

An Answer brought from the Congregation  
of *Arrow*, by *W. Kethe*.

*The Father of Mercies, and God of all Consolation, confirm, increase, and continue you always in the Love of his Son Jesus Christ our Lord.*

**P**Rais'd be God thro our Lord Jesus Christ, which pull'd down *Mary* that did persecute, and hath set up the godly *Lady Elizabeth Queen of England*, to restore and maintain there the pure Preaching of his Word. And for that it hath pleas'd God to move your good Hearts, for the furtherance of the same, with godly Zeal and charitable Desire, by your Letters to shew unto us your Advice and Purpose, and also to require ours to be return'd and sent unto you by our Brother *Kethe*: we do with most hearty Thanks unfeignedly afore God certify you, that to your Counsel and Conference with us, we do consent willingly concerning your most godly Request; for that we acknowledg that the same shall be to the Advancement of his Glory and Quietness of his Church. Also we desire you, that as oft as we may find hereafter any occasion to consult and confer by word or writing, that then both you and we so take and seek the same, as may be most to our Unity in minds, and Diligence to do good in the Lord's Work. And furthermore for the forgetting and putting away all Occasions of Offences, we do likewise consent unto your good Ensample and Request; and so finally for the preaching or professing of sincere Doctrine, so as we have seen and learned in the best reform'd Churches, we do gladly hear your Advice to be so agreeable to our purpose, that we beseech you to pray with us, that you and all we together that be faithful, may continue, proceed, and prosper in godly Zeal, charitable Concord, and earnest Diligence, to honour, to serve God, and to comfort and edify his Elect all times and in every place, and especially now in *England*. O Lord, not unto us, but unto thy Name be Honour and Praise for ever. From *Arrow* this 16th of *Jan.* 1559.

Your loving Friends of the Ministry, in the name,  
and by the consent of the whole Church.

*Thomas Leaver,*  
*Robert Pownall,*

*Richard Laughtorne,*  
*Thomas Turpin.*

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Now whenas *W. Kethe* was return'd to *Geneva* with answer from the Congregations and Companies that were dispers'd in sundry places of *Germany* and *Helvetia*, the Congregation, after that they had render'd their humble thanks to the Magistrates for their great Goodness towards them, prepar'd themselves to depart; saving certain which remain'd behind the rest, to wit, to finish the Bible, and the Psalms both in Metre and Prose, which were already begun, at the charges of such as were of most Ability in that Congregation. And with what success those Works were finish'd (especially the Bible) I must leave it to the Judgments of the godly learned, who should best judg of the same.

But if that Bible be such, as no Enemy of God could justly find fault with, then may men marvel that such a work (being so profitable) should find so small favour, as not to be printed again. If it be not faithfully translated, then let it still find as little Favour as it doth, because of the Inconveniences that a false Translation brings with it. The Ministers of *Geneva*, in an Epistle which they wrote before the New Testament, have these words:

There is nothing more requisite to attain the right and absolute Knowledg of the Doctrine of Salvation, whereby to resist all Heresy and Falshood, than to have the Text of the Scriptures faithfully and truly translated; the Consideration whereof mov'd them with one Assent (as they say in that Epistle) to request two of their Brethren, to wit, *Calvin* and *Beza*, estsoons to peruse the same, notwithstanding their former Travels. *Beza* also in his Epistle to the Prince of *Conde*, and Nobles of *France*, hath these words: ' Seeing then all these Controversies must be discuss'd by God's Word, I suppose that this thing ought chiefly to be provided for, that seeing all cannot have the Knowledg to understand the Word of God in these peculiar Languages, the *Hebrew* and the *Greek* (which were to be wish'd) that there should be some true and apt Translation of the Old and New Testament made; the which divers have already labour'd to bring to pass, but yet no man hath hitherto sufficiently perform'd it. For the old Translation (whose soever it is) altho it ought not to be condemn'd, yet is it found both obscure, imperfect, and superfluous, and also false in many places, to speak nothing of an infinite variety of Copies. The which Text therefore many learned and godly Men have labour'd to amend, but not with like success. And yet how necessary a thing this is, whosoever shall read those most learned Writers of the *Grecians*, and shall compare their Interpretations (which are many times far from the purpose) with

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the *Hebrew* Verity, he shall confess it with great sorrow.  
And the same Evil was not only hurtful among the *Latin* Writers, but also the Ignorance of the *Greek* Tongue, wherewith many of them were troubled, whilst they did depend on the common Translation, they oft times seek a knot in a rush (according to the old Proverb) and fell in to most foul Errors. This Cause therefore hath mov'd me to compare most diligently the Diversity of Copies, and to weigh the Sentences and Judgments of the most part of the learned Men, specially of them that this Age hath brought forth, skilful in the Languages, who are more in number doubtless, and better learned than the Church hath had since the time of the Apostles; and so ease them somewhat that desire a more pure Interpretation.

And that it might be done with more profit, I have also added Annotations, in the which I have also compar'd together the Diversity of Interpretations; and as much as I could, I have labour'd to make plain and evident the Sense and Meaning of all dark places, &c.

Thus far *Beza*, by whose Judgment, and the rest, ye see that to have the Holy Scriptures truly and faithfully translated, is a matter of no small importance. Here might I touch a thing perhaps worth the hearing, if hope were of redress; which is, that if the Learned were but one half so earnest, zealous, and careful, to see that the Holy Scriptures in this Realm might be faithfully translated, and truly corrected, as they are many times about matters nothing so necessary; I would not doubt to say, that they should do unto God an excellent piece of Service.

For the most part of our *English* Bibles are so ill translated (as the Learned report) and so falsly printed (as the Simple may find) that such had need to be very well acquainted with Scripture, as in many places should get out the true meaning and sense. And it is high time to look unto this, considering that in most parts of this Realm, Preachers ye have none, nor any that can or will preach (very few excepted) saving certain Wanderers, amongst whom (and specially in some Shires) are such ruffianly Rakehels and common Cozeners permitted and suffer'd; by whose Preachings the Word of Truth is become odious in the eyes of the People. Seeing then (I say) that in most places the Ministry doth stand and consist of old Popish Priests, tolerated Readers, and many new-made Ministers, whose reading are such, that the People cannot be edify'd, especially where one is tolerated to serve two or three Churches; and turning their backs to the People, I leave to the consideration of such (who have to deal in this matter)

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what great and intolerable mischiefs may come more and more (by suffering such corrupted Bibles in Churches and elsewhere) to the poor simple Flock of Christ. But now to draw to an end: Ye see, Brethren, by this brief and short Discourse, that the Grudg whereupon this Diffension hangeth is past the age of a Child, and therefore may (without offence I hope) be call'd an old Grudg; which, as it seemeth, was never yet thorowly heal'd, as will more and more appear, as this Discourse shall be from time to time continu'd, till it be brought even to this present time: which time verily is so extreme, as the like hath rarely been heard of. For it is come to pass, that if any should but with a godly Grief bewail the Imperfections that remain, and crave for Redress; yea, but suspected, or should but by the Malice of an Atheist, a Papist, or *Epicure*, be presented: such are not only revil'd and taunted, scoff'd at, and term'd by these odious Names of Precisian, Puritan, Contentious, Seditious, Rebel, Traitor, and what not: But also, if he come once in presence of the Bishops, and subscribe not to whatsoever they will, then (if he have Living) to be depriv'd, or whether he have Living or not, be he learned or unlearned, be he Man or Woman, halt or blind, to prison he must, without all redemption.

I will not say that (in the mean time) such as are Turn-coats, and can change with all seasons, subscribing to whatsoever, and can cap it, can cope it, and curry for advantage; that such, I say, how ignorant, how vicious, and ungodly soever they be, live at their ease, in all pleasure, and in some places are thought to be most meet men for the Ministry. But this I may be bold to affirm, that altho in very deed I neither do nor dare condemn certain godly Persons, who of Infirmary, but yet with most sorrowful and heavy hearts (as hath well appear'd by their most lamentable Protestations, with plenty of tears, to their Congregations) have yielded to more than expedient it were they should (praying the Lord to let them see it in time) yet it may not only be said, but prov'd too, I trust, that neither is subscribing always the sure note of a good Subject, nor yet the refusal due proofs of a Rebel.

The greatest Traitors and Rebels that godly King *Edward* had in the West parts, were Priests, and such as had subscrib'd to the Book, or whatsoever by Law was then in force; but for all their Subscribings, there was no Skirmish, where some of those Subscribers left not their Carcases in the field, against God and their Prince. *Plumtree* and his Fellow-Priests in the North, I doubt not but they were conformable and appliable to all Orders, and never stagger'd at Subscriptions; but for all that, Time tried their traitorous Hearts.

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But in all the Stirs which have happen'd either since the Queen's Majesty came to the Crown, or before, I have not heard of so much as one (Minister or other) that hath lifted up his hand against her Majesty or State, whom it pleaseth the envious and malicious man to term Precisian and Puritan, in great despite and contempt. Indeed this I have found out and learnt, that even such as must be content, and patiently bear those odious Names of Puritan, Precisian, Traitor, and Rebel, have yet been the men, who most faithfully (in their calling) have serv'd the Queen's Majesty and their Country, both within and without the Realm, in Garison and in Field, hazarding their Bodies against the Harquebuss and Cannon; whenas those who now so furiously charge them both out of Pulpits, and other places, durst not, or at least would not in any such Service of the Prince and Country be seen. For proof hereof, if you call to remembrance, who hazarded his Life with that old Honourable Earl of *Bedford*, whenas he was sent to subdue the Popish Rebels of the West, you shall find that none of the Clergy were hafty to take that Service in hand, but only old *Father Coverdale*. When most likelihood was of danger between the *Scots* and us, the Preacher to the Soldiers was first *Mr. Sampson*, and afterward *Mr. Greshop*; whenas the Right Honourable Earl of *Bedford* that now is, had there the charge. The Earl of *Warwick*, at his being in *Newhaven*, had indeed with him certain Ministers for a time; but after that the Cannon came, and began to roar, and the Plague of Pestilence so terribly to rage, then (I ween) not a Minister there left, but *Mr. Kethe* alone. And whenas means were made to have more Ministers over, to aid the said *Kethe* (who had so much to do, what with Preaching, and visiting the poor sick Soldiers which were in no small numbers) there could not be found (as that right Noble Earl can upon his Honour testify) so much as one which could be brought to so much conformity, as to subscribe to any such Service of the Queen's Majesty.

When *Sir Henry Sidney* had to do with the Popish Rebels of *Ireland*, *Mr. Christopher Goodman* shew'd his faithful Diligence in that Service. When the Earl of *Warwick* was sent to subdue the Popish Rebels in the North parts, the Preachers of the Queen's Majesty's Army were *Kethe*, *Temes*, and *Standon*, who offer'd themselves in that Service voluntarily, without all constraint. And thus it is evident, that these, with a number more, who are now so ill thought of, as if they were Traitors and Rebels, have yet been so far off from being seditious, that they have at all times adventur'd their Lives against seditious Persons and Rebels; whenas such as now so hardly charge  
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them both by word and writing, have been right heartily well content to take their ease and rest at home.

Considering then how many ways we are unjustly burden'd, and brought into hatred without just cause, I suppos'd that no godly man would be offended, if by such lawful means as I might, I sought both to purge my self, and the rest of my Brethren, from such heinous and odious Crimes as some would seem to charge us. And that could I not do so well any way, as by the gathering together of this Discourse, wherein the indifferent Reader shall find, that the Religion which we hold and profess, is not only the true and sincere Religion of Christ, and the self-same with all the Reformed Churches in *Christendom*, but also that which this Realm hath establish'd, touching the true Doctrine commonly taught therein. By this Discourse also it may be seen both when, where, how, and by whom this Controversy first began, who continu'd it, who was on the suffering side, and who readiest to forget and forgive, that godly Peace and Concord might be had. Now if any shall seem to be offended with this that I have done, I do most humbly beseech them to weigh well, and consider with themselves, first, whether I have given them any such cause, if it be for that I have in this Discourse brought to light something that might have been kept secret (the Contention being among Brethren) to the end the common Enemy should not have cause to triumph: let this suffice them, first that the wicked and common Enemy cannot (for his heart) more triumph over the Godly, than he doth already, and that thro'out this whole Realm. Again, the Cruelty of *Cain* to *Abel*, of *Ishmael* to *Isaac*, of *Esau* to *Jacob*, of the Patriarchs to their Brother *Joseph*, the hot Contention between *Paul* and *Barnabas*, and *Paul* and *Peter*, &c. all these being known to the World, hath turn'd notwithstanding to the great Glory of God, as my assur'd Hope is that even this will also in the end.

And therefore as the Lord of Heaven knoweth that the keeping of these things almost for the space of these twenty years in secret, might suffice to witness with me that I had now no great pleasure to utter it; so I wot not how it cometh to pass, that even in the midst of great striving and struggling with my self what to do, I could not be by any means resolv'd, or see just cause, why I should any longer conceal it.

If any should think that I have not with indifferency pen'd the Story, I refer me, to satisfy such, to the Judgments and Consciences of those Persons, who were the Players of this Tragedy (of both parts many yet living) assuring my self, that neither part shall be able justly to charge me, except it be



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be for that in very deed I have sought rather how to cover many things, than to lay them wide open to the world, as I nothing doubt to prove, if I might be but heard indifferently; insomuch as in this Discourse I have, as much as I could, pass'd over the Names of all where Credit might seem to have been impair'd thereby, saving only of such as were of very necessity to be noted, for the better understanding of the History.

To conclude: Against the Offences which some may take at these my Travels, I have set the great profit that this may bring to God's Church and to Posterity, who being taught by other mens harms (if they be happy) will learn to beware; the hope whereof had greater force to push my Pen forward to the finishing of this Work, than the Displeasures of certain (arising, so far as I see, of no ground) could be to withdraw me from the same: beseeching Almighty God so to strengthen me with his Holy Spirit, that what Troubles or Trials soever shall by the Lord's good Providence happen to me hereby, he will vouchsafe to give me a contented Mind quietly and with patience to bear it; before whom I protest, that in writing this Discourse I have had respect to his Glory, the Defence of his Sacred Truth, the clearing, so far as I might, of so many excellent learned Men (on whose necks this Stir is laid, as Authors of the same) and not that I have willingly sought the Hurt, Hinderance, or Discredit of any Man.

*Phil. And this I pray that your Love may abound yet more and more in Knowledg and in all Judgment, that ye may discern things that differ one from another, that ye may be pure and without offence, until the Day of Christ.*

*2 Tim. 2. Keep the true pattern of the wholesom words which thou hast heard of me in Faith and Love which is in Christ Jesus.*

*2 Tim. 2. Study to shew thy self approv'd unto God, a workman that needeth not to be asham'd, dividing the Word of Truth aright.*

*The Answer of the Ministers of Geneva to certain Brethren of the Church of England, concerning some Controversy in the Ecclesiastical Policy.*

**B**EING right earnestly and often requir'd by certain dear Brethren of the Church of *England*, that we would in their miserable state give them some kind of Counsel, whereon their Consciences might be staid; the Judgment of many being therein diverse, we did long defer the satisfying of their Requests upon weighty causes. And we assure the Reader, that even now also we most gladly would hold our peace, were it not a matter of Conscience to reject the Suit of the Brethren so often enforc'd, and with most grievous Groanings renew'd. Of which stiffned Silence of ours these were the causes: First, as on the one part we doubt not of the Credit of the Brethren, as tho they had not sincerely describ'd the State of the Cause unto us, so on the other side it is most hard for to suspect such things, so clean besides all Office of Bishops, much less persuade our selves the same by such Personages done.

And farther, What men are we, that we should determine upon such causes? Also, if it were lawful for us, either by Authority, or else by Consent or Request of either Parties, to give Sentence hereupon; yet were it a matter most wrongful, either Party not heard or not present, to determine. Last of all, Fear mistrusted, lest so great a mischief should by this our Counsel, how simple soever it is, rather become raw than skin'd; it being a Sore of so desperate a nature, as that it seemeth to be, that Prayers and Patience can only salve the same.

Seeing then, that by the sundry Requests of the Brethren, we are so hardly persuaded, that of force we ought to give them some kind of Advice; we do openly protest, that we so give the same herein, as those that will not in any wise prejudice the other Party, much less challenge to us a Justiciar's room over any. And all those men (into whose hands these do come) we do in the Lord desire that they be not herewith offended, but do persuade themselves that these Contents are both simple and faithfully written by us, as upon a question'd Cause granted, that the Consciences of the Brethren which desire it, might some way be better appeas'd, which to set altogether at naught, were a deed wholly void of Charity.

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Therefore the cause standing as we are inform'd, we profess plainly and in good Faith, that our Judgments over these Questions are thus.

It is demanded, whether we can approve this Disorder in calling of Men to the Function of the Ministry; which is, that the multitude of those which sue for Order shall be inrol'd in the Ministry, both without the Voices of Elders, and also no certain Cure appointed them, but lightly examin'd of their Lives and Behaviour; to whom also, at the lust of the Bishop, shall liberty be given afterwards to preach the Word of God for a time prescrib'd, otherwise to rehearse only the Church-Service.

We answer, that such Callings of Ministers, whether we answer them by the rule of God's express Word, or else by force of Canons that are best try'd and allow'd, are holden and esteem'd of us altogether unlawful, albeit we know that it is better to have half a Loaf than no Bread. But we beseech God with our whole Hearts, that it also will please him to bestow upon the Kingdom of *England* also the same (that is) a lawful and ordinary calling of Men to the Ministry of the Word and Sacraments: For it being either kept out or hindered, the benefit of the Doctrine of Truth must of force by and by vanish away, or else be held up by some means that is strange, yea altogether ghostly and supernatural.

Furthermore, we do in God's most holy Name most humbly sue to the Prince's Sovereign Majesty, that with the whole force of her Mind she endeavour the correction of this point, wherein the whole ground and stay of the Church of *England*, and therefore of the Realm also, doth stand and persist.

And, 3. We do with Tears beseech both those high Personages that are of her Majesty's honourable Council, and those who have succeeded in the place of the Popish Bishops (undoubtedly thro the special Mercy of the high and good God) that out of the self-same place where Overthrow and Destruction did issue, they should utterly destroy that Tyranny which hath thus cast down headlong the very Christian Church: And we crave of them in the dreadful Name of God, before whose redoubted Throne of Judgment we all shall be arrested, that with all consideration and mindfulness of the years past; and conscience of their duty and charge, they will not slack to vow and betroth their whole diligence, as well in ordering the means that may accomplish this thing, as in persuading the Queen's Majesty thereto; and that they cease not at all, this thing being unachiev'd, chiefly seeing God hath bestow'd upon them the Princely Majesty of so singular a Mistress, as from whose hands they cannot but hope for all princely

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ly and excellent things, unless they list in their own case to fail themselves. But some will ask, how shall we do in this point, until then? Verily, if the Case were ours, we wou'd not receive this Ministry upon these Conditions if it were proffer'd, a great deal less would we sue for it. Notwithstanding, we exhort these Men to whom God hath by this way made entrance, to the enlarging of the Glory of his Kingdom, that in the fear of God they do courageously abide therein, yet with the condition that it may be lawful for them holly and religiously to exercise all their whole Ministry: and therefore may also propound, and urge those things in their Cures which do always appertain to the advancement of the better Estate therein. For otherwise, if they be forc'd of this Liberty, and so will'd to wink at manifest Abuses, that they should also approve these things which doubtless ought to be redress'd; what thing else can we persuade them, than that they should retire from this to their private Life, rather than without Conscience to nourish that Mischief, which doth of force draw with it the whole wasting and decay of all the Congregation? Yet we hope that the Queen's Highness, and so many honourable and good Men will in such sort plant their Diligence, that rather Privilege of Liberty may be granted to the Consciences of so many godly and learned Brethren, than that these horrible Evils should follow: to wit, that the Pastors of the Flocks should be constrain'd either against the soundness of their Consciences to do that which is evil (and so to be chain'd in other mens Sins, or else to resign their Ministry, for that third necessity that will ensue, which is, that against the Princes and Bishops Wills, they should exercise their Office) we do so much the more tremble at, because of those reasons which of themselves are plain enough, albeit we do not utter them.

It is also desir'd of us to answer plainly and truly, whether we do allow the distinction ordain'd in the wearing of Copes and Garments, as well for the common use as for the Ministry?

We therefore do flatly answer, the Cause standing as we do understand, that those Men that are Authors hereof do deserve most evil of the Church, and shall answer at the dreadful Bar of Christ's Judgment. For altho we think that that politick Order, whereby not Citizens alone, but also the degrees of Functions are mark'd and noted, is not to be discommended wholly at all, yet we are of opinion that not every Mark and Note is strait-way to be us'd: For put the case that the Ministers were commanded to wear the py'd Coat of Fool, or the Garment of a Vice in a Play, were it not ma-



nifest scorning of the Ministry so to do? And those that use these other Garments and Apparel commanded, do seem verily to us to trespass somewhat worse than so, because that the Lord hath not only rear'd and set us this Priestlike Apparel as a Toy to be laugh'd at even of many of the Papists themselves; but it is also certain, that the same is polluted and defil'd with infinite Superstition. But some men will plead the Antiquity thereof: Surely they are old, and yet the Apostolick Simplicity, wherein the Church did flourish, is a great deal more antient than this. Also, if it please him to wade yet further to search about these matters, it shall be easy enough to shew that these things which after that did serve for the note and mark of the Ministry, were first usual among the People, and common. And therefore whence cometh it, things being alter'd after so long a season, that this foreign and strange Guise should be retain'd?

Doth it not come of a Zeal both evil and unprofitable? But some men will say these things, for all that are things of the middle sort, are indifferent. We grant indeed that they are such, if you will consider them simply, and in their own nature, and apart from all Circumstances; but who are they that will so weigh and consider them? For these men that are yet Papists, what purpose soever this civil Law doth pretend, are surely by this means establish'd deeper in this Superstition which hath so overgrown them. And these men that began so earnestly to abhor Superstition, that they now did detest Monuments and Relicks thereof; how much are they offended and wounded herein? As for those which are further, and better learn'd, what Fruit reap they thereof? And further, is this difference and mark of the Functions of such importance, that therefore the Consciences of so many should be troubled; especially seeing the reason and purpose thereof newly set abroad is but drawn even from those that are themselves the manifest sworn Enemies to sound Doctrine? What meaneth it also, that of those who are term'd to be Ecclesiastically brought up, and are in the Ministry, not the smallest part are said to have their Papistry in their Breasts about with them? Is this the good Hour wherein they shall better profit by restoring of this Attire? Or shall they not rather vaunt their Crests, as in hope to have Popery restor'd again? If any shall object the circumcising of *Timothy*, and other like Examples, we right earnestly pray him to consider what *Paul* would have said, If any man should have made this Law, that every man that is in the Ministry of the Gospel shall be constrain'd to wear the Garments of the Pharisees, or that they in the Apparel of profane Priests should preach the Gospel,  
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and administer the Sacraments; and not only circumcise their Children, notwithstanding that under some colour of reason this civil Commandment might set forth the same; yea to what end are these things brought in, for howsoever they might at the first be tolerated, till that by little and little they might be taken away; yet being once remov'd out of the Churches, we see not with what commodity they can be restor'd to their possession again. Therefore we do oftsoons repeat that we before said, that we cannot allow this Device, nor yet hope for any good to ensue thereof: notwithstanding we will gladly give over this Opinion, if we shall learn better reason therefore. What then (will the Brethren say on whom these things are so thrown) judg you what we ought to do herein? We answer, That there needeth in this Answer a distinction: for the case of the Ministers, and the case of the People are not all one herein. Furthermore, many things may, yea and ought to be born and tolerated, which are notwithstanding not justly commanded. First, therefore we answer, that albeit these things (as we judg) are not rightly restor'd to their possession in the Congregations, yet seeing that they are not of those kind of things which are of their own nature impious and ungodly, they seem to us not to be of such weight, that the Shepherds should rather give over their Functions than receive the Apparel, or that the Flock should refuse the publick Food of the Soul, rather than to receive the same from the Shepherd that is apparel'd herein; only, that as well the Shepherds as their Flocks may not sin against their Consciences (so that the Purity of Doctrine it self remain untouch'd) we do persuade the Ministers, after they have both before the Queen's Highness, and also before the Bishops, set their Consciences at liberty by modest Protestation (as doth appertain to such Christians as seek not Sedition and Tumult) and yet grave according to the importance of the cause, that they do indeed openly in their Parish, still beat upon those things that may serve to the utter taking away of the Stumbling-block. And that as God shall give occasion they will wholly give themselves both wisely and meekly to correct all those Abuses, but yet to bear those things which they cannot trait-way change, rather than forsaking their Congregation; they should give occasion to Satan, that seeks nothing else to stir up greater and more perillous Mischiefs than these. As for the People (the Doctrine remaining unhurt) we do exhort them that for all these things they will diligently hear the same, to use the Sacraments religiously, and so long to groan to God with earnest amendment of Life, until they obtain of him that which doth appertain to the full redress and mendment of the Church.



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But again, if that the Ministers be commanded not only to tolerate these things, but also that they shall with their Subscriptions allow them as lawful, or else by their stilness foster them: What can we else persuade them to do, but that having witness'd their Innocency, and in the fear of the Lord try'd all means, they should give over their Functions to open wrong? But our Hearts betide us of *England* much better things than these Extremityes.

It is demanded of us what we do judg of the troling and discanning of the Psalms, crossing of those Babes that shall be baptiz'd, and of the demands in Baptism; also of the round unleven'd Wafer-cake, and kneeling in the Lord's Supper.

We answer, That kind of Singing seemeth to be the Corruption of the pure antient Church-Service and glorifying of God therein. And as for Crossing of Babes, whatsoever practice there hath been thereof in the time of old, yet is it most certain that it is truly in these days thro so late greenness of the Superstition so most abominable, as that we judg those Men to have done assuredly well, that have once driven this Rite out of the Congregation, whereof also we see not what the profit is. And we doubt not but the Demands in Baptism have crept into the Church upon this occasion, because that thro the negligence of the Bishops the same form of baptizing of Children was retain'd, which at the first rearing of the Primitive Church, was to be us'd at the baptizing of those that being of Years did enter the Profession of Christ. This thing also we may perceive by many the like yet in use in the Popish Baptism. Wherefore even as the Cream and Charm us'd in Baptism are by God's Law abolish'd, altho they were antient; so wish we also these Demandings, being not only vain but foolish, should be also pass'd over, albeit that St. *Augustine* himself doth seem, in an Epistle of his, to sustain it by certain devis'd Constructions.

The Bread, whether it ought to be made with Leven or without, we think it not greatly to be striven for, altho we judg it more fit and consonant with Christ's Institution to have the Bread at the Communion, which is us'd at the common Table; for why did the Lord use unleven'd Bread? because that in that hour wherein he thought good to institute his holy Supper, not one Man in all *Jewry* us'd any other. Therefore it behoveth us to restore the Jewish Feast of unleven'd Bread, or else it must be granted, that it is better to use the common and accustom'd Bread of all Tables, according to the Example of Christ, notwithstanding that the Bread that he then took was unleven'd; for of the practice of the Primitive Church, which the Greek Church doth yet in this behalf retain, we overpass to write of.

Further

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Furthermore, Kneeling at the very receipt of the Sacrament hath in it a shew of Godly and Christian Reverence, and might therefore in times past be us'd with Profit; yet for all that, because out of this Fountain the detestable use of Bread-worship did follow, and doth yet in these days stick in many Minds, it seemeth to us that it was justly abolish'd out from the Congregation. Therefore we do beseech the most good and great God, that it would please him to instruct both the Queen's Majesty's Highness, and also the Bishops with such Device, as shall be most needful for the perfect doing out of these Filths, and that at once. In the mean time, because these things also are not such as are in their own nature idolatrous, we do judg that they ought so to be dealt withal, as we have advis'd in the things going next before.

It is demanded of us, whether we allow that Baptism which is administred by Midwives?

We answer, That not only we disallow the Baptism as the rest of things before spoken of, but that we do judg it also intolerable; for it is a thing that hath risen as well of Ignorance of the very use of Baptism, as the publick Ministry of the Church. We judg therefore that the Ministers are bound sharply to rebuke this Abuse, much less ought they to hold this false Baptism for good and firm; the reason why, the Learned on our side have often declar'd, and we are also ready when it shall be needful to declare.

It is also reported unto us, that the Keys of binding and loosing are practis'd in certain Courts of the Bishops, neither by the Sentences and Judgments of Elders, which Office that Church hath not yet receiv'd, nor according to the Word of God; but the Authority of certain Lawyers and other like, which is more oftentimes by the Authority of some one Man, and that also for such kind of Actions as are pure Mony-matters, even as the misuse of the same was in Popery.

Whereto we answer, That it seemeth to us almost incredible that any such Customs and Examples (being most perverse) should be us'd in that Kingdom, where Purity and Soundness of Doctrine is. For the right of Excommunication and binding of the Offender shall be found never to have been, before the time of the Papists, in the power and hand of one sole Person, but did appertain to all the whole Eldership, from which also the People themselves were not rashly shut out; because this also the Lawyer-like hearing of Suits that appertain to Livings, did fall to the Bishop's Charge altogether thro Abuse. For that place wherein the Apostle talketh of



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Days-men, Umpires at *Corinth*, is to no purpose, where the Magistrate is a Christian; nor did the Apostle ever think to burden the Eldership with the hearing of such mere civil Causes. And it is most certain, that the Bishops, of the elder Age of the Church, have had the determining of such Controversys, not for any Authority they had therein, but thro the Importunity of Suiters, and that as Housholders, Umpires and Days-men also, notwithstanding among those Men where this were shew'd unto, those did most wisely govern themselves, that chose rather to follow the Example of Christ our Saviour, who refus'd to be the Umpire in dividing of the Patrimony, or else judg in the matter of Adultery, when both the same were prefer'd unto him.

Therefore, if in *England* any thing be done contrary to this, surely we ought to think that, by such Sentences and Judgments, there is not any man before God any more bound than by the Popish Excommunications. And we wish that this Torment-house of Consciences, and loathsom Profanation of the Ecclesiastical and mere spiritual Jurisdiction, might, by the Authority of the Queen's Majesty, out of hand be abolish'd, no otherwise than the marring of the very Doctrine it self; And that Eldership and Deacons may be restor'd and set up, according to the Word of God, and Canons of the pure Church; which thing, if it be not done, verily we are sore afraid that this only thing will be the beginning of many Calamitys, which we would God would turn away from us: for it is most certain that the Son of God will one day from Heaven roughly revenge these manifest Abuses, wherewith the Consciences of our Brethren are troubled, except speedy redress be had therein.

In the mean while, the things which are not well done by the one Party, may be well enough tolerated (as we think) by those Men who bear the thing which they cannot change: Yet thus far, as that they allow not the thing it self for good, but do only redeem their unjust disquieting by Patience. But if so be that they shall be forc'd, not only to tolerate this Faction, but also to approve this Excommunication as lawful, and be constrain'd to ask unlawful Absolution, to assent to this manifest Abuse; we then exhort them that they will rather suffer any kind of Trouble, than to do herein against their Consciences. But to what end is all this? For verily we do promise our selves much better things than these, yea of all things the best even at this pinch, especially of that Realm, in which the restoring of Christian Religion hath been seal'd and confirm'd with the Blood of so many excellent

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lent Martyrs also. Only we fear this, lest that which hath befallen so many Countreys should happen to *England*; to wit, lest because the due Fruits of Repentance are not brought forth, the angry God should double our Darknes, the Light of his Gospel being first taken from us. Of this Content are our daily Preachings in our Congregations, and verily we think the same ought to be done of all Ministers of God's Word, especially in these our days. That they chiefly set forwards this Principle of the Gospel, which doth appertain to earnest amendment of Life: For this point atchiev'd, undoubtedly the Lord shall give both Counsel and Zeal and all things else which do necessarily appertain to the accomplishment of the reparation of the Church, already begun. And before all we do require, and with Tears humbly crave, that our good and right worshipful in the Lord, the Brethren of the *English* Churches, all bitterness of Mind set apart, which we surely fear, after what sort it hath on either side forc'd this Evil, would patiently bear and suffer each other, so long as Purity of Christian Doctrine it self, and Soundness of Conscience doth remain, willingly to obey the Queen's Majesty, who is full of Compassion, and all other Prelates; and finally, that with all concord Minds in the Lord, if they manly set against Satan, who seeketh all occasion of Tumult and infinite Calamitys, yea altho they have not like judgment of all sorts of Prelates at the first. For this our writing, God is our Witness, doth not tend to this purpose, that either part should use it against other, as that we should send it to you as an Apple of Contention: Altho we have concerning these matters declar'd our Judgments, even simply, as upon a suppos'd Case (God is our Witness) being overcome with the continual Suit of our Brethren. And we join our daily Prayers to the Groanings of all the Godly on that side the Seas, that it may please the most merciful God, having compassion on man's frailty, to direct the Queen's Highness, and all the Nobles of the Realm of *England*, also every Prelate, and finally, each Workman of this spiritual Building, with his holy Spirit most effectually, so as the Work of the Lord so often begun, and so often stay'd, may luckily be set forward, to the great Quietness and Concord of all Men; not only the old stains in the Doctrine it self and Ecclesiastical Discipline also being at length utterly done out, but also all monstrousness of Errors, which Satan newly seeketh to bring into the Church again, driven away: Which vouchsafe to bring to pass thro his holy Spirit, the most kind Father in Jesus Christ, his very Son eternal and consubstantial with him, in which Persons we profess



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ness one God, and not divers ought to be worshipp'd for ever  
*Amen. At Geneva the 24th of October, 1566.*

Your Brethren in Christ to all  
your Godliness most assur'd,

<i>Theodorus Beza, &amp;c.</i>	<i>Remundus Calvetus,</i>	<i>Nicolaus Coladonus,</i>
<i>Jo. Gaiagnazius,</i>	<i>Jo. Tremlerus,</i>	<i>Johan. Pinaldus,</i>
<i>Ge. Favergius,</i>	<i>Car. P.</i>	<i>Egid. Causcus,</i>
<i>Jo. Parnilius,</i>	<i>Kuds Faverius,</i>	<i>Urb. Calvetus,</i>
<i>Sim. Golerlius,</i>	<i>Pet. Carpenterus,</i>	<i>Frans. Portus,</i>
<i>Cor. Barlierdus,</i>	<i>Hen. S.</i>	<i>Abden. Dupleus.</i>

*A Copy of the Letters sent to the Bishops and Pastors of England, who have renounc'd the Roman Antichrist, and profess the Lord Jesus Christ in Sincerity.*

*The Superintendent Ministers and Commissioners of Charges within the Realm of Scotland: To their Brethren the Bishops and Pastors of England, who have renounc'd the Roman Antichrist, and do profess with them the Lord Jesus in Sincerity, desire the perpetual Increase of the Holy Spirit.*

**B**Y word and writ, it is come to our knowledg, reverend Pastors, that divers of our dearest Brethren, amongst whom are some of the best learned within that Realm, are depriv'd from Ecclesiastical Function, and forbidden to preach, and so by you that they are strait to promote the Kingdom of Jesus Christ, because their Consciences will not suffer to take upon them (at the commandment of the Authority) such Garments as Idolaters in time of blindness have us'd in their Idolatry; which bruit cannot but be most dolorous to our Hearts, mindful of that Sentence of the Apostle saying, *If ye bite and devour one another, take heed lest ye be consum'd one of another.* We purpose not at this present to enter into the ground of that Question, which we hear of either part to be agitated with greater vehemency than well liketh us; to wit, whether that such Apparel is to be counted amongst things that are simply indifferent or not; but in the Bowels of the Lord Jesus we crave that Christian Charity may so prevail in you we say, the Pastors and Leaders of the Flock within that Realm.

That

That ye do not to others that which you would not others should do to you. Ye cannot be ignorant how tender a thing the Conscience of Man is. All that have knowledg are not alike persuaded, your Consciences recoil not at wearing of such Garments; but many Thousands both godly and learned are otherwise persuaded, whose Consciences are continually stricken with these Sentences: What hath Christ Jesus to do with *Belial*? What Fellowship is there betwixt Darknes and Light? If Surplice, Corner-cap and Tippet have been Badges of Idolaters in the very act of their Idolatry, what have the Preachers of Christian Liberty, and the open Rebukers of all Superstition to do with the Dregs of the Romish Beast? Our Brethren that of Conscience refuse that unprofitable Apparel, do neither damn yours, or molest you that use such vain Trifles: if you shall do the like to them, we doubt not but therein ye shall please God, and comfort the Hearts of many who are wounded with extremity, which is us'd against those godly and our beloved Brethren. Colour of Rhetorick, or manly Persuasion, will we use none, but charitably we desire you to call that Sentence of Pity to mind: *Feed the Flock of God which is committed to your Charge, caring for them, not by constraint, but willingly; not as tho ye were Lords over God's Heritage, but that ye may be Examples to the Flock.* And further also, we desire you to meditate that Sentence of the Apostle, saying, *Give none Offence, neither to the Jews, nor to the Grecians, nor to the Church of God.* In what condition of time ye and we both travel in the promoting of Christ's Kingdom, we suppose you not to be ignorant. And therefore we are more bold to exhort you to walk more circumspectly, than that for such Vanities the Godly should be troubled: For all things that may seem lawful, edify not. If the Commandment of Authority urge the Conscience of yours and our Brethren more than they can bear, we unfeignedly crave of you, that ye remember that ye are call'd the Light of the World and the Earth.

All civil Authority hath not the Light of God always shining before their Eyes in the Statutes and Commandments; but their Affections oft-times favour too much of the Earth, and of worldly Wisdom.

And therefore we think that ye should boldly oppone your self to all Power that will or dare extol it self, not only against God, but also against all such as do burden the Consciences of the Faithful, further than God hath burden'd them by his own Word. But herein we confess our Offence, in that we have enter'd farther in reasoning than we purpos'd and promis'd at the beginning: and therefore we shortly  
return



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return to our former humble Supplication, which is, that our Brethren, who among you refuse the Romish Rags, may find of you the Prelates such favour, as our Head and Master commands every one of his Members to shew to one another; while we look to receive of your gentleness, not only for that ye fear to offend God's Majesty, in troubling of your Brethren for such vain trifles, but also because ye will not refuse the humble requests of us your Brethren and Fellow-Preachers of Christ Jesus; in whom, albeit there appear no great worldly Pomp, yet we suppose you will not so far despise us, but that ye will esteem us to be of the number of those that fight against that *Roman Antichrist*, and travel that the Kingdom of Christ Jesus universally may be maintain'd and advanc'd. The days are Evil, Iniquity abounds, Christian Charity (alas) is waxen cold; and therefore we ought the more diligently to watch: for the Hour is uncertain when the Lord Jesus shall appear, before whom we your Brethren, and ye may give an account of our Administration.

And thus in conclusion, we once again crave favour to our Brethren; which granted, ye in the Lord shall command us in things of double more importance. The Lord Jesus rule your Hearts in his true fear to the end, and give unto you, and unto us, Victory over that conjur'd Enemy of all true Religion; to wit, over that *Roman Antichrist*, whose wounded head Satan by all means labours to cure again, but to destruction shall he and his Maintainers go, by the power of the Lord Jesus: To whose mighty Power and Protection we heartily commit you.

Subscrib'd by the hands of Superintendents, one part of Ministers, and scrib'd in our general Assembly and fourth Session thereof. At *Edinburgh* the 28th day of *Decemb.* 1566.

Your loving Brethren and Fellow-  
Preachers in Christ Jesus,

*Jo. Craig,*  
*Da. Lyndesay,*  
*Guil. Gislifonus,*  
*Jo. Spotiswood,*

*Jo. Row,*  
*Rob. Pont,*  
*Jo. Wiram,*

*Jaco. Mailvil,*  
*Jo. Erskin,*  
*Nic. Spittal.*

Thus have you heard in these two Letters the Judgments of those excellent Churches of the *French* and *Scottish*, touching the things in Controversy. Now if to these I should add all other which are of the same Judgment, and of their Opinion; the number of Churches would be so many that the Adversaries should evidently see and perceive what small cause

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canse they have to charge us thus with Singularity, as tho we were post alone, and none to be of our Opinion. And it may here also be noted, that the most antient Fathers of this our own Country, as Mr. Coverdale, Dr. Turner, Mr. Whithead, and many others, some dead, some yet living, from whose Mouths and Pens the Urgers of these receiv'd first the Light of the Gospel, could never be brought to yield or consent unto such things as are now forc'd with so great extremity.

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# Phenix XX.

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*Calvin's Common-Prayer Book : or, the Service, Discipline and Form of the Common-Prayers, and Administration of the Sacraments, us'd in the English Church of Geneva.*

*As it was approv'd by that most Reverend Divine Mr. John Calvin, and the Church of Scotland.*

*I believe in God the Father Almighty, Maker of Heaven and Earth.*

**I** Believe<sup>1</sup> and confesse<sup>2</sup> my Lord God eternal, infinite, unmeasurable, incomprehensible and invisible<sup>3</sup>, one in Substance and<sup>4</sup> three in Person, Father, Son and Holy Ghost; who by his Almighty<sup>5</sup> Power and Wisdom, hath not only of<sup>6</sup> nothing created Heaven, Earth, and all things therein contain'd, and Man after his

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<sup>1</sup> Rom. 10.    <sup>2</sup> Gen. 17. Psal. 63. 139.    <sup>3</sup> Gen. 1. Eph. 4.  
<sup>4</sup> Gen. 1. 1 John 3. Mat. 3. 28.    <sup>5</sup> Heb. 1. Prov. 8.    <sup>6</sup> Gen.  
1. Jer. 32. Psal. 33.

own Image, that he might in him be glorify'd; but also by his fatherly Providence governeth, maintaineth and preserveth the same, according to the purpose of his Will.

I believe also and confess Jesus Christ the only Saviour and Messias, who being equal with God, made himself of no reputation, but took on him the shape of a Servant, and became Man in all things like unto us (Sin except) to assure us of Mercy and Forgiveness. For when thro our Father Adam's Transgression we were become Children of Perdition, there was no means to bring us from that Yoke of Sin and Damnation, but only Jesus Christ our Lord: who giving us that by Grace, which was his by Nature, made us thro Faith the Children of God, who when the Fulness of time was come, was conceiv'd by the power of the Holy Ghost, born of the Virgin Mary according to the Flesh, and preach'd in Earth the Gospel of Salvation; till at length, by Tyranny of the Priests, he was guiltless condemn'd under Pontius Pilate, the President of Jewry, and most scandalously hang'd on the Cross between two Thieves as a notorious Trespasser; where taking upon him the Punishment of our Sins, he deliver'd us from the Curse of the Law.

*And in Jesus Christ his only Son our Lord. Which was conceiv'd by the Holy Ghost, born of the Virgin Mary. Suffer'd under Pontius Pilate; was crucify'd, dead and bury'd.*

And forasmuch as he, being only God, could not feel Death, neither being only Man, could overcome Death, he join'd both together, and suffer'd his Humanity to be punish'd with most cruel Death, feeling in himself the Anger and severe Judgment of God, even as if he had been in the extreme Torments of Hell, and therefore cry'd with a loud Voice, My God, my God, why hast thou forsaken me?

*He descended into Hell.*

<sup>1</sup> Gen. 1. Eph. 4. Col. 3. <sup>2</sup> 1 Cor. 6. John 17. Prov. 16.  
<sup>3</sup> Mat. 6. Luke 17. 1 Pet. 5. Phil. 4. <sup>4</sup> Eph. 1. <sup>5</sup> Mat. 1.  
 Acts 4. 1 Tim. 1. <sup>6</sup> John 1. Phil. 2. 1 Tim. 3. 1 John 5. Rom.  
<sup>7</sup> Heb. 2. Phil. 2. 1 Pet. 2. <sup>8</sup> Rom. 8. 1 John 2. <sup>9</sup> Gen.  
 3. Rom. 5. Eph. 2. Gal. 3. <sup>10</sup> Acts 4. 1 Pet. 2. Isa. 28. Rom.  
<sup>11</sup> John 1. Heb. 1. Rom. 1. Psal. 2. <sup>12</sup> Gal. 3. Rom. 8.  
 John 1. Eph. 1. <sup>13</sup> Gal. 4. Rom. 1. Isa. 53. Acts 2. 10. Isa. 7.  
 Luk. 5. Rom. 1. 11. Acts 12. Joh. 7. Mat. 12. Luk. 23. <sup>14</sup> Gal.  
<sup>15</sup> Acts 2. 1 Pet. 2. Isa. 53. <sup>16</sup> Psal. 22. Mat. 27. Isa. 53.  
 Heb. 9. 10. Gal. 1. Rom. 4. 5. 1 John 1.

Thus



Thus of his free Mercy, without Compulsion, he offer'd up himself as the only Sacrifice to purge the Sins of all the World, so that all other Sacrifices for Sin are blasphemous and derogate from the Sufficiency hereof. The which Death, albeit it did sufficiently <sup>1</sup> reconcile us to God, yet the Scriptures

*The third Day  
he rose again  
from the Earth.*

commonly attribute our Regeneration to his <sup>2</sup> Resurrection. For as by <sup>3</sup> rising again from the Grave the third day, he <sup>4</sup> conquer'd Death, even so the Victory of our Faith standeth in his Resurrection: and therefore without the one we cannot feel the Benefit of the other. For as by Death <sup>5</sup> Sin was taken away, so our Righteousness was restor'd by his Resurrection.

*He ascended  
into Heaven,*

And because he would <sup>6</sup> accomplish all things, and take possession for us in his Kingdom, he <sup>7</sup> ascended into Heaven to enlarge that same Kingdom by the abundant Power of his <sup>8</sup> Spirit; by whom we are most assur'd of his continual <sup>9</sup> Intercession toward God the Father for us. And altho he be <sup>10</sup> in Heaven, as touching his corporeal Presence, where the Fa-

*And sitteth at  
the Right hand  
of God the Fa-  
ther Almighty.*

ther hath now set him at his <sup>11</sup> Right Hand, committing unto him the Administration of all <sup>12</sup> things, as well in Heaven above, as in the Earth beneath; yet is he <sup>13</sup> present with us his Members, even to the end of the World, in preserving and governing us with his ef-

fectual Power and Grace, who (when all things are <sup>14</sup> fulfill'd, which God hath spoken by the mouth of all his Prophets since the World began) will come in the <sup>15</sup> same visible Form in the which he ascended, with an unspeakable <sup>16</sup> Majesty, Power, and Company, to separate the Lambs from the Goats, the Elect from the Reprobate: so that <sup>17</sup> none, whether he be alive then, or dead before, shall escape his Judgment.

*From thence  
shall he come  
to judg the  
Quick and the  
Dead.*

<sup>1</sup> Colos. 1. <sup>2</sup> Rom. 16. <sup>3</sup> 1 Pet. 1. <sup>4</sup> Mat. 28. Acts 10.  
1 Cor. 15. <sup>5</sup> Hosea 11. <sup>6</sup> 1 Cor. 15. <sup>7</sup> 2 Cor. 13. <sup>8</sup> Rom. 4.  
<sup>9</sup> Eph. 4. John 14. Eph. 2. <sup>10</sup> Mar. 16. Luke 24. Acts 1.  
1 Cor. 15. <sup>11</sup> Luke 24. Joh. 14. Acts 2. <sup>12</sup> Rom. 8. Heb.  
9. 1 John 2. <sup>13</sup> Acts 10. 3. <sup>14</sup> Col. 3. Rom. 8. Heb. 1.  
10, 12. <sup>15</sup> Eph. 1. Phil. 2. Col. 2. <sup>16</sup> Mat. 28. <sup>17</sup> Acts  
3. <sup>18</sup> Acts 1. <sup>19</sup> Mat. 25. Phil. 3. <sup>20</sup> Mat. 24. Acts 10.  
1 Cor. 15. 1 Thess. 4. 2 Thess. 1. 1 Tim. 4.

**M**oreover, I believe and confesse the Holy Ghost, <sup>1</sup> God equal with the Father and the Son, who regenerateth and sanctifieth us, ruleth and guideth us into all Truth, persuading most assuredly in our <sup>2</sup> Consciences, that we be the Children of God, Brethren to Jesus Christ, and Fellow-Heirs with him of Life everlasting: yet notwithstanding it is not sufficient to believe that God is omnipotent and merciful, that Christ hath made Satisfaction, or that the Holy Ghost hath his Power and Effect, except we do <sup>3</sup> apply the same Benefits to our selves, who are God's <sup>4</sup> Elect. *I believe in the Holy Ghost.*

I believe therefore and confesse one <sup>5</sup> Holy Church, which (as <sup>6</sup> Members of Jesus Christ the only <sup>7</sup> Head thereof) <sup>8</sup> consent in Faith, Hope, and Charity, using the Gifts of God, <sup>9</sup> whether they be temporal or spiritual, to the profit and furtherance of the same; which Church is not <sup>10</sup> seen by no man's eye, but only known to God, who of the lost Sons of Adam hath ordain'd some as <sup>11</sup> Vessels of Wrath to Damnation, and hath chosen others as Vessels of his Mercy to be sav'd; the which also in due time he <sup>12</sup> calleth to Integrity of Life and godly Conversation, to make them a glorious Church to himself. *The Holy Catholick Church, the Communion of Saints.*

But that Church which is <sup>13</sup> visible and seen to the eye, hath three Tokens or Marks, whereby it may be known. First the <sup>14</sup> Word of God contain'd in the Old and New Testament, which as it <sup>15</sup> is above the Authority of the same Church, and only <sup>16</sup> sufficient to instruct us in all things concerning Salvation, so it is left for <sup>17</sup> all degrees of Men to read and understand. For without this Word <sup>18</sup> neither Church, Council, or Decree, can establish any point touching Salvation.

The second is the holy <sup>19</sup> Sacraments, to wit, of Baptism

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<sup>1</sup> Mat. 3. <sup>1</sup> Joh. 5. <sup>1</sup> Pet. 1. <sup>1</sup> Cor. 6. Joh. 16. Acts 17. <sup>2</sup> Rom. 8. Galat. 14. <sup>3</sup> Habac. 2. Rom. 1. 10. <sup>1</sup> Joh. 3. <sup>4</sup> Joh. 17. <sup>5</sup> Mat. 16. Joh. 10. Eph. 5. Rom. 8. Cant. 2. <sup>6</sup> Eph. 1. Colos. 1. <sup>1</sup> Cor. 12. <sup>7</sup> Eph. 4. <sup>8</sup> Eph. 4. Phil. 3. Col. 2. <sup>9</sup> Acts 2. 4. Rom. 12. <sup>1</sup> Cor. 12. Eph. 4. <sup>10</sup> Rom. 11. <sup>11</sup> Rom. 9. Eph. 1. <sup>12</sup> Rom. 8. Eph. 4. <sup>13</sup> Mat. 18. <sup>1</sup> Cor. 15. <sup>14</sup> Mat. 28. Rom. 10. <sup>2</sup> Cor. 3. Eph. 2. John 10. <sup>2</sup> Tim. 3. <sup>2</sup> Pet. 1. <sup>15</sup> Eph. 2. Mat. 17. John 10. <sup>16</sup> Joh. 20. <sup>2</sup> Tim. 3. <sup>17</sup> Jos. 1. Joh. 5. <sup>18</sup> Eph. 5. Mat. 15. <sup>19</sup> Mat. 26. 28. Rom. 4. Eph. 5. and



and the Lord's Supper; which Sacraments Christ hath left unto us, as holy Signs and Seals of God's Promises. For as by Baptism, once receiv'd, is signify'd that we (as well Infants as others of Age and Discretion) being <sup>20</sup> Strangers from God by Original Sin, are receiv'd into his Family and Congregation, with full assurance, that altho this Root of Sin lie hid in us, yet to the Elect it shall not be <sup>21</sup> imputed: so the <sup>22</sup> Supper declareth that God, as a most provident Father, doth not only feed our Bodies, but also spiritually nourish our Souls with the <sup>23</sup> Graces and Benefits of Christ (which the Scripture calleth eating of his Flesh, and drinking of his Blood) neither must we in the Administration of these Sacraments follow man's Phantasy, but as Christ himself hath ordain'd, so must they be minister'd, and by such as by <sup>24</sup> ordinary Vocation are thereunto call'd. Therefore whosoever reserveth and worshipping these Sacraments, or contrariwise contemneth them in time and place, procureth to himself Damnation.

The third Mark of this Church is <sup>25</sup> Ecclesiastical Discipline, which standeth in Admonition and Correction of Faults. The final end whereof is Excommunication, by the consent of the Church <sup>26</sup> determin'd, if the Offender be obstinate. And besides this Ecclesiastical Discipline, I acknowledg to belong to this Church a political <sup>27</sup> Magistrate; who ministreth to every man Justice, defending the Good, and punishing the Evil. To whom we must render Honour and Obedience in all things, which are not <sup>28</sup> contrary to the Word of God.

And as <sup>29</sup> Moses, Ezechias, Josias, and other godly Rulers purg'd the Church of God from Superstition and Idolatry, so the Defence of Christ's Church appertains to the Christian Magistrates against all Idolaters and Hereticks, as Papists, Anabaptists, with such-like Limbs of Antichrist, to root out all <sup>30</sup> Doctrine of Devils and Men, as the Mass, Purgatory, *Limbus Patrum*, Prayers to Saints, and for the Dead, Freewill, Distinction of Meats, Apparel and Days, Vows of single Life, Presence at Idol Service, Man's Merits, with such-like;

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<sup>20</sup> Rom. 5. Eph. 2. Tit. 3. Gal. 3. Rom. 7. <sup>21</sup> Rom. 4. Psal. 31. <sup>22</sup> 1 Cor. 11. <sup>23</sup> Joh. 6. <sup>24</sup> Heb. 5. Joh. 3. <sup>25</sup> Mat. 8. Luke 17. Levit. 19. Eccl. 19. <sup>26</sup> 1 Cor. 5. <sup>27</sup> Rom. 13. Wisd. 6. Tit. 3. 1 Pet. 2. <sup>28</sup> Acts 5. <sup>29</sup> Exod. 32. 2 Kings 18. 23. 2 Chron. 29. 35. <sup>30</sup> 1 Tim. 4. Col. 2. Mat. 15. Isa. 29. Heb. 9. 10. Acts 10. 1 Joh. 2. Rom. 7. Gal. 5. Col. 2. Rom. 14. 1 Tim. 4. Mat. 19. 1 Cor. 7. 1 Cor. 8. 10. 2 Cor. 6. Luke 17. Rom. 3. 1 Cor. 3. Gal. 4. which

which draw us from the Society of Christ's Church, wherein standeth <sup>11</sup> only Remission of Sins, purchas'd by Christ's Blood to all them that believe, whether they be *Jews* or *Gentiles*; and lead us to vain Confidence in Creatures, and Trust in our own Imaginations. The Punishment whereof, altho God oftentimes <sup>22</sup> deferreth in this Life; yet after the general <sup>23</sup> Resurrection, when our Souls and Bodies shall rise again to Immortality, they shall be <sup>24</sup> damn'd to unquenchable Fire: And then we, who have forsaken all man's Wisdom to cleave unto Christ, shall hear the joyful Voice, <sup>25</sup> *Come, ye blessed of my Father, inherit ye the Kingdom prepar'd for you from the beginning of the World*; and so shall go triumphing with him, in <sup>26</sup> Body and Soul, to remain everlastingly in Glory, where we shall see God <sup>27</sup> face to face, and shall no more need one to instruct another; for we shall all know him <sup>28</sup> from the highest to the lowest: To whom with the Son and Holy Ghost be all Praise, Honour, and Glory, now and ever. So be it.

*The Forgiveness of Sins.*

*Resurrection of the Body.*

*The Resurrection of the Dead.*

### *Of the Ministers and their Election.*

*What things are chiefly requir'd in the Ministers.*

LET the Church first diligently consider that the Minister, which is to be chosen, be not found culpable of any such Faults, which *St. Paul* reprehendeth in a Man of that Vocation: but contrariwise endu'd with such Vertues, that he may be able to undertake his Charge, and diligently execute the same. Secondly, that he distribute faithfully the Word of God, and minister the Sacraments sincerely; ever careful not only to teach his Flock publickly, but also privately to admonish them, remembering always, that if any thing perish thro his default, the Lord will require it at his hands.

<sup>11</sup> Isa. 33. Mat. 18. Joh. 20. 2 Cor. 5. Rom. 1. 20. Eph. 2. <sup>22</sup> 2 Pet. 2. Jude. Rom. 9. <sup>23</sup> Acts 24. 1 Cor. 15. Phil. 15. 1 Thess. <sup>24</sup> 2 Thess. 4. 2 Joh. 1. Isa. 30. Joh. 5. <sup>25</sup> Mat. 25. <sup>26</sup> 1 Thess. 4. 5. Joh. 5. Isa. 16. <sup>27</sup> 1 Cor. 13. 1 Joh. 3. <sup>28</sup> Jerem. 31. Heb. 8.



## Of their Office and Duty.

**B**ECAUSE the Charge of the Word of God is of greater importance, than that any Man is able to dispense therewith, and St. Paul exhorteth to esteem them as Ministers of Christ and Disposers of God's Mysteries, not Lords or Rulers, as St. Peter saith, over the Flock: therefore the Pastor's and Minister's chief Office standeth in preaching the Word of God and ministring the Sacraments; so that in Consolations, Judgments, Elections, and other political Affairs, his Counsel rather than Authority taketh place. And if so be the Congregation upon just cause agree to excommunicate, then it belongeth to the Minister, according to their general Determination, to pronounce the Sentence, to the end that all things may be done orderly and without confusion.

*The Manner of Electing the Pastors or Ministers.*

**T**HE Ministers and Elders, at such times as there wants a Minister, assemble the whole Congregation, exhorting them to advise and consider who may best serve in that room and office. And if there be choice, the Church appoint two or three upon some certain day, to be examin'd by the Ministers and Elders.

First, as touching their Doctrine, whether he that should be Minister have good and sound Knowledg in the Holy Scriptures, and fit and apt Gifts to communicate the same to the Edification of the People. For the trial whereof, they propose him a Theme or Text to be treated privately, whereby his Ability may the more manifestly appear unto them.

Secondly, they inquire of his Life and Conversation, if he have in times past liv'd without slander, and govern'd himself in such sort as the Word of God hath not heard evil, or been slander'd thro his occasion; which being severally done, they signify unto the Congregation whose Gifts they find most meet and profitable for that Ministry: appointing also by a general Consent eight days at the least, that every man may diligently inquire of his Life and Manners.

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<sup>1</sup> 1 Cor. 9. Acts 6. Luke 12. <sup>2</sup> 1 Cor. 2 Cor. 4. <sup>3</sup> 1 Peter 5. 2 Cor. 1. Mat. 20. <sup>4</sup> Mat. 26. 28. Mal. 2. 1 Pet. 4. Acts 3. & 16. 1 Cor. 1. 15. <sup>5</sup> Acts 20. 2 Cor. 4. <sup>6</sup> 1 Cor. 5. <sup>7</sup> 1 Cor. 1.

At the which time, the Minister exhorteth them to humble themselves to God, by <sup>8</sup> Fasting and Prayer, that both their Election may be agreeable to his Will, and also profitable to the Church. And if in the mean season, any thing be brought against him, whereby he may be found unworthy by lawful Probations, then is he dismiss'd, and some other presented. If nothing be alledg'd, upon some certain day, one of the Ministers at the Morning-Sermon presenteth him again to the Church, framing his Sermon, or some part thereof, to the setting forth of his Duty.

Then at afternoon, the Sermon ended, the Minister exhorteth them to the Election, with the <sup>9</sup> Invocation of God's Name, directing his Prayer as God shall move his Heart. In like manner, after the Election, the Minister giveth thanks <sup>10</sup> to God, with request of such things as shall be necessary for his Office. After that he is appointed Minister, the People sing a Psalm, and depart.

*Of the Elders, and as touching their Office and Election.*

**T**HE Elders must be Men of good Life and godly Conversation, without blame and all suspicion, careful for the Flock, Wise, and above all things, fearing God.

Whose Office standeth in governing with the rest of the Ministers, in consulting, admonishing, correcting and ordering all things appertaining to the State of the Congregation. And they differ from the Ministers, in that they preach not the Word, nor minister the Sacraments. In assembling the People, neither they without the Ministers, nor the Ministers without them, may attempt any thing. And if any of the just number want, the Minister, by the consent of the rest, warneth the People thereof, and finally admonisheth them to observe the same Order which was us'd in chusing the Ministers, as far forth as their Vocation requireth.

*Of the Deacons, and their Office and Election.*

**T**HE <sup>1</sup> Deacons must be Men of good estimation and report, discreet, of good conscience, charitable, wise, and finally endu'd

<sup>2</sup> Acts 6.  
<sup>1</sup> Tim.

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<sup>1</sup> Acts 13. & 14. Luke 3. <sup>2</sup> 1 Cor. 10. Col. 3. Mat. 9.  
<sup>3</sup> 1 Thess. 5. Col. 4. Eph. 5. Philip. 1.



with such Virtues, as *St. Paul* requireth in them. Their Office is, to gather the Alms diligently, and faithfully to distribute it; with the consent of the Ministers and Elders; also to provide for the sick and impotent Persons, having ever a diligent care, that the Charity of godly Men be not wasted upon Loiterers and idle Vagabonds. Their Election is, as hath been afore rehears'd in the Ministers and Elders.

*We are not ignorant that the Scriptures make mention of a fourth kind of Ministers left to the Church of Christ, which also are very profitable, where Time and Place do permit.*

*These Ministers are call'd Teachers or Doctors, whose Office is to instruct and teach the Faithful in sound Doctrine, providing with all diligence, that the Purity of the Gospel be not corrupt, either thro Ignorance or evil Opinions. Notwithstanding, considering the present state of things, we comprehend under this title such means, as God hath in his Church, that it should not be left desolate, nor yet his Doctrine decay, for default of Ministers thereof.*

*Therefore to term it by a word more usual in these our days, we may call it the Order of Schools, wherein the highest Degree, and most annex'd to the Ministry and Government of the Church, is the Exposition of God's Word, contain'd in the Old and New Testament.*

*But because Men cannot so well profit in that Knowledg, except they be first instructed in the Tongues and human Sciences (for now God worketh not commonly by Miracles) it is necessary that Seed be sown for the time to come, to the intent that the Church be not left barren and waste to our Posterity, and that Schools also be erected, and Colleges maintain'd with just and sufficient Stipends, wherein Youth may be train'd in the Knowledg and Fear of God, that in their ripe Age they may prove worthy Members of our Lord Jesus Christ, whether it be to rule in civil Policy, or to serve in the spiritual Ministry, or else to live in godly Reverence and Subjection.*

### *The weekly Assembly of the Ministers, Elders, and Deacons.*

**T**O the intent that the Ministry of God's Word may be had in reverence, and not brought to contempt thro the evil Conversation of such as are call'd thereunto, and also that Faults and Vices may not by long sufferance grow at length to extreme Inconveniencies; it is ordain'd, that every Thursday the Ministers and Elders in their Assembly or Consistory diligently examine all such Faults and Suspicions as may

may be espy'd, not only among others, but chiefly among themselves, lest they seem to be culpable of that which our Saviour Christ reprov'd in the *Pharisees*, who could espy a Mote in another man's eye, and could not see a Beam in their own. ' Mat. 7. Luk. 6. Rom. 2.

And because the Eye ought to be more clear than the rest of the Body, the Minister may not be spotted with any Vice, but to the great slander of God's Word, whose Message he beareth. Therefore it is to be understood, that there be certain Faults, which if they be deprehended in a Minister, he ought to be depos'd; as Heresy, Papistry, Schism, Blasphemy, Perjury, Fornication, Theft, Drunkenness, Usury, Fighting, unlawful Games, with such like. ' Mat. 6. Luke 11.

Others are more tolerable, if so be that after brotherly Admonition he amend his Fault; as strange and unprofitable fashion in preaching the Scriptures, curiosity in seeking vain Questions, Negligence, as well in his Sermons, and in studying the Scriptures, as in all other things concerning his Vocation, Scurrility, Flattering, Lying, Backbiting, wanton Words, Deceit, Covetousness, Taunting, Dissolution in Apparel, Gesture, and other his doings; which Vices, as they be odious in all men, so in him who ought to be as an Example to others of perfection, in no wise are to be suffer'd: especially, if so be that, according to God's Rule, being brotherly advertis'd, he acknowledg not his Fault and amend.

### *Interpretation of Scriptures.*

EVERY week once the Congregation assemble to hear some place of the Scriptures orderly expounded. At which time it is lawful for every man to speak or enquire as God shall move his Heart, and the Text minister occasion, so it be without pertinacity or disdain, as one that rather seeketh to profit than to contend. And if so be any Contention rise, then such as are appointed Moderators either satisfy the Party, or else if he seem to cavil, exhort him to keep silence; referring the Judgment thereof to the Ministers and Elders, to be determin'd in their Assembly before-mention'd.



¶ *When the Congregation is assembled at the hour appointed, the Minister useth this Confession, or like in effect, exhorting the People diligently to examine themselves, following in their Hearts the Tenor of his Words.*

### *The Confession of our Sins.*

' Rom. 3. Psal. 14. Gal. 5. Jerem. 3. Isa. 10.

**O** Eternal God and most merciful Father, we confess and acknowledg here before thy divine Majesty, that we are ' miserable Sinners, conceiv'd and born in Sin and Iniquity, so that in us there is no ' Goodness. For the ' Flesh evermore rebelleth against the Spirit, whereby we continually transgress thine holy Precepts and Commandments, and so purchase to our selves, thro thy just Judgment, Death and Damnation. Notwithstanding, O Heavenly Father, forasmuch as we are displeas'd with our selves for the Sins that we have committed against thee, and do unfeignedly repent us of the same, we most humbly beseech thee for Jesus Christ's sake, to shew thy Mercy upon us, to forgive us all our Sins, and to increase thine Holy Spirit in us; that we acknowledging from the bottom of our Hearts our own Unrighteousness, may from henceforth not only mortify our sinful Lusts and Affections, but also bring forth such Fruits, as may be agreeable to thy most blessed Will: not for the worthiness thereof, but for the Merits of thy dearly beloved Son Jesus Christ our only Saviour, whom thou hast already given an Oblation and Offering for our Sins, and for whose sake we are certainly persuaded that thou wilt deny us nothing that we shall ask in his name, according to thy Will. For thy Spirit doth assure our Consciences, that thou art our merciful Father, and so lovest us thy Children thro him; that nothing is able to remove thine heavenly Grace and Favour from us. To thee therefore, O Father, with the Son and the Holy Ghost, be all Honour and Glory, world without end. So be it.

*Another Confession and Prayer commonly used in the Church of Edinburgh, on the Day of Common Prayers.*

**O** Dreadful and most mighty God, thou that from the beginning hast declar'd thy self a consuming Fire against the Contemners of thy most holy Precepts, and yet to the penitent Sinners hast always shew'd thy self a favourable Father,

ther, and a God full of Mercy: we thy Creatures, and Workmanship of thine own hands, confess our selves most unworthy to open our eyes unto the Heavens, but far less to appear in thy presence. For our Consciences accuse us, and our manifest Iniquities have born witness against us, that we have declin'd from thee. We have been polluted with Idolatry; we have given thy Glory to Creatures, we have sought Support where it was not to be found, and have slighted thy most wholesom Admonitions. The manifest Corruption of our Lives in all estates, evidently proveth, that we have not rightly regarded thy Statutes, Laws, and holy Ordinances. And this was not only done, O Lord, in the time of our Blindness; but even now, when of thy mercy thou hast open'd unto us an entrance to thine heavenly Kingdom, by the preaching of thine holy Evangel, the whole Body of this miserable Realm still continueth in their former Impiety. For the most part, alas! following the Footsteps of the blind and obstinate Princess, utterly despise the Light of thine Evangel, and delight in Ignorance and Idolatry: Others live as a People without God, and without all fear of thy terrible Judgments: And some, O Lord, that in mouth profess thy blessed Evangel, by their slanderous Life blaspheme the same. We are not ignorant, O Lord, that thou art a righteous Judg, that cannot suffer Iniquity long to be unpunish'd upon the obstinate Transgressors; especially, O Lord, when that after so long Blindness and horrible Defection from thee, so lovingly thou callest us again to thy Favour and Fellowship, and that yet we do obstinately rebel. We have, O Lord, in our extreme misery call'd unto thee, yea, even when we appear'd utterly to have been consum'd in the Fury of our Enemies, and then didst thou mercifully incline thine ears unto us. Thou foughtest for us, even by thine own Power, when in us there was neither Wisdom nor Force. Thou alone brakest the Yoke from our necks, and set us at liberty, when we by our foolishness had made our selves Slaves unto Strangers: and mercifully unto this day hast thou continued with us the Light of thine Evangel, and so cease not to heap upon us Benefits, both spiritual and temporal. But yet alas, O Lord, we clearly see, that our great Ingratitude craveth further Punishment at thy hands, the signs whereof are evident before our eyes. (For the whispering of Sedition, the Contempt of thy Graces offer'd, and the Maintenance of Idolatry, are assur'd signs of thy further Plagues to fall upon us in particular for our grievous Offences. And this unmeasurable Intemperateness of the Air, doth also threaten thine accustom'd Plague of Famine, which commonly followeth riotous Excess and Contempt of the



Poor, wherewith alas the whole Earth is replenish'd.)

We have nothing, O Lord, that we may lay betwixt us and thy Judgment, but thine only Mercy, freely offer'd unto us in thy dear Son, our Lord Jesus Christ, purchas'd to us by his Death and Passion. For if thou wilt enter into Judgment with us thy Creatures, and keep in mind our grievous Sins and Offences, then can there no flesh escape Condemnation. And therefore we most humbly beseech thee, O Father of Mercies, for Christ Jesus thy Son's sake, to take from us these stony Hearts, who so long have heard as well thy Mercies as severe Judgments, and yet have not been effectually moved with the same; and give unto us Hearts mollify'd by thy Spirit, that may both conceive and keep in mind the Reverence that is due unto thy Majesty. Look, O Lord, unto thy chosen Children labouring under the Imperfections of the Flesh, and grant unto us that Victory that thou hast promis'd unto us by Jesus Christ thy Son our only Saviour, Mediator, and Lawgiver. To whom, with thee and the Holy Ghost, be all honour and praise now and ever.

*A Confession of Sins and Petitions made unto God in the time of our extreme Troubles, and yet commonly used in the Churches of Scotland before the Sermon.*

**E**Ternal and everlasting God, Father of our Lord Jesus Christ, thou that shewest Mercy and keepest covenant with them that love, and in reverence keep thy Commandments, even when thou pourest forth thy hot Displeasure and just Judgments upon the obstinate inobedient: we here prostrate our selves before the Throne of thy Majesty, from our hearts confessing, that justly thou hast punish'd us by the Tyranny of Strangers, and that more justly thou mayst bring upon us again the Bondage and Yoke, which of thy mercy for a season thou hast remoy'd: Our Kings, Princes, and People in blindness have refus'd the Word of thine eternal Verity, and in so doing we have refus'd the League of thy Mercy offer'd us in Jesus Christ thy Son, which albeit thou now of thy mere mercy hast offer'd to us again in such abundance, that none can be excus'd by reason of Ignorance, yet not the less to the judgment of men, Impiety overfloweth the whole face of this Realm. For the great multitude delight themselves in Ignorance and Idolatry; and such alas, as appear to reverence and embrace thy Word, do not express the Fruits of Repentance, as it becometh the People, to whom thou hast shew'd thy self so merciful and favourable. These are thy just Judgments,  
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O Lord, whereby thou punishest Sin by Sin, and Man by his own Iniquity; so that there can be no end of Sin, except thou prevent us with thy undeserv'd Grace. Convert us therefore, O Lord, and we shall be converted; suffer not our Unthankfulness to procure of thy most just Judgments, that Strangers again empire above us, neither yet that the Light of thy Evangel be taken from us. But howsoever it be, that the great multitude be altogether rebellious, and also that in us there remaineth perpetual Imperfections, yet for the Glory of thy own Name, and for the Glory of thy only beloved Son Jesus Christ, whose Verity and Evangel thou of thy mere mercy hast manifested amongst us; it will please thee to take us into thy protection, and in thy defence, that all the world may know, that as of thy mere mercy thou hast begun this Work of our Salvation amongst us, so of this same mercy thou wilt continue it. Grant us this, merciful Father, for Christ Jesus thy Son's sake. So be it.

¶ *This done, the People sing a Psalm altogether in a plain Tune; which ended, the Minister prayeth for the Assistance of God's Holy Spirit, as the same shall move his Heart, and so proceedeth to the Sermon, using after the Sermon this Prayer following, or such like.*

*'A Prayer for the whole State of Christ's Church.*

**A** Almighty God, and most merciful Father, we humbly submit our selves and fall down before thy Majesty, beseeching thee from the bottom of our hearts, that this Seed of thy Word, now sown among us, may take such deep root, that neither the burning heat of Persecution cause it to wither, neither the thorny Cares of this Life do choke it, but that as Seed sown in good ground, it may bring forth thirty, sixty, and an hundred fold, as thine heavenly Wisdom hath appointed. And because we have need continually to crave many things at thine hands, we humbly beseech thee, O heavenly Father, to grant us thine holy Spirit, to direct our Petitions, that they may proceed from such a fervent mind as may be agreeable to thy most blessed Will.

And seeing that our Infirmity is able ' to do nothing without thine help, and that thou art ' 1 Cor. 3. Joh. not ignorant with how many and great ' Tenta- 19. Phil. 2. tions we poor Wretches are on every side in- ' Psal. 40. clos'd and compass'd, let thy Strength, O Lord, 1 Pet. 1. sustain our Weakness, that we being defended with the Force of thy Grace, may be safely preserv'd against all



all Assaults of Satan, who goeth about continually like a roaring Lion seeking to devour us. Increase our Faith, O merciful Father, that we do not swerve at any time from thy heavenly Word, but augment in us Hope and Love, with a careful keeping of all thy Commandments, that no Hardness of Heart, no Hypocrisy, no Concupiscence of the eyes, nor Inticements of the World, do draw us away from thine Obedience. And seeing we live now in these most perillous times, let thy fatherly Providence defend us against the Violence of all our Enemies, which do every where pursue us, but chiefly against the wicked Rage and furious Uproars of that Romish Idol, Enemy to thy Christ.

Furthermore, forasmuch as by thine holy Apostle we be taught to make our Prayers and Supplications for all men, we pray not only for our selves here present, but beseech thee also to reduce all such as be yet ignorant, from the miserable Captivity of Blindness and Error, to the pure understanding of thine heavenly Truth, that we all with one Consent and Unity of Minds, may worship thee our only God and Saviour: And that all Pastors, Shepherds, and Ministers, to whom thou hast committed the Dispensation of thine holy Word, and Charge of thy chosen People, may both in their Life and Doctrine be found faithful, setting only before their eyes thy Glory; and that by them all poor Sheep which wander and go astray, may be gather'd and brought home to thy Fold.

Moreover, because the Hearts of Rulers are in thine hands, we beseech thee to direct and govern the Hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the Sword: especially, O Lord, according to our bounden Duty we beseech thee to maintain and increase the noble Estate of the King's Majesty, and his honourable Council, with all the Estate and whole Body of the Commonwealth. Let thy fatherly Favour so preserve him, and thine holy Spirit so govern his Heart, that he may in such sort execute his Office, that thy Religion may be purely maintain'd, Manners reform'd, and Sin punish'd according to the precise Rule of thine holy Word.

And for that we be all Members of the mystical Body of Christ Jesus, we make our requests

1 Pet. 5.

2 Luke 17.

heavenly Word,

3 Psal. 95.

Heb. 3. 4.

4 1 John 2.

5 1 Tim. 4.

2 Pet. 3.

2 Tim. 3.;

Jude.

6 Revel. 12.

7 Rom. 13.

John 19.

8 1 Tim. 2.

Jam. 1.

9 2 Cor. 12.

Rom. 12.

quests unto thee, O heavenly Father, for all such as are <sup>1</sup> afflicted with any kind of Cross or Tribulation, as War, Plague, Famine, Sicknes, Poverty, Imprisonment, Persecution, Banishment, or any other kind of thy Rods, whether it be <sup>2</sup> Grief of Body or Unquietness of Mind, that it would please thee to give them patience and constancy, till thou send them full Deliverance out of all their Troubles. And finally, O Lord God, most merciful Father, we most humbly beseech thee to shew thy great Mercies upon our Brethren, who are persecuted, cast in prison, and daily condemn'd to death for the Testimony of thy Truth. And tho they be utterly destitute of all Man's aid, yet let thy sweet Comfort never depart from them, but so inflame their hearts with thine holy Spirit, that they may boldly and chearfully abide such trial, as thy godly Wisdom shall appoint; so that at length as well by their death, as by their life, the Kingdom of thy Son Jesus Christ may increase and shine thro all the World. In whose name we make our humble Petitions unto thee, as he hath taught us:

Jam. 5.

1 Cor. 1.

Heb. 13.

*Our Father which art in Heaven, &c.*

**A** Almighty and everliving God, vouchsafe, we beseech thee, to grant us perfect continuance in thy lively Faith, augmenting the same in us daily, till we grow to the full measure of our perfection in Christ, whereof we make our Confession, saying:

*I believe in God, &c.*

¶ *Then the People sing a Psalm; which ended, the Minister pronounceth one of these Blessings, and so the Congregation departeth.*

**T**HE Lord bless us and save us: the Lord make his Face shine upon us, and be merciful unto us: the Lord turn his countenance towards us, and grant us his Peace. Numb. 6.

**T**HE Grace of our Lord Jesus Christ, the Love of God, and Communion of the Holy Ghost, be with us all. So be it. 2 Cor. 13.

¶ *It shall not be necessary for the Minister daily to repeat all these things before-mention'd; but beginning with some manner of Confession, to proceed to the Sermon: which ended, he either useth the Prayer for all Estates before-mention'd, or else prayeth, as the Spirit*



*Spirit of God shall move his Heart, framing the same according to the time and matter which he hath intreated of.*

*Levit. 26.*

*Deut. 28.*

*1 Kings 8.*

*2 Sam. 24.*

*And if there shall be at any time any present Plague, Famine, Pestilence, War, or such like, which be evident tokens of God's wrath, as it is our part to acknowledg our Sins to be the occasion thereof, so are we appointed by the Scriptures to give our selves to Mourning, Fasting, and Prayer, as the means to turn away God's heavy Displeasure. Therefore it shall be convenient, that the Minister at such time, do not only admonish the People thereof, but also use some Form of Prayer, according as the present necessity requireth, to the which he may appoint, by a common consent, some several day after the Sermon, weekly to be observ'd.*

¶ *These Prayers that follow are used in the French Church of Geneva: The first serveth for Sunday after the Sermon, and the other that followeth, is said upon Wednesday, which is the Day of Common Prayer.*

### *Another manner of Prayer after the Sermon.*

**A**lmighty God and Heavenly Father, since thou hast promised to grant our requests which we shall make unto thee in the Name of our Lord Jesus Christ, thy well-beloved Son; and we are also taught by him and his Apostles to assemble our selves in his name, promising that he will be among us, and make Intercession for us unto thee, for the obtaining of all such things as we shall agree upon here in earth: We therefore (having first thy Commandment to pray for such as thou hast appointed Rulers and Governours over us, and also for all things needful both for thy People, and for all sorts of Men; forasmuch as our Faith is grounded on thine holy Word and Promises, and that we are here gather'd together before thy face, and in the name of thy Son our Lord Jesus) We, I say, make our earnest Supplication unto thee, our most merciful God and bountiful Father, that for Jesus Christ's sake, our only Saviour and Mediator, it would please thee of thine infinite mercy, freely to pardon our Offences, and in such sort to draw and lift up our Hearts and Affections towards thee, that our Requests may both proceed of a fervent mind, and also be agreeable unto thy most blessed Will and Pleasure, which is only to be accepted.

We beseech thee therefore, O heavenly Father, as touching all Princes and Rulers, unto whom thou hast committed the Administration of thy Justice; and namely, as touching  
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the excellent estate of the King's Majesty, and all his honourable Council, with the rest of the Magistrates and Commons of the Realm; that it would please thee to grant him thine holy Spirit, and increase the same from time to time in him, that he may with a pure Faith acknowledg Jesus Christ, thine only Son our Lord, to be King of all Kings, and Governor of all Governors, even as thou hast given all power unto him both in Heaven and in Earth; and so give himself wholly to serve him, and to advance his Kingdom in his Dominions (ruling by thy Word his Subjects, which be thy Creatures, and the Sheep of thy Pasture) that we being maintain'd in Peace and Tranquillity, both here and every where, may serve thee in all Holiness and Vertue; and finally, being deliver'd from all fear of Enemys, may render Thanks unto thee all the days of our Life.

We beseech thee also, most dear Father and Saviour, for all such as thou hast appointed Ministers unto thy faithful People, and unto whom thou hast committed the charge of Souls, and the Ministry of thine holy Gospel; that it would please thee so to guide them with thine holy Spirit, that they may be found faithful and zealous of thy Glory, directing always their whole Studys unto this end; that the poor Sheep which be gone astray out of the Flock, may be sought out and brought again unto the Lord Jesus, who is the chief Shepherd and Head of all Bishops, to the intent they may from day to day grow and increase in him unto all Righteousness and Holiness: and on the other part, that it would please thee to deliver all thy Churches from the danger of ravening Wolves, and from Hirelings, who seek their own Ambition and Profit, and not the setting forth of thy Glory only, and the safeguard of thy Flock.

Moreover, we make our Prayers unto thee, O Lord God, most merciful Father, for all Men in general, that as thou wilt be known to be the Saviour of all the World, by the Redemption purchas'd by thine only Son Jesus Christ; even so that such as have been hitherto holden captive in Darkness and Ignorance for lack of the knowledg of thy Gospel, may thro the Preaching thereof, and the clear Light of thine holy Spirit, be brought into the right way of Salvation, which is to know that thou art only very God, and that he, whom thou hast sent, is Jesus Christ: likewise that they whom thou hast already endu'd with thy Grace, and illuminated their Hearts with the knowledg of thy Word, may continually increase in Godliness, and be plenteously enrich'd with spiritual Benefits; so that we may altogether worship thee, both with  
Heart



Heart and Mouth, and render due Honour and Service unto Christ our Master, King, and Law-maker.

In like manner, O Lord of all true Comfort, we commend unto thee in our Prayers all such Persons as thou hast visited and chastis'd by thy Cross and Tribulation, all such People as thou hast punish'd with Pestilence, War, or Famine, and all other Persons afflicted with Poverty, Imprisonment, Sicknesse, Banishment, or any like bodily Adversity, or hast otherwise troubled and afflicted in Spirit; that it would please thee to make them perceive thy fatherly Affection toward them, that is, that these Crosses be Chastisings for their Amendment, to the intent they should unfeignedly turn unto thee, and so by cleaving unto thee might receive full Comfort, and be deliver'd from all manner of Evil. But especially we commend unto thy divine Protection all such which are under the Tyranny of Antichrist, and both lack this food of Life, and have not liberty to call upon thy Name in open Assembly; chiefly, our poor Brethren who are imprison'd and persecuted by the Enemies of thy Gospel, that it would please thee, O Father of Consolations, to strengthen them by the power of thine holy Spirit, in such sort as they never shrink back, but that they may constantly persevere in thine holy Vocation; and so to succour and assist them as thou knowest to be most expedient, comforting them in their Afflictions, maintaining them in thy Safeguard against the rage of Wolves, and increasing in them the Gifts of thy Spirit, that they may glorify thee their Lord God, both in their Life and in their Death.

*If the Lord's Supper be ministered, then is here added this Clause.*

*\* And to celebrate his holy Supper.*

Finally, O Lord God most dear Father, we beseech thee to grant unto us also, which are here gather'd together in the name of thy Son Jesus, to hear his Word preach'd, \* that we may acknowledg truly and without Hypocrisy, in how miserable a state of perdition we are by nature, and how worthily we procure unto our selves everlasting damnation, heaping up from time to time thy grievous Punishments toward us, thro our wicked and sinful Life, to the end that (seeing there remaineth no spark of Goodness in our nature, and that there is nothing in us as touching our first Creation, and that which we receive of our Parents, meet to enjoy the Heritage of God's Kingdom) we may wholly render up our selves with all our Hearts, and with an assur'd confidence unto thy dearly belov'd Son Jesus our Lord, our only Saviour and Redeemer; to the intent that he dwelling in us, may mortify our old Man, that is to say, our sinful Affections, and that we may be renew'd into a more godly Life, where-  
by

by thine holy Name (as it is worthy of all Honour) may be advanc'd and magnify'd throughout the World, and in all places. Likewise that thou mayst have the Tuition and Government over us, and that we may learn daily more and more to humble and submit our selves unto thy Majesty, in such sort that thou mayst be counted King and Governor over all, guiding thy People with the Scepter of thy Word, and by the virtue of thine Holy Spirit, to the Confusion of thine Enemies, thro the might of thy Truth and Righteousness: so that by this means all Power and Height which withstandeth thy Glory, may be continually thrown down and abolish'd, unto such time as the full and perfect face of thy Kingdom shall appear, when thou shalt shew thy self in judgment in the Person of thy Son; whereby also we, with the rest of thy Creatures, may render unto thee perfect and true Obedience, even as thine heavenly Angels do apply themselves only to the performing of thy Commandments; so that thine only Will may be fulfil'd without any contradiction, and that every Man may bend himself to serve and please thee, renouncing their own Wills, with all the Affections and Desires of the Flesh. Grant us also, good Lord, that we thus walking in the love and dread of thine holy Name, may be nourish'd thro thy Goodness, and that we may receive at thine hands all things expedient and necessary for us, and so use thy Gifts peaceably and quietly to this end, that when we see that thou hast care of us, we may the more affectuously acknowledg thee to be our Father, looking for all good Gifts at thine hand; and by withdrawing and pulling back all our vain confidence from Creatures, may set it wholly upon thee, and so rest only in thy most bountiful Mercy. And forso much as while we continue here in this transitory Life, we are so miserable, so frail, and so much inclin'd unto Sin, that we fall continually and swerve from the right way of thy Commandments; we beseech thee pardon us our innumerable Offences, whereby we are in danger of thy Judgment and Condemnation, and forgive us so freely that Death and Sin may hereafter have no Title against us: neither lay unto our charge the wicked root of Sin, which doth evermore remain in us; but grant that by thy Commandment we may forget the wrongs which others do unto us, and instead of seeking Vengeance may procure the wealth of our Enemies. And forasmuch

*Hallow'd be thy Name.*

*Thy Kingdom come.*

*Thy Will be done.*

*Give us this day our daily Bread.*

*And forgive us our Trespases.*



as of our selves we are so weak, that we are not able to stand upright one minute of an hour, and also that we are so belaid and assaulted evermore with such a multitude of so dangerous Enemyes, that the Devil, the World, Sin, and our own Concupiscences do never leave off to fight against us; let it be thy good pleasure to strengthen us with thy holy Spirit, and to arm us with thy Grace, that thereby we may be able constantly to withstand all Temptations, and to persevere in this spiritual Battel against Sin, until such time as we shall obtain the full Victory, and so at length may triumphantly rejoice in thy Kingdom, with our Captain and Governor, Jesus Christ our Lord.

¶ *This Prayer following is us'd to be said after the Sermon on the day which is appointed for Common-Prayer; and it is very proper for our state and time, to move us to true Repentance, and to turn back God's sharp Rods which yet threaten us.*

*Another Prayer.*

**G**OD Almighty and Heavenly Father, we acknowledg in our Consciences, and confess, as the Truth is, that we are not worthy to lift up our Eyes unto Heaven, much less meet to come into thy Presence, and to be bold to think that thou wilt hear our Prayers, if thou have respect to that which is in us; for our Consciences accuse us, and our own Sins do bear witness against us: yea, and we know that thou art a righteous Judg, which dost not count Sinners righteous, but punishest the faults of such as transgress thy Commandments. Therefore, O Lord, when we consider our whole Life, we are confounded in our own Hearts, and cannot chuse but be beaten down, and as it were despair, even as tho we were already swallow'd up in the deep Gulf of Death. Notwithstanding, most merciful Lord, since it hath pleas'd thee of thy infinite Mercy, to command us to call upon thee for help, even from the deep bottom of Hell; and that the more lack and default we feel in our selves, so much the rather we should have recourse unto thy Sovereign Bounty: Since also thou hast promis'd to hear and accept our Requests and Supplications, without having any respect to our Worthiness, but only in the Name, and for the Merits of our Lord Jesus Christ, whom alone thou hast appointed to be our Intercessor and Advocate; we humble our selves before thee, renouncing all vain confidence in man's help, and cleave only to thy mercy,  
and

and with full confidence call upon thine holy Name to obtain pardon for our Sins.

First, O Lord, besides the innumerable benefits which thou dost universally bestow upon all Men in Earth, thou hast given us such special Graces, that it is not possible for us to rehearse them, no nor sufficiently to conceive them in our minds. As namely, it hath pleas'd thee to call us to the knowledg of thine holy Gospel, drawing us out of the miserable bondage of the Devil, whose Slaves we were, and delivering us from most curs'd Idolatry and wicked Superstition, wherein we were plung'd, to bring us into the light of thy Truth. Notwithstanding such is our Obstinacy and Unkindness, that not only we forget those thy Benefits, which we have receiv'd at thy bountiful hand; but have gone astray from thee, and have turn'd our selves from thy Law, to go after our own Concupiscence and Lusts; and neither have given worthy Honour and due Obedience to thine holy Word, neither have advanc'd thy Glory as our Duty requir'd. And altho thou hast not ceas'd continually to admonish us most faithfully by thy Word, yet we have not given ear to thy fatherly Admonition.

Wherefore, O Lord, we have sin'd and have grievously offended against thee, so that shame and confusion appertaineth unto us; and we acknowledg that we are altogether guilty before thy Judgment, and that if thou wouldst intreat us according to our Demerits, we could look for none other than Death and everlasting Damnation: For altho we would go about to clear and excuse our selves, yet our own Conscience would accuse us, and our Wickedness would appear before thee to condemn us. And in very deed, O Lord, we see by the Corrections which thou hast already us'd towards us, that we have given thee great occasion to be displeas'd with us; for seeing thou art a just and an upright Judg, it cannot be without cause that thou punishest thy People. Wherefore, forasmuch as we have felt thy Stripes, we acknowledg that we have justly stir'd up thy Displeasure against us, yea and yet we see thine Hand lifted up to beat us afresh; for the Rods and Weapons wherewith thou art accusom'd to execute thy Vengeance, are already in thine hand; and the Threatnings of thy Wrath, which thou usest against the wicked Sinners, be in full readiness.

Now tho thou shouldst punish us much more grievously than thou hast hitherto done, and that whereas we have receiv'd one Stripe, thou wouldst give us an hundred; yea, if thou wouldst make the Curses of thine Old Testament, which came then upon thy People *Israel*, to fall upon us, we con-



feels that thou shouldst do therein very righteously, and we cannot deny but we have fully deserv'd the same.

Yet, Lord, forsomuch as thou art our Father, and we be but Earth and Slime; seeing thou art our Maker, and we the Workmanship of thy Hands; seeing thou art our Pastor, and we thy Flock; seeing also that thou art our Redeemer, and we are the People whom thou hast bought: finally, because thou art our God, and we thy chosen Heritage, suffer not thine Anger so to kindle against us, that thou shouldst punish us in thy Wrath; neither remember our Wickedness, to the end to take Vengeance thereof, but rather chastise us gently according to thy Mercy.

Truth it is, O Lord, that our Misdeeds have inflam'd thy Wrath against us; yet considering that we call upon thy Name, and bear thy Mark and Badg, maintain rather the Work that thou hast begun in us by thy free Grace, to the end that all the World may know that thou art our God and Saviour. Thou knowest that such as be dead in the Grave, and whom thou hast destroy'd and brought to Confusion, will not set forth thy Praises; but the heavy Souls and comfortless, the humble Hearts, the Consciences oppress'd and laden with the grievous burden of their Sins, and therefore thirst after thy Grace, they shall set forth thy Glory and Praise.

Thy People of *Israel* oftentimes provok'd thee to anger thro their Wickedness; whereupon thou didst, as right requir'd, punish them: but so soon as they acknowledg'd their Offences, and return'd to thee, thou didst receive them always to mercy. And were their Enormitys and Sins never so grievous, yet for thy Covenant sake, which thou hadst made with thy Servants *Abraham*, *Isaac*, and *Jacob*, thou hast always withdrawn from them the Rods and Curses which were prepar'd for them, in such sort that thou didst never refuse to hear their Prayers.

We have obtain'd by thy Goodness a far more excellent Covenant which we may alledg; that is, the Covenant which thou first mad'st and establish'st by the hand of Jesus our Saviour, and was also by thy Divine Providence written with his Blood, and seal'd with his Death and Passion.

Therefore, O Lord, we renouncing our selves, and all vain confidence in man's help, have our only refuge to this thy most blessed Covenant, whereby our Lord Jesus, thro the offering up of his Body in Sacrifice, hath reconcil'd us unto thee. Behold therefore, O Lord, in the face of thy Christ, and not in us, that by his Intercession thy Wrath may be appeas'd, and that the bright beams of thy Countenance may shine upon us to our great Comfort and assur'd Salvation;  
and

and from this time forward vouchsafe to receive us under thine holy Tuition, and govern us with thine holy Spirit, whereby we may be regenerate anew unto a far better Life, so that thy Name may be sanctify'd.

*Thy Kingdome come, Thy Will be done even in Earth as it is in Heaven: Give us this day our daily Bread: And forgive us our Debts, even as we forgive our Debtors: And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power and the Glory, for ever and ever, Amen.*

And albeit we are most unworthy in our own selves to open our Mouths, and to intreat thee in our Necessitys; yet forso-much as it hath pleas'd thee to command us to pray one for another; we make our humble Prayers unto thee for our poor Brethren and Members, whom thou dost visit and chastise with thy Rods and Corrections, most earnestly desiring thee to turn away thine Anger from them. Remember, O Lord, we beseech thee, that they are thy Children as we are; and tho they have offended thy Majesty, yet that it would please thee not to cease to proceed in thine accustom'd Bounty and Mercy, which thou hast promis'd should evermore continue towards thine Elect. Vouchsafe therefore, good Lord, to extend thy Pity upon all thy Churches, and towards all thy People, whom thou dost now chastise either with Pestilence or War, or such like thine accustom'd Rods, whether it be by Sicknes, Prison or Poverty, or any other Affliction of Conscience and Mind: That it would please thee to comfort them as thou knowest to be most expedient for them, so that thy Rods may be Instructions for them to assure them of thy favour, and for their amendment, when thou shalt give them Constancy and Patience, and also assuage and stay thy Corrections; and so at length, by delivering them from all their Troubles, give them most ample occasion to rejoice in thy Mercy, and to praise thine holy Name. Chiefly that thou wouldst, O Lord, have compassion as well on all, as on every one of them that employ themselves for the maintenance of thy Truth; strengthen them, O Lord, with an invincible Constancy, defend them and assist them in all things and every where; overthrow the crafty Practices and Conspiracys of their Enemys and thine, bridle their Rage, and let their bold Enterprizes which they undertake against thee and the Members of thy Son, turn to their own Confusion: and suffer not thy Kingdom of Christians to be utterly desolate, neither permit that the remembrance of thine holy Name be clean abolish'd in Earth; nor that they, among whom it hath pleas'd thee to have thy Praises celebrated, be destroy'd and brought to nought; and that the Turks, Pagans, Papists, and other

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Infidels



Infidels might boast themselves thereby, and blaspheme thy Name.

*Prayers us'd in the Churches of Scotland, in the time of their Persecution by the Frenchmen, but principally when the Lord's Table was to be ministr'd.*

**E**Ternal and everliving God, Father of our Lord Jesus Christ, we thy Creatures and the Workmanship of thine own hands, sometimes dead by Sin, and thrall to Satan by means of the same, but now of thy mere Mercy call'd to Liberty and Life, by the preaching of thine Evangel, do take upon us this boldness (not of our selves, but of the Commandment of thy dear Son our Lord Jesus Christ) to pour forth before thee the Petitions and Complaints of our troubled Hearts, oppress'd with Fear and wounded with Sorrow. True it is, O Lord, that we are not worthy to appear in thy Presence, by the reason of our manifold Offences; neither yet are we worthy to obtain any Comfort of thy hands, for any Righteousness that is in us. But seeing, O Lord, that to turn back from thee, and not to call for thy Support in the time of our trouble, it is the entrance to Death, and the plain way to Desperation: we therefore confounded in our selves (as the People that on all sides is assaulted with Sorrows) do present our selves before thy Majesty, as our Sovereign Captain and only Redeemer, Jesus Christ, hath commanded us; in whose Name, and for whose Obedience, we humbly crave of thee remission of our former Iniquitys, as well committed in matters of Religion, as in our Lives and Conversation. The Examples of others that have call'd unto thee in their like Necessitys, give unto us Experience, that thou wilt not reject us, neither yet suffer us for ever to be confounded. Thy People *Israel* did oftentimes decline from thy Laws, and did follow the Vanity of Superstition and Idolatry; and oftentimes didst thou correct and sharply punish them, but thou didst never utterly despise them, when in their Miserys unfeignedly they turn'd unto thee. Thy Church of the *Jews* were Sinners, O Lord, and the most part of the same did consent to the Death of thy dear Son our Lord Jesus Christ, and yet didst not thou despise their Prayers, when in the time of their grievous Persecution they call'd for thy Support. O Lord,

Lord, thou hast promis'd no less to us, than thou hast perform'd to them; and therefore take we boldness at thine own Commandment, and by the Promise of our Lord Jesus Christ, most humbly do crave of thee, that as it hath pleas'd thy Mercy, partly to remove our Ignorance and Blindness by the light of thy blessed Evangel, that so it may please thee to continue the same light with us, till that thou deliver us from all Calamity and Trouble. And for this purpose, O Lord, it will please thee to thrust out faithful Workmen in this thy Harvest within this Realm of *Scotland*, to the which after so long Darkness of Papistry and Superstition, thou hast offer'd the Truth of thine Evangel in all Pureness and Simplicity. Continue this thy Grace with us, O Lord, and purge this Realm from all false Teachers, from dumb Dogs, dissembled Hypocrites, cruel Wolves, and all such as shew themselves Enemies to thy true Religion.

But now, O Lord, the Dangers which appear, and the Trouble which increaseth by the cruel Tyranny of forsworn Strangers, compelleth us to complain before the Throne of thy Mercy, and to crave of thee Protection and Defence against their most unjust Persecution. That Nation, O Lord, for whose pleasure and for defence of whom we have offended thy Majesty, and violated our Faith, oft breaking the Leagues of Unity and Concord, which our Kings and Governors have contracted with our Neighbours: That Nation, O Lord, for whose alliance our Fathers and Predecessors have shed their Blood, and we (whom now by Tyranny they oppress) have oft sustain'd the hazard of Battel: That Nation finally to whom always we have been faithful, now after their long practis'd Deceit, by manifest Tyranny do seek our Destruction; worthily and justly mayst thou, O Lord, give us to be Slaves unto such Tyrants, because for the maintenance of their Friendship, we have not fear'd to break our solemn Oaths made unto others, to the great dishonour of thine holy Name: and therefore justly mayst thou punish us by the same Nation, for whose pleasure we fear'd not to offend thy divine Majesty. In thy Presence, O Lord, we lay for our selves no kind of Excuse; but for thy dear Son Jesus Christ's sake, we cry for Mercy, Pardon and Grace. Thou knowest, O Lord, that their crafty Wits in many things have abus'd our Simplicity; for under pretence of the maintenance of our Liberty, they have sought, and have found the way (unless thou alone confound their Counsels) to bring us in their perpetual Bondage. And now the rather, O Lord, do they seek our Destruction, because we have refus'd that *Roman* Antichrist, whose Kingdom they defend, in daily shedding the Blood of



thy Saints. In us, O Lord, there is no Strength, no Wisdom, no Number nor Judgment to withstand their Force, their Craft, their Multitude and Diligence; and therefore, look thou upon us, O Lord, according to thy Mercy. Behold the Tyranny us'd against our poor Brethren and Sisters, and have thou respect to that despiteful Blasphemy which uncessantly they spew forth against thine eternal Truth. Thou hast assisted thy Church even from the beginning, and for the deliverance of the same thou hast plagu'd the cruel Persecutors from time to time: Thy Hand drown'd *Pharaoh*; thy Sword devour'd *Amalek*; thy Power repuls'd the Pride of *Sennacherib*; and thine Angel so plagu'd *Herod*, that Worms and Lice were Punishers of his Pride. O Lord, thou remainest one for ever, thy Nature is unchangeable; thou canst not but hate Cruelty, Pride, Oppression and Murder, which now the Men whom we never offended pretend against us: Yea farther, by all means they seek to banish from this Realm thy dear Son our Lord Jesus Christ, the true preaching of his Word, and faithful Ministers of the same; and by Tyranny they pretend to maintain most abominable Idolatry, and the Pomp of that *Roman Antichrist*. Look thou therefore upon us, O Lord, in the multitude of thy Mercys; stretch out thine Arm, and declare thy self Protector of thy Truth; repress the Pride, and daunt thou the Fury of these cruel Persecutors: Suffer them never so to prevail against us, that the brightness of thy Word be extinguish'd in this Realm; but whatsoever thou hast appointed in thine eternal Counsel to become of our Bodys, yet we most humbly beseech thee for Jesus Christ thy Son's sake, so to maintain the Purity of thine Evangel within this Realm, that we and our Posterity may enjoy the Fruition thereof, to the Praise and Glory of thine holy Name, and to our everlasting Comfort. And this we most affectuously desire of thy Mercy, by the Merits and Intercession of our Lord Jesus Christ. To whom with thee and the Holy Ghost be all Honour, Glory, Praise and Benediction, now and ever. So be it.

*This is added so oft as the Lord's Table is ministred.*

**N**OW last, O Lord, we that be here assembled to celebrate the Supper of thy dear Son our Lord Christ, who did not only once offer his Body, and shed his Blood upon the Cross for our full Redemption, but also to keep us in recent memory of that his so great Benefit, provided that his Body and Blood should be given to us to the nourishment of our Souls: We, I say, that presently are conven'd, to be Partakers

takers of that his most holy Table, most humbly do beseech thee to grant us Grace, that in Sincerity of Heart, in true Faith, and with ardent and unfeign'd Zeal, we may receive of him so great a Benefit; to wit, that fruitfully we may possess his Body and his Blood, yea, Jesus Christ himself, very God and very Man, who is that Heavenly Bread which giveth Life unto the World. Give us Grace, O Father, so to eat his Flesh, and so to drink his Blood, that hereafter we live no more in our selves, and according to our corrupt Nature; but that he may live in us, to conduct and guide us to that most blessed Life that abideth for ever.

Grant unto us, O Heavenly Father, so to celebrate this day the blessed memory of thy dear Son, that we may be assur'd of thy Favour and Grace towards us. Let our Faith so be exercis'd, that not only we may feel the Increase of the same, but also that the clear Confession thereof, with the good Works proceeding of it, may appear before Men to the Praise and Glory of thine holy Name, which art God everlasting, blessed for ever. So be it.

¶ *A Thanksgiving unto God after our deliverance from the Tyranny of the Frenchmen, with Prayers made for the continuance of the Peace betwixt the Realms of England and Scotland.*

**N**OW, Lord, seeing that we enjoy comfort both in Body and Spirit, by reason of this quietness of thy Mercy granted unto us, after our most desperate Troubles, in the which we appear'd utterly to have been overwhelm'd: We praise and glorify thy Mercy and Goodness, who piteously look'd upon us when we in our own selves were utterly confounded. But seeing, O Lord, that to receive Benefits at thy hands, and not to be thankful for the same, is nothing else but a Seal against us in the day of Judgment: We most humbly beseech thee, to grant unto us Hearts so mindful of the Calamitys past, that we continually may fear to provoke thy Justice to punish us with the like or worse Plagues. And seeing that when we by our own Power were altogether unable to have freed our selves from the Tyranny of Strangers, and from the Bondage and Thraldom pretended against us, thou of thine especial Goodness didst move the Hearts of our Neighbours (of whom we had deserv'd no such favour) to take upon them the common burden with us, and for our deliverance, not only to spend the Lives of many, but also to hazard the Estate and Tranquillity of their Realm and Commonwealth: Grant unto us, O Lord, that with such Reve-



rence we may remember thy Benefits receiv'd, that after this in our default, we never enter into hostility against the Realm and Nation of *England*. Suffer us never, O Lord, to fall to that Ingratitude and detestable Unthankfulness, that we shall seek the Destruction and Death of those, whom thou hast made Instruments to deliver us from the Tyranny of merciless Strangers. Dissipate thou the Counsels of such as deceitfully travel to stir the Hearts of the Inhabitants of either Realm against the other: Let their malicious Practices be their own Confusion, and grant thou of thy Mercy that Love, Concord and Tranquillity may continue and increase amongst the Inhabitants of this Isle, even to the coming of the Lord Jesus Christ, by whose glorious Evangel thou of thy Mercy dost call us both to Unity, Peace and Christian Concord. The full perfection whereof we shall possess in the Fulness of thy Kingdom, when all Offences shall be remov'd, Iniquity shall be suppress'd, and thy chosen Children be fully endu'd with that perfect Glory, in the which now our Lord Jesus reigneth: To whom with thee and the Holy Ghost, be all Honour, Praise and Glory, now and ever. So be it.

*A Prayer us'd in the Assembly of the Church, as well Particular as General.*

**E**Ternal and everliving God, Father of our Lord Jesus Christ, thou that of thy infinite Goodness hast chosen to thy self a Church, unto the which ever from the Fall of Man thou hast manifested thy self; first by thine own Voice to *Adam*, next to *Abraham* and his Seed, then to all *Israel* by the publication of thy holy Law, and last by sending of thy only Son, our Lord Jesus Christ, that great Angel of thy Counsel, into this World, and clad with our Nature, to teach unto us thy holy Will, and to put an end to all Revelations and Prophecies: who also elected to himself Apostles, to whom, after his Resurrection, he gave Commandment to publish and preach his Evangel to all Realms and Nations, promising to be with them even to the end of of the World; yea, and moreover, that wheresoever two or three were gather'd together in his Name, that he would be there in the midst of them; not only to instruct and teach them, but also to ratify and confirm such things as they shall pronounce or decree by thy Word. Seeing, O Lord, that this hath been thy Love and fatherly Care towards thy Church, that not only thou plantedst it, rulest and guidest the Chosen in the

same by thine holy Spirit and blessed Word; but also that when the external Face of the same is polluted, and the visible Body falleth to Corruption, then thou of thy Mercys providest that it may be purg'd and restor'd again to the former Purity, as well in Doctrine as in Manners, whereof thou hast given sufficient document from age to age; but especially now, O Lord, after this publick Defection from thy Truth and blessed Ordinance, which our Fathers and we have seen in that *Roman* Antichrist, and in his usurp'd Authority.

Now (I mean) O Lord, hast thou reveal'd thy self and thy belov'd Son Jesus Christ, clearly to the World again, by the true preaching of his blessed Evangel; which also of thy Mercy is offer'd unto us within this Realm of *Scotland*, and of the same thy Mercy hast made us Ministers, and burden'd us with a charge within thy Church.

But, O Lord, when we consider the multitude of Enemys that oppone themselves unto thy Truth, the Practices of Satan, and the Power of those that resist thy Kingdom, together with our own Weakness, few number, and manifold Imperfections, we cannot but fear the sudden way taking of this thy great Benefit; and therefore, destitute of all worldly Comfort, we have refuge to thy only Mercy and Grace, most humbly beseeching thee for Christ Jesus thy Son's sake, to oppone thine own Power to the Pride of our Enemys, who cease not to blaspheme thine eternal Truth.

Give unto us, O Lord, that presently are assembled in thy Name, such abundance of thy holy Spirit, that we may see those things that shall be expedient for the advancement of thy Glory, in the midst of this perverse and stubborn Generation: give us Grace, O Lord, that universally among our selves we may agree in the Unity of true Doctrine. Preserve us from damnable Errors, and grant unto us such Purity and Cleanness of Life, that we be not slanderous to thy blessed Evangel.

Bless thou so our weak Labours, that the Fruits of the same may redound to the praise of thy holy Name, to the profit of this present Generation, and of the Posterity to come, thro Jesus Christ our Lord, to whom with thee and the Holy Ghost be all Honour and Praise now and ever.