his own, and dedicated it to his own Property) and let them tell us then, how many there be left on their part, if they be not ashamed to count how many they be. Where we did comfort our poor Brethren to our power, whom *Chambers*, running away with the Bag, had made astonish'd, and would have had them utterly discourag'd; they lay it to our charge as evil done. What their manifest Declaration else, but that the Poor of our Congregation should be utterly destitute not only of Relief, but also of all Hope of Relief, which hath ever been the utmost Comfort of such as be in misery?

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*In the Discipline it self an Objection.*

*Horne.* The next thing now wherein we agree not, is, that which is spoken of the two new Ministers. This they treat upon in the seventh Article. This we defend, that the Scripture doth lean and incline rather unto one than unto two; which one, as he must not be above the rest by Lordship, so yet ought he to be above other in Charge and in Burden, inas-much as he must needs give a greater account than the rest, for the Flock committed unto him and to his charge. This we are able to prove: First, By the Circumstances of the Places of Scripture consider'd. Secondly, By the Interpretations of antient Fathers, and the best learned Men of our times or latter days. Thirdly, In the Examples of the Churches instituted by the Apostles, and most Holy Men after their time. Fourthly, This new Order of two Ministers or more, hath been (as all the wisest Men have always reason'd) the Seeds and Fountains of all Dissensions and Contentions. And like as for Order sake, and for Conservation of the Churches in Peace, our Elders thought, that one should necessarily be above the rest; so also in this our remembrance, the greatest Learned Men, as *Calvin*, *Brentius*, and many other do think. Of these matters the best-instituted and reform'd Churches in *Germany* can also be the best witnesses. These we profess that we both can and will more largely shew, as farther occasion shall hereafter serve; which we cannot do now, for that we be limited to so short a time.

*The Answer.*

*Whithead.* As concerning the two Ministers of the Word, we affirm that it is lawful by the Word of God to have either two or more.

Where these Men say the Scriptures do lean rather to one, that is to affirm only, and to prove nothing; whereas *Paul* almost in all his Epistles writeth always as unto more of equal Authority in every Church, and not as unto one Principal. Where they alledg the antient Doctors; *Jerom*, which is the most diligent in History-Matters, reporteth most plainly that in the beginning there were many, and afterward, for the avoiding of Dissensions, the chief Authority was committed unto one as the chief. But yet, saith he, that was done rather by the Statute of Men, than by the Authority of God. Where they speak so much of the Mischief of Contention in the Church, we confess it is a great Evil: But that Tyranny is a most pestiferous Destruction to the Church, and that Tyranny crept into the Church by one, the Bishop of *Rome* may teach us at large. Therefore forasmuch as both ways, either by one, or by more, Evils may happen; we thought good to

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beware more diligently of the greater Evil. Where they bring in *Calvin* for one, we marvel with what face they can do that, seeing it is out of all doubt, that he upon one day, and in one hour instituted two Ministers of equal Authority in all things in the *English* Congregation which is at *Geneva*. And also seeing that in the eighth Chapter, and 42d and 52d Divisions of his Christian Institution, he declareth openly that there were from the beginning more Ministers of the Word of equal Authority in the Church of Christ. Where they alledg the Examples of the Churches of *Germany*, we also want not Examples of the *Dutch* Church at *Emden*, wherein there be three Ministers of the Word of equal Authority; and of the *French* Church of this City, and of the *English* Church of *Geneva*: yea, and *Calvin* himself is counted superior to his Fellows, not by Authority of Office, but in respect of his Learning and Merits. Therefore inasmuch as it is also permitted unto us by the Magistrates Appointment to chuse one or more; let them leave their wrangling for a thing indifferent, as tho it were for Life and Land. Where they profess that they will make large proof of this matter at leisure, let them profess these gay glorious Promises so long as they will, so they know the longer they labour in this matter, so much less shall they both shew and bring to pass.

### *The Objection to the eighth Article.*

*Horne.* In the eighth Article Ministers commit and assign the Burden and Cure (wherewith they are charg'd) unto other with overmuch facility. We demand also this, which appeareth not plainly enough in their Discipline, To whom pertaineth it to allow their Allegations and Excuses, when they will leave their Charges unto others?

### *The Answer.*

*Whithead.* What Inhumanity is it, not to be content that the Ministers of the Word (upon weighty causes, as Sickness or urgent Business of importance) should be eas'd of their Burdens? As tho they who find fault at this now, permitted not the same to themselves before; rough against others, and over-favourable to themselves.

And where they demand unto whom it pertaineth to allow their lawful Causes, we wonder that they neither read jointly in the same place the Name of Seniors, to whom the matter is committed, nor remember that general Point in the thirty sixth Article, that the Government of the whole Church is committed to the Ministers and Seniors,

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### *The Objection to the thirteenth Article.*

*Horne.* We allow the translating of Books: but that so open Law should be made for that matter, that is the thing we find fault with. For it both containeth that which is a pestilent matter to our Congregation, by means of danger of such as are wont to travel as Strangers up hither unto us out of *England*; as also it may be reprehended, in that it seemeth to smell and tend openly to the private Commodity of some men.

### *The Answer.*

*Whithead.* Where it is signify'd that certain Books, godly and fit either to instruct or comfort our Countrymen in this Calamity of ours and of our Country, should be translated into our Tongue, than the which there can be nothing more profitable or necessary; they say it is a pestilent matter forsooth, because it is so openly mention'd: as tho by speaking nothing, it might be persuaded that we do nothing here but sleep. For where they add touching the private Commodity of some in so common a Profit, we cannot guess what that meaneth; inasmuch as all men who have, in these miserable days, yet hitherto caus'd Books to be set forth in our Tongue, have rather lost than won by them.

### *The Objection to the sixteenth Article.*

*Horne.* In the sixteenth Article the Custody of the Treasure of the Church pertaineth not necessarily to the Deacons by the Word of God. And at this day many reform'd Churches do not observe it: And moreover, it seemeth more profitable unto our Congregation to have it otherwise. Fourthly, the most part of the antientest Churches keep a plain other custom.

### *The Answer.*

*Whithead.* If they be able to shew so plain a place in all the whole Scripture, for any other that ought to have the custody of the Treasure of the Church, as is in the sixth of the Acts of the Apostles for the Deacons, we yield unto them. Yea, and *Calvin* shall yield also (whose Name they oftentimes wonderous confidently and falsely alledg) who in the eighth Chapter of the Institution of a Christian Man, in the 55th Division, thinketh plainly as we do, as well concerning the Custody, as the Distribution of all Church-mony, and uttereth the same in plain words. In the primitive Church, saith he, the Deacons receiv'd (even as it was under the Apostles) faithful Peoples daily Oblations and the yearly Revenues of the Church, to the intent they should bestow them upon true Uses. We desire them now to shew us more plainly, unto what other men that Charge doth rather belong

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long than to the Deacons, &c. But they say many reformed Churches observe not this, and that it will be more profitable for our Congregation to have it otherwise; and that the most part of the antientest Churches keep still another Custom. This (as we said before) is only to affirm, and prove nothing but thus they do almost always. But where they speak of antientest Churches, we believe they mean the Popish Churches, but wou'd not for shame utter it; or else let them shew us what antient Churches those be. Yet this we may not overpass, how that they affirm that it will be profitable for our Church to have it otherwise; that is, that one as it is now have the custody alone, know alone, and distribute the Church-mony alone, and make account alone, and to himself alone. But we are ready to prove either to the Magistrate, or to the World (in case the Magistrate so permit it) both by Testimonys, Reasons and Matters indeed, that this is not only not profitable, but also it hath and is utterly pernicious, and the plain undoing of our Church.

### *The Objection to the 17th Article.*

*Horne.* We find fault that the Election of the Deacons is not free enough, for the rich Men must be always taken. Also, in that they ought to depend upon the Will and Counsel of the Elders, where now a great part of the Elders both live and depend upon the Deacons Purse: their mouth therefore seemeth to be stop'd, so as they dare never reprove or over-correct the Deacons when they offend.

### *The Answer.*

*Whithead.* There was never Man, who was in his right wits that deny'd it to be most profitable for the Church, to have such Men chosen to be Deacons as the least suspicion can be had of; where *Horne* and *Chambers* affirm, that a great part of the Elders live and depend upon the Deacon's Purse, it is a plain slanderous report.

But admit there be one or two among them of the poorer sort, that shall perhaps have need now and then of some relief of the Church-mony: Do not you (*Horne* and *Chambers*) know that they have been richer in times past, and except they prefer'd Religion to Riches, may be richer when they will? And now as they are become willingly banish'd Men, are they willingly poor Men, for the same Religion-sake that ye will seem to profess: Wherefore then had ye rather earnestly to reprehend Poverty in such a one, than gently to commend so great a Virtue? but that ye are driven hereto by the grief of your Stomachs thro Malice. What doth *Paul* require Wealth in Elders (as ye do) or Virtue? Go to, and shew us out of *Paul* that this your Purse-wealth is so necessary

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an Elder. We dare affirm, that such a one shou'd have been of more authority with *Paul*, as also with all Men that are godly, and more worthy to be an Elder by reason of his Poverty, for the which he is so contemn'd at your hand. But your Elders dare not (ye must understand) reprove offending Deacons: Do not you, *Horne* and *Chambers*, know that in the primitive Church, Bishops themselves had their appointed living out of the Treasure of the Church, which was in the Deacons hands; and yet the Deacons (in case they did amiss) were nevertheless sharply corrected of them? And yet these Men that require such ruffling rich Elders, would have Deacons of the poorer sort. But by what Example, and by what Reason? Why cannot ye, being Christians, be content in Exile as well with poor Elders as with poor Deacons? We remember that one of you said openly in our hearing, and in the hearing of many other, that you cou'd not with your Conscience be under such Ministers, and such Seniors as our Church hath now chosen. If ye can find no other fault in them than wilful Poverty, the Congregation also cannot repent them yet of the Ministers and Seniors whom they have chosen: and as for this pure Conscience of yours, we pass not for it; but we think if Wealth be respected in any that is in Ecclesiastical Ministry, it is to be respected chiefly in Deacons, that they meddle with the Church-mony without sinister Suspicion. Indeed about four months past ye had Deacons, surely honest men we say not nay, but yet such as for their slender ability ye made such Underlings, that ye brought not only the honest good men, but also the Ministry of Deacons (to the great injury of the Apostles Ordinance) into very much contempt. And in case we have thought good to beware (by all means) of that Evil, we ought not to have been griev'd at it, but rather to have rejoic'd in the Churches behalf. But herein there is one great sin, that this is not done by you, but rather against your Minds, seeing ye think nothing to be right, nor anything to stand in force, unless it proceed of you.

### *The Objection against the 18th Article.*

*Horne.* The Ministers shall be privy how much Mony there is, but not how it is bestowed. This is against the Custom of the ancientest and best instituted Churches, and contrary to the judgment and mind of the greatest learned men that be in these days, as *Calvin* and others; which as they permit the distribution unto the Deacons, even so will they have it done at the arbitrement and appointment of the Elders.

*If Calvin be so in your judgment, I hope you will allow his two Letters before.*

*The Answer.*

*Whithead.* The Ministers (say they) shall be privy how much Money there is, but not how it is bestow'd. Where find you in our Book these words [but not how it is bestow'd] and yet when he hath added it of his own; Lord, how he triumpheth here of the Custom of the most antient Churches, of the Minds of the greatest learned Men, namely Mr. Calvin, &c. In this matter the man truly seemeth not to have wanted space and time, whereof he had too much, to write so fond Vanities, but that he lack'd his Eye-sight, and somewhat else besides.

*The Objection against the 19th Article.*

*Horne.* Albeit they would cover the matter, yet by making of Laws they make all openly known; for they disclose thus much, that we send out our Gatherers to bring other mens liberality unto us; which thing shall bring great danger to many, inasmuch as the Enemy of our Religion will easily conjecture from whom this so great liberality cometh.

*The Answer.*

*Whithead.* There is a great foresight in these men, that they can reprehend that thing in us which they themselves have done now already these three years; but it is well known that they send out their Gatherers, no more than it is that we be at Frankfort. And then he addeth, that the Enemies may easily conjecture from whom this so great liberality cometh. We wonder what he meaneth, or how much it is that he calleth so great. Doth Chambers at unawares mean the greatness of his Purse? For as for us we have yet hitherto sent out nobody to gather, much less have we receiv'd any thing by any Gatherer.

*The Objection against the 21st Article.*

*Horne.* We know not what they mean by the School, but howsoever the matter is, it shall annoy us very much, if they build up so many things with so solemn a Profession, and shall bring our Adversarys into such a suspicion, that we receive much more of other men than cometh to our hands indeed; and this shall come of it, that very many shall for our sakes be most straitly handled and examin'd.

*The Answer.*

*Whithead.* What if two or three Papists list to lie, that we receive many Thousands, shall this breed great danger to us and others, and shall many be most straitly handled and examin'd therefore? They may feign Danger out of every thing if they will. But he thinketh it would not be known that here are Students, Lectures and Disputations, if we had spoken nothing of the School in our Discipline; for it was not  
known

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own that there was a College of Students at *Zurick* before. It is a world to see how circumspect these men be in words; when they are minded to speak any thing against this our foolish Simplicity; for what madness is it to think that those things which be every day open before mens eyes are the more hid from them, by one sentence written in a Book which very few will look in?

### *The Objection to the 22d, 23d. and 24th Articles.*

*Horne.* The shamefac'dness of many is unshamefac'd enough, and should be often diligently examin'd; and we think it necessary that nothing be done in this behalf without consent of the Elders; who as they best know the state of every man, so they should and ought to make an Exhortation at the distributing, apt and fit for every man's Disposition.

### *The Answer.*

*Whithead.* The shamefac'dness of some is almost so far attempted of some shameless Men, that their Heart is clean cast down; for these discreet Disposers of other mens Alms, have by passing too much on Mony utterly cast away Men, yea both together the Mony and Men. And yet in the meanwhile, these that without all shame, reason of shamefac'dness or remorse, whom rather than those that have any spark of honest shamefac'dness left wou'd go unto, they had rather almost give; yea these gentle and shamefac'd Disposers have, with their unchristian Behaviour, driven many men of notable good Wits and forwardness, some to the Printing-house, some to be Serving-men, and to run into *England* again, with the peril both of body and Soul. But of this case of evil handlings we shall commence matter against these Men (if God will) and the Magistrate give us leave, to the intent that good Men may be the more wary henceforth that they commit not their liberal Alms so easily to any one Man's Fidelity hereafter.

### *The Objection against the 26th Article.*

*Horne.* The Law ordain'd, for those that travel by the way shall call unto us all such as be the most idle Persons, and the chief Unthrifts, and also Papists which feign themselves to be religious, that they may be holpen, as we have learn'd by Experience.

### *The Answer.*

*Whithead.* The Traveller of our Nation having need by the way to be holpen on his Journey (if the Treasure of the Church will bear it) please not these men. They say, they have learned by Experience that idle Persons and Unthrifts, and also Papists are call'd hither by this means. By what experience, we beseech you, before this Law was made or since? they were call'd hither before this Law was made, they were



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were not call'd by occasion of this Law. Let them cease therefore to impute unto a Law, that provideth only for those that be godly and needy, those things that naughty Packs have ever hitherto done, and will do still hereafter.

### *The Objection to the 27th Article.*

*Horne.* It is not an Alms, but a Compulsion. Besides this of these that are found to be the Setters forth of these Laws, there are not past 17 or 18, which have competent enough to live upon, and to sustain themselves; and of them there would not only five give heretofore, when Collections were made, and the sum of all their distributions came never to thirteen Dollars, they gave so sparingly and so slenderly. And perhaps there is somewhat herein to keep back and fray away all such as be of the richer sort from us, that they come not hither, when they shall see so few rich dwell among so many poor, which nevertheless shall be compel'd to sustain and bear very great Charges and sundry Contributions.

### *The Answer.*

*Whithead.* It is not a Compulsion, but an Alms; for no man is constrain'd otherwise than his own good Will and Ability is; and that which is of Good-will, is no Compulsion. And there shall no man of the richer sort (that is godly) be fray'd away from us by this means, inasmuch as such as be godly seek of their own accord, whom they may do good unto. And where they object unto us again the small number of ours which have competent enough to live upon themselves, these should be some men of mighty ability that would have the Magistrate persuaded, that others are but Beggars in comparison of them. Peradventure *Horne*, who is the Deviser hereof, is admitted underhand into the fellowship of the Purse with *Chambers*; and thereof it cometh his so great swelling, such loftiness and contempt of others. And where he addeth, that there were but five that gave at the Collections beforetime, and the sum of that they gave came scarce to thirteen Dollars, it is a matter worthy to be known: for about half a year past and more, when *Horne* and *Chambers* had given warning openly for certain things that they were offended at, we know not what, that they would give over their Ecclesiastical Ministries, which is no novelty for them to do now; afterward they went about to gather every Man's Alms, to the intent they might seem, at their departure from their Ministries, like good Husbands of other Mens liberality, to have left something unto the Church. But seeing they gather'd to this end, and it was perfectly known to all Men that their gathering was for this cause, certainly we marvel that there was so much as one that would give any thing, or that the sum which they gave grow'd to so much

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s thirteen, not Sallers, but Hallers or Pennings. But *Chambers* and *Horne* were not so evil-known at that time. Now if they list to essay, they shall perceive, that there is not one that will put them in trust with so much as a Mite: and yet since they departed from the Congregation, there hath been more given (by the Grace of God) unto the Poor, than *Horne* and *Chambers* have given of their own all the days of their Life.

### *The Objection against the 29th Article.*

*Horne.* This Law hath these Commodities: That 1. it disposeth the thing overmuch, that those which were wont to be liberal unto us, are most desirous to keep close. 2. It is prejudicial to private Men which have felt many mens private Beneficence. 3. It nippeth and thwitteth away a great deal of that liberality which might come to us, in that we so appoint a strange Collector, and unknown to the Givers. 4. It doth condour suspiciously import the Infamy of certain that have s'd these Labours. 5. It shall frike a fear and terror unto the Giver when he must see so many hands subscrib'd to publick Letters, and by this reason they shall be eloign'd from us that would gladly succour the Poor. 6. It shall be exceeding hurtful to other Congregations, and a loss to all other benefic'd men wheresoever they be dispers'd. Finally, These so openly ordain'd Laws shall signify unto our Queen, that we nourish and sustain our Congregation by her Subjects; and that shall of necessity cause, that they which were wont to give us somewhat, shall be most diligently sought out to their undoing and our most pestilent Plague.

### *The Answer.*

*Whithead.* Here is manifold finding of fault, as in a matter of most weighty importance, and wherewith Mr. *Horne* and Mr. *Chambers* are wonderfully rub'd on the Gall. But passing over the first Member as vain, and mingled with others, we will first speak of the second. If this be to the prejudice of private Men, what have you, Mr. *Horne* and Mr. *Chambers*, done, which now a great while have by your Messengers and Letters opp'd all the private Alms of all men, and drawn them into your own hands? And that you, Mr. *Horne*, threaten'd out of the Pulpit that you wou'd do, and that you would make poor miserable Men to eat Hay. Where they speak of an unknown Collector, we answer, that the less he shall be commonly known, the less danger shall he cause to them that he shall have to do withal. For those Collectors of yours are now by this your diligence in gathering (would to God ye were as liberal in distributing) and by these your close and most discreet means so known, that no man dare bid them God speed, much less talk with them. There-

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Therefore it is wondrous fine, that Mr. *Horne* hath forgone here concerning an unknown Collector, where he saith, That a Fear and a Terror shall be stricken into such as shall see many names subscrib'd. We understand not how that can be: It seemeth he wou'd say, that our Messengers Names subscrib'd

Furthermore we demanded of *Chambers* and *Horne*, why they have done the same now these three years, and compel'd Men to subscribe against their wills: In them this is a godly matter, in us an horrible abomination.

Where he saith, that this will be exceeding hurtful to other Congregations; Certainly it hath been almost an ill doing both to our Congregation and others, that Mr. *Horne* and Mr. *Chambers* have in this behalf done it hitherto: for one while they say, they have gather'd alone for this Congregation, when any body of another Church (ye must understand) crave ought of them. Another while they boast that they have a great deal for other Congregations; that is, when they be offended with us, as they are now most grievously. For now (we believe) they will say plainly they have nothing for our Poor, therefore tho they speak it not, yet they shew openly by their Deeds that they have all to themselves, and keep all to themselves. Where he saith, the Queen shall understand by this means, that our Congregations are nourish'd by her Subjects: How so? do we name *Englishmen*, or universally all good Men, by whose liberality the Poor of our Congregation be nourish'd? But the Queen will suspect something of her Subjects: O fine witty Men! she suspected nothing forsooth before we wrote this Discipline. What he hath in the fourth place set as it were in the middle rank in safety, we saw not; therefore we will speak of it last. But this is the grievous matter of all, and that which alone tormented these Men indeed; for other causes are pretended, but this is the very thing whence (as the Man saith) cometh all their Anguish and Anger to: Forsooth it will be suspected (saith he) if some other collect in the name of the Congregation, that we like not *Chambers's* Collection, nor *Horne's* and his Distribution. Hereof will all these weighty Discommodities grow that they two (ye must understand) may not be in so great authority with all Men, nor be such Buggards to the Poor, that they may not bear the Bag alone. O grievous and intolerable Evils that will grow of these Suspicions! Indeed they will make an end of all this place with plain tragical Terms: the *Worm's Gear* (saith he) shall cause undoing, and a most pestilential plague unto the Congregation.

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We wonder that he cry'd not out also, O Heaven! O Earth! O Neptune's Seas! but where they fear themselves so much of suspensions, we believe they may be out of peradventure in a while. For all Men will within a short time (as far as we see) give over to suspect what manner of Men *Horne* and *Chambers* be. Finally, what fault soever they find with us in all this touching the Messenger to be sent, they themselves have utterly forc'd us by extremity and violence to attempt it. For seeing *Chambers* would give nothing being present, but unto certain of his own, and is now run away with the Purse, we are utterly constrain'd to take this way, that our Poor perish not for Famine.

### *The Objection against the 30th Article.*

*Horne.* This is amiss, that the Deacons are bound to visit the Poor only, to know if they need; seeing it is chiefly requir'd that they may exhort, that they may comfort, that they may relieve such Consciences as be sick and burden'd with sins. A Man may ask them, Where it appeareth by plain words of the Scriptures, that it is the Deacon's Office to receive and keep the Treasures of the Church, and that they alone ought to execute and accomplish this Office.

### *The Answer.*

*Whithead.* Let the Deacons visit all sick Folk universally if they will, and exhort them and comfort them; we forbid them not, only we shew that they are bounden by reason of their Office peculiarly to have charge of the Poor. Where they see it is chiefly requir'd that Deacons should exhort and comfort the sick Consciences of them that are diseas'd: If they see they be bound to do that by reason of their Office, let them improve it, that they do not only say all things; but if they respect Christian Pity towards their Brethren, neither do we exempt from the Deacons that which is the common Duty of all Christians. But forasmuch as they have burden'd the Deacons before with unnecessary Charges, as concerning the Office of Deacons, by reason whereof they fray'd many in that right godly Office of Deacons; we have thought good to declare what things they be which properly appertain to the Deaconship, and what be the common Dutys of all Christians. And lest these Men might justly complain as touching the Lack of exhorting and comforting the Sick, that matter is sufficiently prov'd for by the Ministers of the Word, unto whom that charge doth chiefly appertain, and by other learned Men also. And to that Question that they harp on again, it is thorowly answer'd in the fourth Article: in that they require plain words of Scripture of us we cannot deliver enough, seeing they neither prove or shew any thing,

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either by plain words, or obscure words; but as tho we we Scholars, and they Schoolmasters of *Pythagoras's* Rule, they only say and affirm all things, and confirm nothing: but they promise they will do it at leisure and God before, and that enough we trow.

### *The Objection against the 38th Article.*

*Horne.* The time is ill appointed, it were a great deal better after the Mart, for the avoiding of Rumour, and blowing Dissensions which may arise, as it is now in example.

### *The Answer.*

*Whithead.* The time is appointed well enough; for the Dissensions are not to be imputed to Times, but to Men. And we trust that we shall by the grace of God have henceforth good Men, that shall quietly govern the Church in the true fear of God, and love to their Brethren.

### *The Objection against the 44th Article.*

*Horne.* The 44th Article speaketh manifestly against the Edict of the Senate, for there it is specify'd by these clear and manifest words. Furthermore, the Senate of this honourable City hath decreed, that if there arise any Dissension or Contentions among the Strangers, concerning Religion or the Discipline, they be set at one with all diligence by the Ministers and Seniors, specially for this cause, lest those which profess themselves to be banish'd Men out of their Country for the true Religion-sake, utter an evil Token what their mind is, in reason of such Controversys and Debates. And in case the matter cannot be appeas'd before the Ministers and Elders, let them know that the Senate of this City will take order therein, who, as reason is, will look most sharply upon the Authors of such Troubles.

### *The Answer.*

*Whithead.* It is not against the meaning of the Edict, as was declar'd by the Magistrates themselves in our Church before all the Congregation the last of *February*, by the mouth of *Mr. Valeran Polaine*: and the said Magistrates, seeing the Sentence pronounc'd by the said *Mr. Valeran*, and written out to us, allow'd it, according whereunto this Decree is altogether let forth.

### *The Objection against the 46th Article.*

*Horne.* This Law doth not sufficiently foresee and provide for the Quietness of the Congregation, unless in this greater part the Pastors and Seniors be included, whose Authority should not be brought into such contempt that we would so easily reject them. The multitude is of their own Disposition, often much licentious and grudging at every superior Power, and this Law is also against the Edict of the Senate.

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## *The Answer.*

*Whithead.* If the Ministers and Elders will be present, no Man warneth them; if they will not, who will force them against their wills? It is impertinent that he saith, they be easily rejected, which will not come when they be desir'd; or when they be desir'd, or when they be present, depart upon their own will. Where he saith, that this Decree is also contrary to the Edict of the Senate, it is not enough, except he prove it.

## *The Objection against the 49th Article.*

*Horne.* The subscribing is over-hardly and constrainedly done, specially in so often alteration and innovation of Laws, as they speak of.

## *The Answer.*

*Whithead.* The subscribing is not over-hardly nor constrainedly done, but so much the less hardly and constrainedly, in that there is an easy way shew'd to redress if any thing be done amiss: where these Men would have their Decrees be reputed for holy sacred Canons which may not be mov'd. And as for this subscribing, which they say is so constrain'd and hard, besides that it is provided for by the Edict of the Senate, it is requir'd also in their old Discipline and Institution.

## *The Objection against the 54th Article.*

*Horne.* The Authority of the Pastor and Seniors is all wip'd away. For every thing is refer'd to the confus'd multitude of the Congregation.

## *The Answer.*

*Whithead.* Except the matter be us'd as we have provided in the Discipline, both the Authority and Liberty of the Congregation is wip'd away, and a mere Tyranny establish'd. Where he saith, all things is refer'd to the confus'd multitude, it is manifestly false: for it is always added by such as the Congregation shall appoint thereto, as it is also in the 54th Article added in plain words.

## *The Objection against the 57th Article.*

*Horne.* This Law is also contrary to the Edict of the Senate.

## *The Answer.*

*Whithead.* This should not be said but shew'd.

## *The Objection against the 58th Article.*

*Horne.* The Assembly of four, six, eight or ten, is troublously done, and without order, and will stir up new Tumults daily in the Congregation: Such Laws as this condemn the Authority and Counsel of the Elders.

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## *The Answer.*

*Whithead.* *Horne and Chambers* condemn the Assembly of four, six, eight or ten men for peace-making; when they have almost every day these three months gather'd corner-creeping Assemblys to disturb the Peace of the Church.

## *The Objection against the 59th Article.*

*Horne.* The 59th Article is manifestly repugnant against the 56th Article.

## *The Answer.*

*Whithead.* The 59th is not repugnant against the 56th Article, for there is treated of civil Controversys, and here of others.

## *The Objection against the 63d Article.*

*Horne.* The Law also is against the Edict of the Senate.

## *The Answer.*

*Whithead.* It is not against the meaning of the Edict, as it is declar'd in the answer to the 15th Article; for it was declar'd by the right honourable and godly Magistrates openly in our Church, that they thought nothing less than to impeach the lawful Authority of the Congregation: And except the Congregation, which giveth authority to Ministers, be superior to the Ministers, they are not now Ministers, but Lords of the Congregation, as to add no further.

## *The Objection to the 68th Article.*

*Horne.* In this place we desire that our old Discipline may be look'd upon, that we may see whether it be to be so lightly cast away, seeing it proceeded of so learned men, and shall with a mean amending be far perfecter than this new Discipline.

## *The Answer.*

*Whithead.* Where they desire that the old Discipline may be look'd upon, we answer, The more they shall look upon it, the more evidently shall the naughtiness and imperfection of it appear. And it shall also more plainly appear how much the Congregation hath been beholden to them that have retained such an unperfect Discipline so long in the Church, only because it permitteth all to the Pastor. Where they say that the Discipline proceeded of so learned Men, yet the same that wrote it (were they never so well learn'd) confess themselves, both that it was gather'd in hast, and given to the Congregation as imperfect, only for a time. Where they speak of the amending of that Discipline, we marvel that it never came into their Mind before.

## *The Objection against the 72d Article.*

*Horne.* That concerning Testaments in this dangerous world is a pernicious Law.

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## *The Answer.*

*Whithead.* We cannot tell what Serpent the Law concerning Testaments hath lurking under the Herb. They say it is a pernicious Law, and they only say so: But we say it is very wholesom and profitable against the fraud of Falsarys, and to the succour of the Fatherless and Widows.

## *The Objection against the 73d Article.*

*Horne.* Quietness is not sufficiently provided for by this means, inasmuch as it is commanded (as it were) that every one should look and study for an Innovation.

## *The Answer.*

*Whithead.* Quietness is provided for sufficiently, inasmuch as the matter must pass quietly and peaceably, and also by Writings Mens Consciences are necessarily provided for, that in case any thing be found in the Ecclesiastical Ordinances ungodly or disagreeing, or else unprofitable for the Church, it may be chang'd strait-ways; so as Mens Pleasures be not held for holy, sacred, and unmoveable, as the Papists would.

## *The Objector's Conclusion.*

*Horne.* In all this ado, we say this for a Conclusion, that there be three things which they only seek, the Innovation of Ministers, a Purse, and Treasure, I know not what, and the purging of their own Offences before committed.

Now have we alledg'd as much as we handsomly could bring, considering the time. We wou'd also have alledg'd very many other things, so as it should plainly appear, that our Brethren have, in ordaining their Discipline, respected neither so great weighty reasons, nor so great commoditys of our Congregation; but have in the mean while given that which shall be offensive and slanderous to all good Men, and to our Adversarys and God's Enemy, the Papists high rejoicing and pleasure. The Book of the old Discipline, with a very little and small correction and amending, would cause many more plentiful fruits of Christian Hearts to be brought forth, and would settle a great deal more constant and more durable quietness among us.

## *The Answer to the Conclusion.*

*Whithead.* In all this ado, Mr. *Horne* and Mr. *Chambers* go about nothing else but to disquiet the Congregation, that *Horne* might rule the rost over all, *Chambers* bear the Bag alone, and they two together exercise a most unworthy Lordship over the Poor, and by them all other; and that they might have no certain Discipline, but that their Pleasures might be holden for Laws, and that nothing should be thought right or stand in force but what they do, yet hitherto, and the same they go about now: And it seemeth they have utterly



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terly determin'd, either to establish a Tyranny, or to leave no Commonwealth at all in the Congregation. Where *Horne* and *Chambers* make rehearsal here of the purging of Offences committed by us, they ought justly to have been ashamed to make mention of Offences, seeing they have never left for these three or four months to lade themselves with wicked Doings. And as for occasion of Offence and Slander given to good and godly Men, and to our Adversaries and God's Enemies, the Papists high rejoicing and pleasure; they accuse us thereof so falsely, as they themselves have given the occasion indeed.

For they could never abide to have any thing amended, nor themselves to be admonish'd of any thing, or to be commun'd withal in any wise: But for the most light, yea no causes indeed, they forsook their Ministry strait-ways; the Pastor forsook the Flock, the Treasurer the Poor, and both forsook the Church, and mov'd others by their example to do the same.

Neither was it enough for them to give over their own Functions, but they must draw other Preachers and Readers with them also, to the intent the Congregation should by this means be destitute of God's Word, and utterly scatter'd, as tho it could not possibly stand without them. And when they had forsaken their own Church, they haunted, partly the *French Church*, and partly the *Dutch Churches*, and so raised Rumours abroad, and spread our Dissensions first thro this City, and then thro other Citys of *Germany*. And last of all, when they would not come to the Church in the Mart-time, but by the Magistrates Commandment, neither could they then be quiet; they spread the like Rumours almost throughout all *Europe*:

*Then I hope it may be now spread again without offence, all things well weigh'd.*

And when they have play'd these Pranks themselves, they charge us with their own faults, and go about to lay the Infamy upon us which they themselves have stir'd up. If you shall cry out that old matters are rehears'd by this means, you ought to have abstain'd from provoking us hereunto; neither to have mention'd Offences committed, old Subscriptions, nor yet to have call'd us back thus to the old Discipline, the fountain of all Contentions.

*The Names subscrib'd to the Objections with a Postscript.*

*Robert Horne,  
Edward Isaac,  
Cutbert Warcope,  
Robert Harrington,*

*Richard Chambers,  
Christopher Brickbeck,  
John Binkes,  
John Escot,*

*Anthony Mahew,  
Richard Davids,  
Nicholas Carne,  
John Machel.*

*Horne.*

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*Horne.* The rest of our consenting Brethren we could not call together unto this subscribing, by reason of shortness of time, whose names shall be put afterwards having your Licences hereto.

### *The Answer to the Postscript.*

*Whithead.* Where they complain of shortness of time in the end, as they did in the beginning, and that they could not by reason thereof call their consenting Brethren together to the subscribing: What meaneth that? For where they have set to the names of them which dwell most far asunder, and have left out almost none but the names of their own Servants, whom they have always at a beck; yet they could not call the rest of their Brethren together forsooth, to the intent they might by this shift make a shew, to such as know not the matter, of some multitude of men of some estimation which are left out. And they desire also, as in a matter of weight, that they may set to the names of the other afterwards. And as here in the end, they vaunt a certain shew of some great multitude that will subscribe; even so in the beginning, and in many other places of their Book, they make a great brag as tho they would exhibit some notable matter to the Magistrate, so they may have time enough given them to bethink themselves: But *Mr. Horne* and *Mr. Chambers* shall with these their mighty and great Promises, both of Subscriptions, Declarations and Confirmations, bring to pass as good as nothing. But yet this they are desirous to bring to pass in the mean time, that whilst these gay glorious Promises of theirs be look'd for, they may a long time hinder the Peace and Quietness of the Church, which their only desire is to have disquieted. And if it be possible that they may recover a most intolerable Lordship over the Congregation, or in case they cannot obtain the chief state in the Congregation, that they may leave the Church in the worst, or in no state at all, but that they may rend it, and all to scatter it: These be the Devices of *Horne* and *Chambers*: These be their Fetches, right honourable and most righteous Magistrates; and yet we have no distrust but Almighty God, for his Mercy's sake towards our most afflicted Church, and that your Authority for your Equity's sake and singular Benevolence towards us, will withstand the same.

And forasmuch as we have prov'd that not one of these things which they have reprehended in our Discipline, be either against God's Word, or against good Reason; and forasmuch also as we are ready to prove that all things, contain'd in our Discipline, are taken out either of God's Word, or of the Edict of the Senate and Magistrate; either out of their own old Discipline, which they stick so fast unto, either else on the judgment

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ment of good reason ; we humbly beseech the right honourable and righteous Magistrates that they will vouchsafe to confirm it with their Authority.

Whereas both Parts gave consent that certain others, very worshipful, should also deal in this Controversy between them to appease (if it might be) the same, I have here following plac'd the Order which they took for their Quietness.

### *To the Ministry and Body of the Congregation of the English Church of Frankfort.*

**F**Orasmuch as at the request of all our Brethren and Countrymen of this Church of *Frankfort*, we have undertaken to endeavour our selves to make an end of this sorrowful Controversy, which so grievously so long time hath vex'd this Congregation, slander'd Religion, and infam'd the name of *Englishmen* ; we thought we could neither satisfy the Duty of Christian Charity, nor the Office of loving Countrymen, if we did omit any thing, which by any probable conjecture might seem to bring to effect our honest Enterprize in this behalf. Whereupon we have thought good to offer unto you our Brethren on both Partys such a form of agreement touching certain points of your Discipline, as had seem'd unto us upon Conference, between certain chosen Persons on both sides before us, most convenient, so to satisfy all Men, that every Man might willingly and chearfully submit himself unto the Obedience thereof: Desiring you all, as ye hope to have favour at God's hands in the Blood of Jesus Christ, so to apply your favourable Minds each to other, that all Strife and Contention set apart, you may join together in a blessed, christian, and happy Society, Peace and Concord, and the thing whereunto we wish both the Partys should agree as followeth.

#### *The Form of Reconciliation.*

1. Whereas in this whole Treaty of Reconciliation and Alteration of Discipline, some things might happen to seem to tend to the condemnation of some Party or Person : we do all freely pronounce and testify each part of other, that neither of us do condemn either Party, or any Person as those which have done any thing contrary to God's Word, or probability of reason in this matter of Discipline, but friendly and lovingly every Man doth imbrace all Men, omitting all rehearſal and disputation of things past, with common and hearty Prayer unto God, that from henceforth we may remain and live together in brotherly Love, to the glory of God, and comfort of us all.

Concerning

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Concerning the Article for exercise of Learning: that there be no mention made of the same in the Book of Discipline, but that forsomuch as learned Men remain in the Congregation, that the Ministry shall, for the furtherance of Learning, endeavour to put in use such exercise of Learning as the learned may perform, and the ability of the Church bear.

2. Concerning the receiving and distributing of the Treasure of the Church. The receiving and distributing thereof both appertain to the Deacons, yet not so that they do it without the knowledg and consent of the Ministers and Seniors. Concerning the keeping of the said Treasure, it may very well appertain to the Deacons; yet it is not of such necessity but that the rest of the Ministry may otherwise set order for the custody thereof, as time and occasion shall serve.

3. Concerning the Article of Contribution: When the Treasure of the Church faileth, it pertaineth to the Ministers and Deacons to travel by the way of exhortation with the Rich to help in that need without any further compulsion.

4. Concerning the Article of sending of common Letters for the relief of the Congregation: That there be no mention made of any part thereof in the Book of Discipline, but that the Ministry, with all possible secrecy, use such policys and means as may best serve to the relief and maintenance of the Congregation.

5. Concerning the Article of making of Laws: That they be made by the Ministry and Body of the Congregation, being all'd together for that purpose. And if the Ministry, or any of them, refuse to be present, being by the Body of the Congregation requir'd thereunto, without just cause by them or any of them alledg'd; that then, after a due time given for the hearing of the Cause, if they bring not in good reason and just cause of such refusal, then to be depriv'd by the same from theirs or his Ministry, and new to be chosen.

6. Concerning the Article of the Election of Ministers: That a Scrutiny be had every year, at the time of Election, for the examination of the Ministers of the Word; wherein shall be, by the appointment of the Congregation, six or eight grave and wise Men, who shall hear what faults be alledg'd against the same Ministers; and if the faults be weighty and worthy of open Correction, to signify the same to the Congregation, that the Offenders or Offender may be corrected or depriv'd accordingly. If the Offences be lesser than that they ought to be published, then the said Ministers or Minister offending to be admonish'd of his fault, according to the discretion of the Scrutiners.

7. Concerning the Article of Testaments: That no Man, by order in this Congregation, shall be forc'd to register his Testament

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ment, but that there be eight or ten grave, wise, substantial and honest Men chosen by the Congregation, out of which number the Testator shall have his choice: or if he omit the thing, his Executors shall have the choice to take two of the said eight or ten, besides such as are made Witnesses, whom the Executors within a month after the death of the Testator shall make privy to the Testament; and that the same two, being requir'd thereunto, shall faithfully declare unto every Party comprehended in the Will, so much of the Will as shall particularly appertain to every of them, and shall keep secret all the rest of the Will or Testament, as they shall protest before God and the Congregation upon their Consciences, at the time of their Election.

And now in case it shall seem good unto all your Wisdoms, as well of the Ministry and Body of the Congregation of the one part, as of the Dissenting Brethren of the other part, that we shall by our mediation proceed any further according unto this form of Reconciliation, which is here describ'd: We do heartily require you, that signifying your Minds unto us with as convenient speed as ye may, ye will also appoint out, on either part, two discreet and sober Persons, Lovers of Peace and Concord; which by Conference with other two of us, whom we shall appoint, may draw these Articles afore-written into such a form, as they may be conveniently annex'd to the rest of your Discipline. The 29th of September, 1556.

Your loving Brethren and Countrymen,

*Thomas Wroth,  
Francis Knollis,  
Roger Parker,  
John Abell,*

*Henry Knollis,  
John Browne,  
Fran. Wilford,  
John Turner,*

*Edwin Sands,  
Thomas Eaton,  
Richard Springham.*

*The Answer of the Church to this Offer, or the Effect of the same.*

**W**E cannot allow this way of Reconciliation offer'd to our Church by our Countrymen, forasmuch as we should condemn our selves as evil Doers, and our Doings ungodly and unreasonable; but we are assur'd we have not done, in our Discipline, any thing contrary to God's Word and good Reason. The last of Septemb.

*David Whithead,  
John Hales,  
Thomas Sorby,  
John Pedder,  
Thomas Ashley,*

*Henry Parry,  
Richard Beesly,  
Robert Crowley,  
Thomas Watts,  
Richard Rogers,*

*William Raulings,  
Robert Beste,  
Richard Luddington,  
Edmond Harries.*

*The Copy of the Letters of Request sent forth for Relief of the Poor by Mr. Sutton, 25 July, 1557.*

*To all them that bear an unfeign'd Reverence and Zeal unto the eternal Testament of Jesus Christ, join'd with the charitable and sincere Bowels of Mercy towards the Poor; Grace, Mercy, and Peace from God the Father, by the same our Lord Jesus Christ his Son, the common and only Saviour of the World.*

IT is not likely that the Bruite of the Controversy, which hath now at the end of six months continu'd in this English Church at Frankfort, is unknown to Strangers: It is more likely, that so many being privy thereto, it is carry'd and spread too far abroad: And most like, by the Fruits springing thereof, that it hath been untruly reported by the wilful Authors and stubborn Maintainers of it, not only to the infamy, reproach, and discredit of the Body of this Church, and to the intent to stop all Relief from the poor Members of the same, but also that their uncharitable and leud Behaviours should not come to light. For it is well known that divers charitable Men (albeit their Persons and Names be neither known nor desir'd to be known) were before the beginning of this Controversy very liberal, in sending their Charity to the use of this whole Congregation universally, and some were beneficial to sundry Members of the same particularly; which since that time to our knowledg they have left undone utterly. We the Ministers of the Church hoping that these men, the Authors and Maintainers of this Controversy, would in time have known their Faults, and made satisfaction to the Church, as it becometh Christian men to do, did not only with patience suffer their slanderous Talk and inquiet Demeanour; but also bear with their unjust dealing, and as much as in us lay study'd to cover their faulty doings. Nevertheless, seeing no likelihood of their Amendment, but most manifest proofs of their Malice, this poor Congregation rather daily increasing than in any part diminishing, and thereby the Poverty thereof continually augmenting; we thought it our bounden Duty in conscience no longer to hide the matter, but thus of necessity constrain'd, to disclose it; so as seeing they will not be as they ought to be, they may at least be known as they be. And thus we do not for any Malice that we bear to any man's Person (as  
God

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God the Searcher of Hearts knoweth) but that the Truth being known, such good People, as thro untrue Report have been persuaded to withdraw their good Minds and Favour from this poor Congregation, might understand that without just cause they have so long done it, and hereafter be the more willing to renew their Charity in the relieving of this poor Church of Christ.

And to come to the matter, ye shall understand that after Mr. *Horne*, late Pastor, and the Seniors that were join'd in the Ministry with him, had by a writing subscrib'd with their own Hands, openly before the Congregation surrender'd and given over their Offices, retaining nevertheless the Writing of their Surrender in their own hands; and yet being desir'd by the Congregation not to leave their Ministrys, but still to exercise the same, they in no wise would do it: whereby the Church was divers days destitute of the Preaching of God's Word. Whereupon the major part of the Congregation minding to have the Church kept in good order, and to redress those things that were a great occasion of the former Contention, so that after there might be a perpetual Quietness and Concord among us, went earnestly about the same. But it happen'd contrary to our Expectation, the former Grudges continuing, and new Business daily increasing; which at length came to the Magistrates ear, contrary to our minds and determination. For when we thought that it should, without any further bruit amongst our selves, have been pacify'd and ended, as we would to God it had been; the godly Magistrates, who lamented much our Dissension, and desir'd our Quietness, came into our Church, and there first made us to promise one to another, that from thenceforth no mention should be made of any former Grudg of Contention between us, but that all things past should be clean forgotten. Afterwards, for the better continuance of Love among us, and good Order in the Church, with the consent of Mr. *Horne* the Pastor, and the Seniors, they discharg'd him and them of their Offices, and willed the Church to chuse new Ministers, and to make a new Discipline (for by reason of the unperfectness of the old Discipline, a great part of the former Controversy was) as if there had been never any Church here before. Whereupon the Church divers times assembling, at length the most part of the Church thought most reasonable, that amongst other an Order should be in this Church, like as it was in the primitive Church, and is now in all well-reform'd Churches, that the Treasure should be in the custody of all the Deacons, and not of any one man alone. Mr. *Horne*, with certain of the Seniors, and a few others,

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others, would in no wise agree unto it, but to their uttermost resist it; which gave us occasion of further just Suspicion, that the Treasure of the Church in time past had not been christianly used.

And whereas also we had devis'd another Order, that forsomuch as the Magistrate doth permit us to use the Customs and Manners of making Wills that be used in *England*, that for the more Surety of our Friends that were here, or elsewhere, if we were dispos'd by our Wills to give unto them any of that little Substance that God hath left us (if we should die here) our Wills should be seen and exemplify'd by the Seniors, and so to be out of all danger of counterfeiting at any time: *Horne* and *Chambers* only upon fond will, without any just consideration or good reason, cavil'd against the same Order, only affirming it to be pernicious. These things we find manifestly at length not to proceed of any good mind or purpose, but of contentious Frowardness, grounded upon Self-love and Gain, that under a colour of the Church they might gather good mens Devotions, and never distribute any penny thereof; or at the least, to none (had they never so great need) unless they would either fawn and hang on them, or else sustain uncharitable Taunts and Reproaches at their hands.

For where *Chambers*, above eighteen months past, had of *Mr. Whithead* then Pastor, and the Seniors then, a Letter to receive of one special man twenty pounds; and besides, thro *Horne's* procurement, a general Proxy to *Chambers* and his Deputy, to gather the Devotion of good men for the relief of this poor Congregation; which by their own Proceedings here before the Magistrates (their own hands-writing testifying the same) and otherwise by our knowledg we are certain, they did put in practice, and receiv'd much thereby: yet *Chambers* upon the account here left behind him, neither confesseth that he receiv'd the said twenty pounds, nor yet any other Sum, neither hath he distributed (during all the time he was in Office yet to this day) in this Congregation, to any one Person (saving to three Scholars that came with him) one penny, that he did not receive here in this Congregation and City.

And yet, at his departure hence, he left two of the said Scholars (unto whom nevertheless he promis'd sufficient provision and finding, and never warn'd them to the contrary) in debt for their Board, and for other Necessaries, almost 20 Guilders, which this poor Congregation was forc'd to pay. Finally, where good *Mrs. Wilkinson*, of blessed memory, put *Horne* and *Chambers* in trust with the devising and making of  
her



her Will, whereby she gave to this and other poor Congregations of the poor banish'd *Englishmen*, a christian liberal Relief; albeit they have caus'd some of the said Congregations to be paid of the same Bequest; yet hitherto would they not make this poor Congregation privy to the Sum bequeath'd unto it, much less pay it, nor yet (according to the Order of our Church's Discipline aforesaid) let the Will be seen; so as the friendless young Gentlewoman, her Daughter, should not be defrauded of her Right, nor her Mother's Will alter'd to her loss. Furthermore, Mr. *Chambers* understanding that we were minded (according to our Duties) to require an account of him for the use of his Proxy, getteth him suddenly hence (accompanied with Mr. *Horne*) early in the morning, without the consent or leave-taking of the Congregation, or the Ministry thereof, and contrary to his own openly made promise, that he would not depart till he had answer'd all that any man could charge him with.

And at his going away, he left behind him an account, which by cutting out the Leaves, and new written, seemeth not to be now at the last as it was at the first; albeit it was never so perfect as Christian Fidelity would have required it to be. And moreover, albeit we have twice written unto him, charitably exhorting and requiring him to come hither, and discharge himself of those things that shall be said unto him in the behalf of this Congregation; and to the intent he should restore unto it the Proxy he receiv'd, and no longer by himself or his Deputy exercise it in the name of this poor Church, as we are inform'd he doth: he neither cometh, nor yet maketh answer to our Letters; whereby we cannot but think that he meaneth not only craft and subtilty (much unworthy the Integrity and Fidelity that he pretendeth) but also to hinder, and as much as in him lieth, to undo this poor Congregation, not only of that he hath already receiv'd and carry'd away (as he hath heretofore dealt with the Company of poor Students at *Zurick*) but also, thro untrúe Reports, of all good mens Devotions and Liberality that hereafter would else be bestow'd. Their Reports (which among many other Untruths, to hinder this poor Congregation, they slanderously bruite abroad) are chiefly these: First, that the Poor of this Church be so well provided for, that the worst hath after the rate of two shillings by the week. Secondly, that some of the Poor here be so stout, that they disdain to ask Relief in their need; so that our Poor seem either not to need, or not to be worthy of Help. And thirdly, that men here seek to know the Names of the Givers to this Congregation, to their great peril and utter undoing: Which Reports be all utterly

untrue.

untrue. But the truth is, that for want many poor men have been driven both to depart hence to seek their living in other places, and some forc'd to go for Relief into *England*. These Specialties, besides much more, we have thought good and very necessary, that good godly men should know, both that they should not conceive any evil opinion of this Congregation by false report, and also that minding to relieve the Poor and miserably afflicted Members of Christ, their Brethren in this Church, they should, when God shall move them to depart with any thing to that use, so deliver it, as it may safely come, and justly be distributed, where they would have it bestow'd. And therefore we (considering the State of our Fellow-Exiles living here with us in need and poverty, and fed by the only good Providence of God) desire all Christian men for the love of our Saviour Jesus Christ to consider how pleasant a Sacrifice, how sweet a Saviour the relieving of the Poor for his sake, is before the face of our Heavenly Father. A good Man's Life is almost nothing else than a continual Exercise of Mercy. *All the day long he hath mercy and pity,* saith the Prophet David.

*Give Alms of thy Goods* (saith the Holy Man *Tobiah*) *and turn never thy face from the Poor; and so shall it come to pass, that the face of the Lord shall not be turn'd away from thee.* Be merciful after thy power; if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good Reward in the day of necessity; for Alms delivereth from Death, and suffereth not the Soul to come in darkness. A great comfort is Alms before the High God, unto all them that do it.

*Blessed is he that considereth the Poor* (saith the Prophet David) *the Lord shall deliver him in the time of Trouble, &c.* The good man (saith David) hath distributed abroad, and given to the Poor, his Righteousness remaineth for ever: His horn shall be exalted with Honour. He that giveth to the Poor, shall not lack, saith the Wise Man in the Proverbs. As Water quenbeth burning Fire, so doth Mercy reconcile Sins, which God shall reward, and not forget; and the doer shall find a stay to keep him up when he falleth, saith Jesus the Son of Syrach. Break unto the hungry thy Bread, saith the Prophet Esay, and bring the poor fatherless into thy house. When thou seest the naked, cover him, and hide not thy face from thine own flesh. Then shall thy Light break forth as the morning, and thy Health flourish right shortly; thy Righteousness shall go before thee, and the Glory of the Lord shall embrace thee: Then if thou callest, the Lord shall answer thee; if thou criest, he shall say, Here am I. Lay ye not up Treasures in earth, where the rust and the moth may destroy

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it, and thieves may dig it out and steal it, saith Christ, but lay up your Treasures in Heaven.

Give Alms of that ye have, and behold (saith Christ) all is clean unto you. What ye give to one of these little ones (saith he) ye give it unto me. And also he saith, Blessed are the merciful, for they shall find mercy. When the idolatrous King *Nebuchadnezzar* should be converted unto God, what said the Prophet *Daniel* unto him? Redeem thy Sins with Alms, and thy Wickedness with Mercy on the Poor; so perhaps God will pardon thy Sins. Think ye that God forgat *Obadiab* who preserv'd the hundred Prophets in Caves, and fed them there? *Paul* and the other Apostles diligently, both with words and writings, did labour for the Relief of the poor Brethren that were at *Jerusalem* and elsewhere.

And we hope that God will open your Hearts and Minds to consider our state, and by these Sayings and Examples move you to have pity on your poor Brethren; which if it shall please his Mercy to grant you chearfully to do, it is not to be doubted, but albeit he suffer you to slide and fall for a time, yet he will heave you up (when it shall be his good pleasure) and preserve you, so as at the length ye may be Partakers of the joyful Kingdom of God, which our Saviour *Jesus Christ* hath purchas'd for his Elect with the Price of his Blood. The Holy Spirit of God be always with you. *Amen.*

This Controversy, which you have now heard from the 13th of *January* hitherto, I find written by the Hands of such as are both learned and of credit; but yet I must needs say, by those that were Parties in this Broil. And forsomuch as *Mr. Chambers* in this Controversy is very sore charg'd among the rest, who yet was thought of many wise and godly men to be very godly, upright, and honest, and so no doubt he took his leave of this Life: I have therefore here thought good to place a Letter, which is yet of his own hands to be seen, writing the same in his own defence, touching these matters; so as the Reader, weighing both the one and the other, may use his Judgment with discretion.

*The Copy of the Letter:*

*To the Worshipful Mr. John Hales, Mr. Thomas Crawley, Mr. John Wilford, and to Mr. Whithead, Thomas Sorsby, William Maister, and John Old at Frankford:*

Immanuel.

I Wish unto you the Peace of God with my Commendations. The Tenor of your Demand hath caus'd me to defer answering to your Letters until this time, not of purpose to give no answer, but that I then upon the sudden wanting sure knowledg in that thing, whereby you chiefly charge me. At my coming from *Zurick* to *Frankfort*, I was intreated by certain men to continue my Travels, in gathering the Alms and Liberalities of godly men, to relieve therewith such poor dispers'd *English* Brethren, as I should think most meet to be reliev'd; even as before time I had done. This Request put in writing, subscrib'd by certain, was deliver'd unto me, not as Letters testimonial of authority; which as I needed not; or I requir'd them not, neither yet that I should by force of them gather for the Church of *Frankfort* only or especially, which I purpose not; but that I might be the rather mov'd to do as before I had done. And they then requir'd (which was after promise made to further my doings with all faithful secrecy, in such sort as I should from time to time devise and require) to bestow such Sums of Mony as should hereafter come to my hands, to such uses and purposes as I thought good. Therefore as by force of those Letters I gather'd not, so the gathering for *Frankfort* Church hath not been, nor is in my hands, nor of any other at my appointment, as ye do write.

Wherefore as I might, so I did, and that by the advice of many honest, grave, and godly Men, depart from thence without making that account, to which I am not bound; nor leaving for the Relief of the Poor, of whom such have had their portion in this Blessing for the time, as I thought meet to be reliev'd. Unto the Students whom I never plac'd there; I have perform'd whatsoever I promis'd. The Account of Receipts, Payments, and Remains, which ye require, I intend not to make unto you. But I shall be ready at all times and in all places to make a just account of my whole dealings in this behalf, unto them which have Authority to demand it of me. In the mean time, as I shall by God's help truly do my endeavour to relieve the Poor, as I shall have wherewith, and find them meet to receive it; so shall I keep

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the Names and Sums secret, as I am bound, till by them who have just Authority to loose me, I be otherwise appointed.

*Thus I commit you to the Grace of Almighty God, from Strasburg this 20th of June, Anno 1557.*

Richard Chambers.

**A**FTER I had written this Answer to your first Letters, retaining them in my hands until I might have a convenient Carrier, I receiv'd your second Letters; the principal matters therein are answer'd before. To the rest that be any thing material, thus I say: As touching the Delay of mine Answer, you call Contempt more uncharitably than truly, as unto godly wise Men is well known. As my Departure was not, so my Return to *Frankfort* may not be at your Appointment. Your general Accusations of Misbehaviours and Contempts, in the which you say I am faulty, I admit not; if you can justly charge me with particulars, I shall make answer, to the contentation of all godly Minds.

Where the Discipline of Christ is us'd in just causes, it is to be regarded; but your unorderly abusing of it, and against me that am not of your Church, I esteem not. If you use civil proofs against me, I shall be as ready to answer the Cause, as you to enter the Suit. As for your displaying of me to our dispers'd Brethren to my undeserv'd dispraise in this matter, it cannot be such, but that I shall easily purge my self, as God knoweth, who with his Holy Spirit mollify your Hearts, and give you the unfeign'd true sight of your selves. *Amen.*  
From *Strasburg* the 30th of *June*, 1557.

Richard Chambers.

*Deliver'd the 20th of July to Mr. John Hales by John Escot.*

Now whilst these sharp and grievous Contentions grew more and more at *Frankfort* (as you have heard) many things happen'd in other places, which may in this place be shortly touch'd, to the Glory of God (I hope) and also to the great Comfort of the Godly, who may by the same behold most evidently the marvellous Providence of God toward his poor afflicted and dispersed Church.

After that Mr. *Bartue* and the Dutchess of *Suffolk* were safely arriv'd at *Wezel* in *Westphalia*, the bruit thereof was the cause that more *English* People in short time resorted thither. It pleas'd

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pleas'd God also, that Mr. Coverdale (after that he had been with the King of Denmark) should come to the same Town; who preach'd there no long time, till he was sent for by Woulgange Duke of Bypont, to take the Pastoral Charge of Bargzaber, one of his Towns of Germany. At whose coming to the Duke, he made it known, both to himself and to other Noblemen about him of Mr. Bartue's and the Dutchess's being in the Low Countries. They understanding the danger that might come unto them in those parts, as also calling to remembrance what great courtesy Strangers had found in England at the Dutchess's hands; made offer, that if they were forc'd to remove, or otherwise, if it pleas'd them, they should have the Castle of Winehaim by Heidelberge, within the Liberties of Otto Henricus, then Palsgrave, and a godly Prince; who most gladly (as well appear'd) gave consent to the same. Mr. Bartue and the Dutchess accepting this Offer, left Wezel, and came up to the said Castle, and there continu'd; till leaving Germany, they travel'd towards Poland. The Congregation that was at Wezel wanting among them, partly the Comfort which many of them had by Mr. Bartue's and my Lady's being there, and partly also other reasonable Considerations moving them, they left Wezel, and follow'd after. But passing by Frankfort, and perceiving the Contention among them to be so boiling hot, that it ran over on both sides, and yet no Fire quench'd; many had small pleasure to tarry there, but went to Basil and other places: whilst Mr. Leaver made suit to the Lords of Berne for a Church within their Dominions; whose Letters he obtain'd with great Favour to all their Subjects, for the friendly Entertainment of the English Nation. These Letters obtain'd, Mr. Leaver, Mr. Boyes, Mr. Wilford, Mr. Pownall, and T. Upchaire, came to Geneva, to have the advice of that Church, which was best to be done touching the Erection of a new Church. They of Geneva gave God thanks for that it had pleas'd him so to incline the Hearts of the Lords of Berne towards them, and gave encouragement that they should not let slip so good an occasion. Mr. J. Bodleigh (who was no small stay, as well to that Church as to others) and W. Kethe travel'd with them. And passing thro many parts of the Lords of Berne's Dominion in Savoy and Switzerland, they found such favour in all places where they came, as verily may be to the great condemnation of all such Englishmen as use the godly Stranger (I mean those who come for Religion) so uncourteously.

Mr. Coverdale sent by the Duke of Bypont.

The Courtesy of the Noblemen of Germany to Mr. Bartue and the Dutchess of Suffolk.

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Englishmen  
plac'd at Ar-  
row.

Mr. *Leaver* and the Company at length chose *Arrow* for their Resting-place, where the Congregation liv'd together in godly Quietness among themselves, with great Favour of the People, among whom for a time they were planted.

Horne and  
Chambers  
come to Ge-  
neva.

Not long after this, Mr. *Horne* and Mr. *Chambers* came by *Arrow* to *Geneva*, seeming at that time to like very well of those Congregations (as the Church of *Frankfort* also then did, as appeareth by their Letters afore) insomuch as the said Mr. *Horne* and *Chambers* did distribute largely to the Necessity of those Churches. So that it appear'd that the old Grudg which had been between the Church of *Frankfort* and *Geneva* had been clean forgotten.

It came to pass not many days after, that the Lord began to shew mercy unto *England*, in removing Queen *Mary* by death, and placing the Queen's Majesty that now is (whom God long preserve) in the Seat; the News whereof, as it was joyful to all such as were in exile, so it appear'd that the Church of *Geneva* was not behind the rest, who (after that they had given to God hearty thanks for his great Goodness) consulted among themselves, and concluded, that (forsomuch as there had been Jars between them and other Churches, about the Book of Common-Prayer and Ceremonies) it was now expedient and necessary, not only that unfeign'd Reconciliation should be between them, but also that they might so join together in Matters of Religion and Ceremonies, that no Papist or other Enemy should take hold or advantage by a farther Dissension in their own Country; which might arise in time to come, if it were not in time foreseen and prevented.

Kethe sent into  
Germany and  
Helvetia.

To this end was *William Kethe*, one of the Congregation, chosen to do this Message to them of *Arrow*, *Basil*, *Strasburg*, *Worms*, *Frankfort*, &c. And to them of *Arrow* and *Frankfort* this Letter was written which followeth, and subscrib'd by the Ministry in the name of the whole Congregation.

*The Copy of the Letter written the 15th of December.*

*The Father of Mercies and God of all Consolation confirm and increase you in the Love of his Son Jesus Christ, that being in the Conduct of the Lion of the Tribe of Judah, ye may be victorious against Satan and Antichrist, to the overthrowing of Papistry and Error, and establishing of Christ's glorious Kingdom.*

**A**FTER that we heard (Dearly Beloved) of the joyful Tidings of God's Favour and Grace restor'd unto us by the Preferment of the most vertuous and gracious Queen *Elizabeth*; we lifted up our Hearts and Voices to our Heavenly Father, who hath not only by his due Providence nourish'd us in our Banishment, preserv'd us, and as it were carry'd us in his wings, but also heard our Prayers, granted our Requests, pity'd our Country, and restor'd his Word; so that the Greatness of this marvellous Benefit overcometh our Judgments and Thoughts, how to be able worthily to receive it, and to give thanks for the same. And when we had with great comfort weigh'd the matter, to the intent that we might at the least shew our selves mindful of this most wonderful and undeserv'd Grace, we thought among other things how we might best serve to God's Glory in this Work and Vocation, of furthering the Gospel of our Saviour Jesus Christ. And because all Impediments and Cavillations of Adversaries might be remov'd, it seem'd good to have your godly Counsel and brotherly Conference herein, which we desire to learn by this Bearer our loving Brother *Kethe*, that we might all join Hearts and Hands together in this great Work; wherein no doubt we shall find many Adversaries and Stays: yet if we (whose Sufferings and Persecutions are certain signs of our sound Doctrine) hold fast together, it is most certain, that the Enemies shall have less power, Offences shall sooner be taken away, and Religion best proceed and flourish.

For what can the Papists wish more than that we should dissent one from another, and instead of preaching Jesus Christ and profitable Doctrine, to contend one against another, either for superfluous Ceremonys, or other like Trifles; from the which God of his mercy hath deliver'd us. Therefore, dear Brethren, we beseech you (as we doubt not but your godly Judgments will think it so best) that whatsoever Offence hath been heretofore either taken or given, it may so cease and be forgotten, that hereafter God lay it not to our charges, if thereby his blessed Word should be any thing hinder'd. And



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as we for our parts freely remit all Offences, and most intirely embrace you our dear Brethren; so we beseech you in the Lord, that unfeignedly you will do the like on your part; whereof albeit we assure our selves, as both by good Experience we have prov'd, and also have receiv'd by your Letters; yet to cut off all occasions from Papists and other Cavillers, we thought it best to renew the same Amity, and to confirm it by these our Letters: most earnestly desiring you, that we may altogether teach and practise that true Knowledge of God's Word, which we have learned in this our Banishment, and by God's merciful Providence seen in the best reformed Churches; that considering our Negligence in times past, and God's Punishment for the same, we may with Zeal and Diligence endeavour to recompense it, that God in all our doings may be glorify'd, our Consciences discharg'd, and the Members of Jesus Christ reliev'd and comforted. The which thing the Lord God, who hath mercifully visited and restor'd us, grant and perform: To whom be all Honour, Praise, and Glory for ever and ever.

Your loving Friends, and in the name of the whole Church,

<i>Christopher Goodman,</i>	<i>William Williams,</i>	<i>John Pullain,</i>
<i>Miles Coverdale,</i>	<i>Anthony Gilby,</i>	<i>William Bevoyes.</i>
<i>John Knox,</i>	<i>Francis Withers,</i>	<i>William Wittingham.</i>
<i>John Bodleigh,</i>	<i>William Fuller,</i>	

## The Answer return'd from *Frankfort* by *W. Kethe.*

*The Grace of God, and the Assistance of the Holy Ghost, lighten and strengthen you, to the understanding and constant retaining of his Truth, to the furtherance of his Honour and Glory, and to the edifying and maintenance of his Church in Christ Jesu our Lord.*

**D**Early Beloved, as your Letters were most welcome unto us, both for that ye rejoyce at the Preferment of our godly Queen, and also that ye study how to promote the Glory of God; so are we right sorry, that they came not after the departure of such as ye seek a charitable Reconciliation withal. For whereas ye require that all such Offences as have been given and taken between you and us, may be forgotten hereafter; there be not here past four left, which were then present when ye dwelt here, and not one of the learned sort, saving Mr. Beechly. Yet we doubt not, but as they promis'd in their former Letters, to forget all Displeasures afore conceiv'd, so

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so they will perform the same, and esteem you as their Brethren. And for our parts, as we have had no Contention with you at all afore time, so we purpose not (as we trust there shall be no cause) to enter into Contention with you hereafter. For Ceremonies to contend (where it shall lie neither in your hands or ours to appoint what they shall be, but in such mens wisdoms as shall be appointed to the devising of the same, and which shall be receiv'd by common consent of the Parliament) it shall be to small purpose. But we trust that both true Religion shall be restor'd, and that we shall not be burden'd with unprofitable Ceremonies. And therefore, as we purpose to submit our selves to such Orders as shall be establish'd by Authority, being not of themselves wicked, so we would wish you willingly to do the same. For whereas all the Reform'd Churches differ among themselves in divers Ceremonies, and yet agree in the Unity of Doctrin; we see no Inconvenience if we use some Ceremonies diverse from them, so that we agree in the chief Points of our Religion: notwithstanding, if any shall be intruded that shall be offensive, we, upon just conference and deliberation upon the same, at our meeting with you in *England* (which we trust by God's Grace will be shortly) will brotherly join with you to be Suiters for the reformation and abolishing of the same. In the mean season, let us with one Heart and Mind call to the Almighty God, that of his infinite Mercy he will finish and establish that Work which he hath begun in our Country, and that we may all lovingly consent together in the earnest setting forth of his Truth, that God may be known and exalted, and his Church perfectly built up thro Christ our Lord. From *Frankfort* this third of *January*, 1559.

Your loving Friends, in the name of the rest of the Church.

*James Pilkington,*  
*Francis Wilford,*  
*Edmond Isaac,*  
*John Gray,*

*Henry Knolls,*  
*Henry Carew,*  
*Richard Beesley,*  
*Christopher Brickbate.*

*John Mullins,*  
*Alexander Nowell,*  
*John Browne.*