

## The Order of Baptism.

The Transgression of God's Ordinance is called Iniquity and Idolatry, and is compar'd to Witchcraft and Sorcery, 1 Sam. 15.

How dangerous also it is to enterprize any thing rashly, or without the Warrant of God's Word; the examples of Saul, Oza, Oziat, Nadab and Abihu ought sufficiently to warn us, 1 Sam. 13. 2 Sam. 6. 2 Chro. 25. Lev. 10. Numb. 3.

¶ *First Note, that forasmuch as it is not permitted by God's Word, that Women should preach or minister the Sacraments, and it is evident, that the Sacraments are not ordain'd of God to be us'd in private Corners, as Charms or Sorcerys, but left to the Congregation, and necessarily annex'd to God's Word, as Seals of the same: therefore the Infant which is to be baptiz'd, shall be brought to the Church on the day appointed, to Common-Prayer and Preaching, accompany'd with the Father and Godfather. So that after the Sermon, the Child being presented to the Minister, he demandeth this Question:*

**D**O you present this Child to be baptiz'd, earnestly desiring that he may be ingrafted in the mystical Body of Jesus Christ?

*The Answer.*

Yea, we require the same.

*The Minister proceedeth.*

\* Rom. 8. Gal. 4. Eph. 1. 2.

² Gen. 17. Exod. 20. Deut 7. Is. 59.

³ Gen. 17. Rom. 4.

⁴ Col. 2. Gal. 3. Acts 2.

⁵ Acts 10.

**T**Hen let us consider, dearly Beloved, how Almighty God hath not only made us his Children by Adoption, and receiv'd us into the Fellowship of his Church; but also hath promis'd that he will be our God, and the God of our Children unto the thousandth Generation; which thing as he confirm'd to his People of the Old Testament by the Sacrament of Circumcision, so hath he also renew'd the same to us in his New Testament by the Sacrament of Baptism; doing us thereby to wit, that our Infants appertain to him by Covenant, and therefore ought not to be defrauded of those holy Signs and Badges whereby his Children are known from Infidels and Pagans.

Neither

Neither is it requisite, that all those that receive this Sacrament, have the use of Understanding and Faith, but chiefly that they be contain'd under the name of God's People; so that Remission of Sins in the Blood of Christ Jesus doth appertain unto them by God's Promise; which thing is most evident by St. Paul, who pronounceth the Children begotten and born (either of the Parents being faithful) to be clean and holy. Also our Saviour Christ admitteth Children to his Presence, imbracing and blessing them; which Testimonys of the Holy Ghost assure us, that Infants be of the number of God's People, and that Remission of Sins doth also appertain to them in Christ: therefore without injury they cannot be debar'd from the common Sign of God's Children. And yet is not this outward Action of such necessity, that the lack thereof should be hurtful to their Salvation, if that, prevented by Death, they may not conveniently be presented to the Church. But we (having respect to that Obedience, which Christians owe to the Voice and Ordinance of Jesus Christ, who commanded to preach and baptize all without exception) do judg them only unworthy of any Fellowship with him, who contemptuously refuse such ordinary means, as his Wisdom hath appointed to the Instruction of our dull Senses.

Furthermore it is evident, that Baptism was ordain'd to be ministred in the Element of Water, to teach us, that like as Water outwardly doth wash away the filth of the Body, so inwardly doth the Vertue of Christ's Blood purge our Souls from that Corruption and deadly Poison, wherewith by nature we were infected; whose venomous Dregs, altho they continue in this our Flesh, yet by the merits of his Death are not imputed unto us, because the justice of Jesus Christ is made ours by Baptism: not that we think any such Vertue or Power to be included in the visible Water or outward Action (for many have been baptiz'd, and yet never inwardly purg'd) but that our Saviour Christ, who commanded Baptism to be ministred, will, by the power of his Holy Spirit, effectually work in the Hearts of his Elect in time convenient, all that is meant and signify'd by the same. And this the Scripture calleth our Regeneration, which standeth chiefly in these two points; in Mortification, that is

Acts 2.  
1 Cor. 7.

2 Mat. 3.  
1 Pet. 3.  
1 John 5.  
1 Cor. 10.  
3 Eph. 2.  
4 Rom. 7.  
5 Rom. 4.  
Gal. 3. Ps. 32.  
6 Rom. 6.  
Gal. 3.  
As Judas, Simon Magus, Hymenæus, Alexander, Philetus.  
7 Acts 2. 13.  
8 Eph. 3.  
1 Cor. 12.  
Rom. 6. Col. 2.  
to



to say, a resisting of the rebellious Lusts of the Flesh, and in newness of Life, whereby we continually strive to walk in that Pureness and Perfection, wherewith we are clad in Baptism.

And altho we in the Journey of this Life be incumber'd with many Enemies, which in the way assail us, yet we fight not without fruit. For this continual Battel which we fight against Sin, Death, and Hell, is a most infallible Argument, that God the Father, mindful of his Promise made unto us in Christ Jesus, doth not only give us motions and courage to resist them, but also assurance to overcome and obtain Victory. Wherefore, dearly beloved, it is not only of necessity that we be once baptiz'd, but also it much profiteth oft to be present at the Ministration thereof, that we (being put in mind of the League and Covenant made between God and us, that he will be our God and we his People, he our Father and we his Children) may have occasion as well to try our Lives past, as our present Conversation, and to prove our selves, whether we stand fast in the Faith of God's Elect, or contrariwise have stray'd from him thro' Incredulity and ungodly Living: whereof if our Consciences do accuse us, yet by hearing the loving Promises of our heavenly Father (who calleth all men to Mercy by<sup>1</sup> Repentance) we may from henceforth walk more warily in our Vocation. Moreover, ye that be Fathers and Mothers, may take hereby most singular comfort, to see your Children thus receiv'd into the bosom of Christ's Congregation, whereby you are daily admonish'd, that ye nourish and bring up the Children of God's Favour and Mercy, over whom his fatherly Providence<sup>2</sup> watcheth continually; which thing as it ought greatly to rejoyce you, knowing that<sup>3</sup> nothing can come unto them without his good pleasure, so ought it to make you diligent and careful, to nurture and instruct them in the<sup>4</sup> true Knowledg and Fear of God. Wherein if you be negligent, ye do not only injury to your own Children, hiding from them the good Will and Pleasure of Almighty God their Father, but also heap Damnation upon your selves, in suffering his Children, bought with the Blood of his dear Son, so traitorously for lack of Knowledg to turn back from him. Therefore it is your Duty, with all diligence to provide that your Children in time convenient

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<sup>1</sup> Eph. 3. Col. 3. Heb. 1.    <sup>2</sup> Ezek. 18. Acts 11. 13. 2 Pet. 3. Deut. 4.    <sup>3</sup> Mat. 18.    <sup>4</sup> Mat. 6. Luke 12.    <sup>5</sup> Deut. 4. 6, 13. Eph. 6.

be instructed in all Doctrine necessary for a true Christian: chiefly that they be taught to rest upon the Justice of Christ Jesus alone, and to abhor and flee all Superstition, Papistry, and Idolatry. Finally, to the intent that we may be assur'd that you the Father and the Surety consent to the performance hereof, declare here before God and the face of his Congregation the Sum of that Faith, wherein you believe, and will instruct this Child.

Gen. 18.  
Deut. 32.  
*The true use of the Catechism, to the execution whereof the Fathers and Godfathers bind themselves.*

¶ Then the Father, or in his absence, the Godfather, shall rehearse the Articles of his Faith: which done, the Minister explaineth the same as after followeth.

**T**HE Christian Faith, whereof now ye have briefly heard the Sum, is commonly divided in twelve Articles: but that we may the better understand what is contain'd in the same, we shall divide it into four principal parts. The first shall concern God the Father. The second Jesus Christ our Lord. The third shall express to us our Faith in the Holy Ghost. And the fourth and last shall declare what is our Faith concerning the Church, and of the Graces of God freely given to the same. First, of God we confess three things, to wit, that he is our Father Almighty, Maker of Heaven and Earth. Our Father we call him, and so by Faith believe him to be, not so much because he hath created us (for that we have common with the rest of Creatures, who yet are not call'd to the honour to have God to them a favourable Father) but we call him Father by reason of his free Adoption, by the which he hath chosen us to Life everlasting in Jesus Christ: and this his most singular Mercy we prefer to all things earthly and transitory; for without this, there is to Mankind no Felicity, no Comfort, nor no final Joy: and having this, we are assur'd that by the same Love by the which he once hath freely chosen us, he shall so conduct the whole course of our Life, that in the end we shall possess that immortal Kingdom that he hath prepar'd for his chosen Children. For from this Fountain of God's free Mercy or Adoption, springeth our Vocation, our Justification, our continual Sanctification, and finally our Glorification. As witnesseth the Apostle.

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

The same God our Father we confess Almighty, not only in respect of that he may do, but in consideration that by his Power and godly Wisdom are all Creatures in Heaven and Earth,



Earth, and under the Earth, ruled, guided and kept in that order that his eternal Knowledg and Will hath appointed them. And that is it which in the third part we do confess, that he is the Creator of Heaven and Earth, that is to say, that the Heaven and Earth, and the Contents thereof are so in his hand, that there is nothing done without his knowledg, neither yet against his will, but that he ruleth them so, that in the end his godly Name shall be glorify'd in them. And so we confess and believe, that neither the Devils, nor yet the wicked of the World have any power to molest or trouble the chosen Children of God, but in so far as it pleaseth him to use them as Instruments, either to prove and try our Faith and Patience, or else to stir us to more fervent Invocation of his Name, and to continual Meditation of that heavenly Rest and Joy that abideth us after these transitory Troubles. And yet shall not this excuse the Wicked, because they never look in their Iniquity to please God, nor yet to obey his Will.

*And in Jesus Christ his only Son our Lord.* In Jesus Christ we confess two distinct and perfect Natures, to wit, the eternal Godhead and the perfect Manhood join'd together: so that we confess and believe, that that eternal

Word which was from the beginning, and by the which all things were created, and yet are conserv'd and kept in their being, did in the time appointed in the Counsel of his heavenly Father, receive our Nature of a Virgin, by

*Conceiv'd by the Holy Ghost,* Operation of the Holy Ghost. So that in his Conception we acknowledg and believe, that there is nothing but Purity and Sanctification; yea, even insomuch as he is become our Brother. For it behov'd him that should purge others from their Sins, to be pure and clean from all spot of Sin, even from his

*Born of the Virgin Mary.* Conception. And as we confess and believe him conceiv'd by the Holy Ghost; so do we confess and believe him to be born of a Virgin nam'd *Mary*, of the Tribe of *Judah*, and

of the Family of *David*, that the Promise of God and the Prophecy might be fulfill'd, to wit, that the Seed of the Woman should break down the Serpent's head, and that a Virgin should conceive and bear a Child, whose Name should be *Emanuel*, that is to say, God with us. The name *Jesus*, which signifieth a Saviour, was given unto him by the Angel, to assure us, that it is he alone that saveth his People from their Sins. He is call'd *Christ*, that is to say Anointed, by reason of the Offices given unto him by God his Father, to wit, that he alone is appointed King, Priest, and Prophet. King, in that all Power is given to him in Heaven and Earth; so that

there

there is none other but he in Heaven nor Earth, that hath just Authority and Power to make Laws to bind the Consciences of Men; neither yet is there any other that may defend our Souls from the Bondage of Sin, nor yet our Bodies from the Tyranny of Man: And this he doth by the Power of his Word, by the which he draweth us out of the Bondage and Slavery of Satan, and maketh us to reign over Sin, whilst that we live and serve our God in Righteousness and Holiness of our Life. A Prfest, and that perpetual and everlasting, we confesse him, by reason that by the Sacrifice of his own Body, which he once offer'd up upon the Cross, he hath fully satisfy'd the Justice of his Father in our behalf: so that whosoever seeketh any means besides his Death and Passion in Heaven or in Earth to reconcile them unto God's Favour, they do not only blaspheme, but also so far as in them is, renounce the Fruit and Efficacy of that his only one Sacrifice. We confesse him to be the only Prophet, who hath reveal'd unto us the whole Will of his Father in all things pertaining to our Salvation. This our Lord Jesus we confesse to be the only Son of God, because there is none such by Nature, but he alone. We confesse him also our Lord, not only by reason we are his Creatures, but chiefly because he hath redeem'd us by his precious Blood, and so hath gotten just dominion over us, as over the People whom he hath deliver'd from Bondage of Sin, Death, Hell, and the Devil, and hath made us Kings and Priests to God his Father.

We farther confesse and believe, that the same our Lord Jesus was accus'd before an earthly Judg, *Pontius Pilate*; under whom albeit oft and divers times he was pronounc'd to be innocent, he suffer'd the Death of the Cross, hang'd upon a Tree betwixt two

*Suffer'd under Pontius Pilate; was crucify'd.*

Thieves. Which Death, as it was most cruel and vile before the eyes of Men, so was it accursed by the mouth of God himself, saying, *Cursed is every one that hangeth on a Tree.* And this kind of Death sustain'd he in our Person, because he was appointed of God his Father to be our Pledg, and he that should bear the Punishment of our Transgressions. And so we acknowledge and believe, that he hath taken away that Curse and Malediction that hang'd on us by reason of

Sin. He verily died rendring up his Spirit into the hands of his Father, after that he had said, *Father into thy hands I commend my Spirit.* After his death we confesse his Body was buried, and that he descended to the Hell. But because

*Dead and bury'd, He descended into Hell.*

he was the Author of Life, yea the very Life it self, it was



impossible that he should be retain'd under the dolours of Death.

*The third day he rose again from the dead.* And therefore the third Day he rose again, Victor and Conqueror of Death and Hell; by the which his Resurrection he hath brought Life again into the World, which he by the Power of his holy Spirit, communicateth unto

his lively Members: so that now unto them corporal Death is no Death, but an entrance into that blessed Life, wherein our Head Jesus Christ is now enter'd. For after that he had sufficiently prov'd his Resurrection to his Disciples, and unto such as constantly did abide with him unto the death; he visi-

*He ascended into Heaven, he sitteth at the Right Hand of God the Father Almighty.*

bly ascended to the Heavens, and was taken from the eyes of Men, and plac'd at the Right hand of God the Father Almighty, where presently he remaineth in his Glory, only Head, only Mediator, and only Advocate for all the Members of his Body: of which we have most especial comfort. First for that, that by his

Ascension the Heavens are open'd unto us, and an entrance made to us, that boldly we may appear before the Throne of our Father's Mercy. And secondarily, that we know that this Honour and Authority is given unto Jesus Christ our Head in our name, and for our profit and utility. For albeit that in body he now be in Heaven, yet by the pow-

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

er of his Spirit he is present here with us, as well to instruct us, as to comfort and maintain us in all our Troubles and Adversities. From the which he shall finally deliver his whole Church, and every true Member of the same, in that day when he shall visibly appear again Judg of the Quick and Dead. For this finally

we confess of our Lord Jesus Christ, that as he was seen visibly to ascend, and so left the World, as touching that Body that suffer'd and rose again; so do we constantly believe, that he shall come from the Right Hand of his Father, when all eyes shall see him; yea, even thole that have pierc'd him. And then shall be gather'd as well those that then shall be found alive, as that before have slept. Separation shall be made betwixt the Lambs and the Goats, that is to say, betwixt

*Mat. 25.*

the Elect and the Reprobate: The one shall hear this joyful Voice, *Come ye blessed of my Father, possess the Kingdom that is prepar'd for you before the beginning of the World.* The other shall hear that fearful and irrevocable Sentence, *Depart from me, ye Workers of Iniquity, to the Fire that never shall be quench'd.* And for this cause this Day in the Scriptures is call'd the Day of refreshing, and of

the Revelation of all Secrets: because that then the Just shall be deliver'd from all Miseries, and shall be possess'd in the fulness of their Glory. Contrariwise, the Reprobate shall receive judgment and recompence of all their Impiety, be it openly or secretly wrought.

As we constantly believe in God the Father, and in Jesus Christ, as before is said; so do we assuredly believe in the Holy Ghost, whom we confess God equal with the Father and the Son, by whose working and mighty Operation our Darknes is remov'd, our Eyes spiritual are illuminated, our Souls and Consciences sprinkled with the Blood of Jesus Christ, and we retain'd in the Truth of God, even to our lives end. And for these causes we understand that this eternal Spirit proceeding from the Father and the Son, hath in the Scriptures divers Names. Sometimes call'd Water, by reason of Purgation, and giving Strength to this our corrupt Nature to bring forth good Fruit: without whom this our Nature should utterly be barren, yea it should utterly abound in all wickedness. Sometimes the same Spirit is call'd Fire, by reason of the Illumination and burning Heat of Fire that he kindleth in our Hearts. The same Spirit also is call'd Oil or Unction, by reason that his working mollifieth the hardness of our hearts, and maketh us receive the Print of that Image of Jesus Christ, by whom only we are sanctify'd.

*I believe in the Holy Ghost.*

We constantly believe that there is, was, and shall be, even till the coming of the Lord Jesus, a Church, which is holy and universal, to wit, the Communion of Saints. This Church is holy, because it receiveth free Remission of Sins, and that by Faith only in the Blood of Jesus Christ. Secondly, because it being regenerate, it receiveth the Spirit of Sanctification, and power to walk in newness of Life, and in good Works, which God hath prepar'd his Chosen to walk in. Not that we think that the Justice of this Church, or of any Member of the same, ever was, is, or yet shall be so full and perfect, that it needeth not to stoop under Mercy: but that because the Imperfections are pardon'd, and the Justice of Jesus Christ imputed unto such as by true Faith cleave unto him. Which Church we call Universal, because it consisteth and standeth of all Tongues and Nations, yea of all Estates and Conditions of Men and Women, whom of his mercy God calleth from Darknes to Life, and from the Bondage and Thraldom of Sin, to his spiritual Service and Purity of Life. Unto whom also he communicateth his holy Spirit, giving unto them one Faith,

*The holy Catholick Church, the Communion of Saints.*



one Head and sovereign Lord, the Lord Jesus, one Baptism, and right Use of Sacraments: whose Hearts also he knitteth together in Love and Christian Concord. To this Church holy and universal, we acknowledg and believe three notable Gifts:

*The Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting.*

to be granted, to wit, Remission of Sins, which by true Faith must be obtain'd in this life. Resurrection of the Flesh, which all shall have, albeit not in equal condition. For the Reprobate (as before is said) shall rise, but to fearful Judgment and Condemnation, and the Just shall rise to be possess'd in Glory. And this Resurrection shall not be an Imagination, or that one Body shall rise for another; but every man shall receive in his own Body as he hath deserv'd, be it good or evil. The Just shall receive the Life everlasting, which is the free gift of God given and purchas'd to his Chosen by Jesus Christ our only Head and Mediator: To whom, with the Father and the Holy Ghost, be all honour and glory now and ever.

*Then followeth this Prayer.*

**A** Almighty and everlasting God, which of thine infinite Mercy and Goodness hast promis'd unto us, that thou wilt not only be our God, but also the God and Father of our Children: we beseech thee, that as thou hast vouchsafed to call us to be partakers of this thy great Mercy in the <sup>1</sup> Fellowship of Faith; so it may please thee to sanctify with thy <sup>2</sup> Spirit, and to receive into the number of thy Children this Infant, whom we shall baptize according to thy <sup>3</sup> Word; to the end that he coming to perfect age, may <sup>4</sup> confess thee only the true God, and whom thou hast sent, Jesus Christ, and so serve him, and be <sup>5</sup> profitable unto his Church, in the whole course of his life; that after this life be ended, he may be brought as a lively Member of his Body unto the full Fruition of thy <sup>6</sup> Joys in the Heavens, where thy Son our Saviour Christ reigneth worl without end. In whose name we pray as he hath taught us,

<sup>1</sup> Gal. 3. 1  
 Pet. 1. Phil. 3.  
<sup>2</sup> Rom. 3.  
 2 Cor. 5. Rom. 8. Eph. 2.  
<sup>3</sup> Mat. 28.  
 Mar. 16.  
 Acts 2.  
<sup>4</sup> Rom. 10.  
 John 17.  
<sup>5</sup> Rom. 12.  
 1 Cor. 12.  
 1 Thess. 5.  
<sup>6</sup> 1 Cor. 2.  
 Rom. 6. Tit. 3.

*Our Father, &c.*

¶ *When they have pray'd in this sort, the Minister requireth the Child's Name, which known, he saith,*

**N.** I baptize thee in the name of the Father, of the Son, and of the Holy Ghost.

¶ *And as he speaketh these words, he taketh Water in his hand; and layeth it upon the Child's Forehead; which done, he giveth thanks, as followeth:*

**F**Orasmuch, most holy and merciful Father, as thou dost not only beautify and bless us with common Benefits like unto the rest of Mankind, but also heapest upon us most abundantly rare and wonderful Gifts, of duty we lift up our eyes and minds unto thee, and give thee most humble thanks for thine infinite goodness, which hast not only number'd us among thy Saints, but also of thy free mercy dost cast our Children unto thee, marking them with this Sacrament, as a singular token and badge of thy Love. Wherefore, most loving Father, tho we be not able to deserve this so great a Benefit (yea, if thou wouldest handle us according to our merits, we should suffer the Punishment of eternal Death and Damnation) yet for Christ's sake we beseech thee, that thou wilt confirm this thy favour more and more towards us, and take this Infant into thy tuition and defence, whom we offer and present unto thee with common Supplications, and never suffer him to fall to such Unkindness, whereby he should lose the force of Baptism, but that he may perceive <sup>2 Cor. 5.</sup> thee continually to be his merciful Father, thro thine holy Spirit working in his heart, by whose divine Power he may so prevail against Satan, that in the end obtaining the Victory, he may be exalted into the Liberty of thy Kingdom. So be it.

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### *The Manner of the Lord's Supper.*

¶ *The day when the Lord's Supper is minister'd, which commonly is used once a month, or so oft as the Congregation shall think expedient, the Minister useth to say as followeth.*

**L**ET us mark, dear Brethren, and consider, how Jesus Christ did ordain unto us his holy Supper, according as St. Paul maketh rehearsal in the 11th Chapter of the first Epistle to the Corinthians, saying,

*I have receiv'd of the Lord that which I have deliver'd unto you; to wit, that the Lord Jesus, the same night he was betray'd, took*



*Bread, and when he had given thanks, he brake it, saying, Take ye, eat ye, this is my Body which is broken for you, do you this in remembrance of me. Likewise after Supper he took the Cup, saying, This Cup is the New Testament or Covenant in my Blood: Do ye this, so oft as ye shall drink thereof, in remembrance of me. For so oft as you shall eat this Bread, and drink of this Cup, ye shall declare the Lord's death until his coming. Therefore whosoever shall eat this Bread, and drink the Cup of the Lord unworthily, he shall be guilty of the Body and Blood of the Lord. Then see that every man prove and try himself, and so let him eat of this Bread and drink of this Cup: For whosoever eateth or drinketh unworthily, he eateth and drinketh his own Damnation, for not having due regard and consideration of the Lord's Body.*

¶ *This done, the Minister proceedeth to the Exhortation.*

**D**early beloved in the Lord, forasmuch as we be now assembled to celebrate the holy Communion of the Body and Blood of our Saviour Christ; let us consider these words of *St. Paul*, how he exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup. For as the Benefit is great, if with a truly penitent Heart and lively Faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily: for then we be guilty of the Body and Blood of Christ our Saviour, we eat and drink our own Damnation, not considering the Lord's Body; we kindle God's wrath against us, and provoke him to plague us with divers Diseases and sundry kinds of Death.

And therefore in the Name and Authority of the eternal God, and of his Son Jesus Christ, I excommunicate from this Table all Blasphemers of God, all Idolaters, all Murderers, all Adulterers, all that be in malice or envy, all disobedient Persons to Father or Mother, Princes or Magistrates, Pastors or Preachers, all Thieves, and Deceivers of their Neighbours; and finally, all such as live a life directly fighting against the will of God: charging them, as they will answer in the presence of him who is the righteous Judg, that they presume not to prophane this most holy Table. And yet this I pronounce not to exclude any penitent Person, how grievous soever his Sins before have been, so that he feel in his heart unfeign'd Repentance for the same; but only such as continue in sin without repentance. Neither yet is this pronounc'd against such

as aspire to a greater Perfection than they can in this present Life attain unto.

For albeit we feel in our selves much frailty and wretchedness, as that we have not our Faith so perfect and constant as we ought, being many times ready to distrust God's goodness thro our corrupt Nature, and also that we are not so thoroughly given to serve God, neither have so fervent a Zeal to set forth his glory, as our Duty requireth, feeling still such rebellion in our selves, that we have need daily to fight against the Lusts of our flesh: yet nevertheless, seeing that our Lord hath dealt thus mercifully with us, that he hath printed his Gospel in our hearts, so that we are preserv'd from falling into desperation and misbelief: And seeing also he hath endu'd us with a will and desire to renounce and withstand our own Affections, with a longing for his Righteousness and the keeping of his Commandments; we may be now right well assur'd, that those Defaults and manifold Imperfections in us, shall be no hindrance at all against us, to cause him not to accept and impute us as worthy to come to his spiritual Table. For the end of our coming thither, is not to make profession that we are upright or just in our Lives, but contrariwise we come to seek our Life and Perfection in Jesus Christ, acknowledging in the mean time, that we of our selves be the Children of wrath and damnation.

<sup>1</sup> Gal. 5.

<sup>2</sup> Heb. 8. Jer. 31. Isa. 59.

<sup>3</sup> Rom. 7. Philip. 1.

<sup>4</sup> Luke 18.

<sup>5</sup> Eph. 2. 2. Luke 8.

<sup>6</sup> John 6.

Let us consider then, that this Sacrament is a singular Medicine for all poor sick Creatures, comfortable Help to weak Souls, and that our Lord requireth no other worthiness on our parts, but that we unfeignedly acknowledg our Naughtiness and Imperfection. Then to the end that we may be worthy Partakers of his Merits, and most comfortable Benefits (which is the true eating of his Flesh and drinking of his Blood) let us not suffer our minds to wander about the consideration of these earthly and corruptible things (which we see present to our eyes, and feel with our hands) to seek Christ bodily present in them, as if he were inclos'd in the Bread or Wine, or as if these Elements were turn'd and chang'd into the Substance of his Flesh and Blood. For the only way to dispose our Souls to receive nourishment, relief, and quickning of his Substance, is to lift up our minds by faith above all things worldly and sensible, and thereby to enter into Heaven, that we may find and receive Christ,



where he dwelleth undoubtedly very God and very Man, in the incomprehensible Glory of his Father: To whom be all praise, honour and glory now and ever. Amen.

¶ *The Exhortation ended, the Minister cometh down from the Pulpit, and sitteth at the Table, every man and woman in like wise taking their place as occasion best serveth; then he taketh<sup>2</sup> Bread, and giveth thanks either in these words following, or like in effect.*

**O** Father of Mercy and God of all Consolation, seeing<sup>3</sup> all Creatures do acknowledg and confess thee as Governour and Lord, it becometh us, the Workmanship of thine own hands, at all times to reverence and magnify thy godly Majesty: first, for that thou hast created us to thine own<sup>4</sup> image and Similitude, but chiefly because thou hast deliver'd us from that everlasting<sup>5</sup> Death and Damnation, into the which Satan drew Mankind by the means of Sin; from the bondage whereof neither Man nor Angel was<sup>6</sup> able to make us free. But thou, O Lord, rich in mercy and infinite in goodness, hast provided our Redemption to stand in thine only and well-beloved Son, whom of very<sup>7</sup> love thou didst give to be made Man like<sup>8</sup> unto us in all things, Sin<sup>9</sup> excepted, that in his Body he might receive the Punishment of our<sup>10</sup> Transgression, by his death to make<sup>11</sup> satisfaction to thy Justice, and by his Resurrection<sup>12</sup> to destroy him that was Author of Death, and so to bring again<sup>13</sup> Life to the World, from which the whole Offspring of<sup>14</sup> Adam most justly was exil'd.

O Lord, we acknowledg that no Creature is able to<sup>15</sup> comprehend the Length and Breadth, the Deepness and Height of that thy most excellent Love, which moved thee to shew mercy where none was<sup>16</sup> deserv'd; to promise and give Life, where Death had gotten the victory; to receive us into thy Grace, when we could do nothing but rebel against thy Justice. O Lord, the blind Dulness of our corrupt Nature will not suffer us sufficiently to weigh these thy most ample Benefits: yet nevertheless at the<sup>17</sup> commandment of Jesus Christ our Lord, we present our selves to this his Table (which be

<sup>1</sup> 1 Tim. 6.    <sup>2</sup> Mat. 26.    Mark 14.    Luke 22.    1 Cor. 11  
<sup>3</sup> Revel. 5.    <sup>4</sup> Gen. 1.    <sup>5</sup> Eph. 2.    Gal 1.    Gen. 3.    <sup>6</sup> Acts 4  
 Heb. 1.    Rev 5.    <sup>7</sup> John 3.    <sup>8</sup> Heb. 8.    <sup>9</sup> Heb. 4.    <sup>10</sup> 1 Pet  
 2.    Isa. 45. & 53.    <sup>11</sup> Mat. 3. 17.    Jer. 3.    Heb. 8.    Rom. 5.    <sup>12</sup> Heb  
 2.    <sup>13</sup> John 6.    <sup>14</sup> Gen. 3.    Rom. 5.    <sup>15</sup> Eph. 3.    <sup>16</sup> Eph. 1  
<sup>17</sup> Mat. 16.    Luke 22.

hath left to be used in <sup>1</sup> remembrance of his death until his coming again) to declare and witness before the world, that by him alone we have receiv'd <sup>2</sup> Liberty and Life; that by him alone thou dost acknowledg us thy Children and <sup>3</sup> Heirs; that by him alone we have <sup>4</sup> entrance to the Throne of thy Grace; that by him alone we are <sup>5</sup> possess'd in our spiritual Kingdom, to eat and drink at his <sup>6</sup> Table, with whom we have <sup>7</sup> conversation presently in Heaven, and by whom our Bodies shall be rais'd up again from the dust, and shall be plac'd with him in that endless Joy, which thou, O Father of mercy, hast prepar'd for thine Elect <sup>8</sup> before the Foundation of the World was laid. And these most inestimable Benefits, we acknowledg and confesse to have receiv'd of thy <sup>9</sup> free Mercy and Grace, by thine only beloved Son Jesus Christ: for the which therefore we thy Congregation, <sup>10</sup> moved by thine holy Spirit, render all thanks, praise and glory, for ever and ever.

¶ *This done, the Minister breaketh the Bread, and delivereth it to the People, who distribute and divide the same among themselves, according to our Saviour Christ's Commandment, and likewise giveth the Cup. During the which time, some place of the Scriptures is read, which doth lively set forth the Death of Christ, to the intent that our Eyes and Senses may not only be occupied in these outward Signs of Bread and Wine, which are call'd the visible Word, but that our Hearts and Minds also may be fully fixt in the contemplation of the Lord's death, which is by this holy Sacrament represented. And after the Action is done, he giveth thanks, saying,*

**M**OST merciful Father, we render to thee all praise, thanks, and glory, for that it hath pleas'd thee of thy great mercies to grant unto us miserable Sinners so excellent a Gift and Treasure, as to receive us into the fellowship and company of thy dear Son Jesus Christ our Lord, whom thou hast deliver'd to death for us, and hast given him unto us, as a necessary Food and Nourishment unto everlasting Life. And now we beseech thee also, O heavenly Father, to grant us this request, that thou never suffer us to become so unkind, as to forget so worthy Benefits, but rather imprint and fasten them

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<sup>1</sup> 1 Cor. 11. <sup>2</sup> Rom. 8. 1 Pet. 1. Eph. 5. <sup>3</sup> Eph. 2. Heb. 4. Rom. 3. John 5. Gal. 5. <sup>4</sup> Eph. 2. <sup>5</sup> Mat. 25. John 14. Luke 12. <sup>6</sup> Luke 22. Rev. 2. <sup>7</sup> Phil. 3. Eph. 2. <sup>8</sup> Eph. 1. Rev. 13. <sup>9</sup> Rom. 3. Eph. 2. <sup>10</sup> Rom. 8. Mat. 25.



3 Luke 17.

3 Gal. 5.

3 1 Tim. 4.

Eph. 5.

2 Pet. 3.

4 Mat. 5.

1 Pet. 2.

sure in our hearts, that we may grow and increase daily more and more in true Faith, which continually is exercised in all manner of good Works: and so much the rather, O Lord, confirm us in these perillous days and rages of Satan, that we may constantly stand and continue in the confession of the same, to the advancement of thy glory, which art God over all things, blessed for ever. So be it.

¶ *The Action thus ended, the People sing the 103d Psalm; My Soul give laud, &c. or some other of Thanksgiving: which ended, one of the Blessings before-mention'd is recited, and so they rise from the Table, and depart.*

### To the Reader.

Why this Order is observ'd rather than any other.

¶ *If so be that any would marvel why we follow rather this Order than any other, in the Administration of this Sacrament, let him diligently consider, that first of all we utterly renounce the Error of the Papists. Secondly, We restore unto the Sacrament his own Substance, and to Christ his proper place. And as for the words of the Lord's Supper, we rehearse them, not because they should change the Substance of the Bread or Wine, or that the Repetition thereof, with the intent of the Sacrificer, should make the Sacrament (as the Papists falsely believe) but they are read and pronounc'd, to teach us how to behave our selves in that Action, and that Christ might witness unto our Faith, as it were with his own mouth, that he hath ordain'd these Signs for our spiritual Use and Comfort; we do first therefore examine our selves, according to St. Paul's Rule, and prepare our Minds, that we may be worthy Partakers of so high Mysteries. Then taking Bread, we give thanks, break and distribute it, as Christ our Saviour hath taught us. Finally, the Ministration ended, we give thanks again, according to his example; so that without his word and warrant, there is nothing in this holy Action attempted.*

## The Form of Marriage.

¶ After the Banes or Contract hath been publish'd three several days in the Congregation (to the intent that if any person have interest or title to either of the Parties, they may have sufficient time to make their challenge) the Parties assemble at the beginning of the Sermon, and the Minister at time convenient saith as followeth.

### Of Marriage, the Exhortation.

DEarly beloved Brethren, we are here gather'd together in the sight of God, and in the face of this Congregation, to knit and join these Parties together in the honourable Estate of Matrimony, which was instituted and authoris'd by God himself in Paradise, Man being then in the state of Innocency. For what time God made Heaven and Earth, and all that is in them, and had created and fashion'd Man also after his own similitude and likeness, unto whom he gave Rule and Lordship over all the Beasts of the Earth, Fishes of the Sea, and Fowls of the Air, he said, *It is not good that Man live alone: let us make him an Helper like unto himself.* And God brought a fast Sleep upon him, and took one of his ribs, and shaped *Eve* thereof: doing us thereby to understand, that Man and Wife are one Body, one Flesh, and one Blood; signifying also unto us the <sup>1</sup> mystical Union that is between Christ and his Church; for the which cause man <sup>2</sup> leaveth his Father and Mother, and taketh him to his Wife, to keep company with her; the which also he ought to love, even as our Saviour loveth his Church, that is to say, his <sup>3</sup> elect and faithful Congregation, for the which he gave his life. And semblably also it is the <sup>4</sup> Wife's duty to study to please and obey her Husband, serving him in all things that be godly and honest: for she is in subjection, and under the governance of her Husband, so long as they continue both alive. And this holy Marriage, being a thing most honourable, is of such vertue and force, that thereby the Husband hath no more right or power over his own Body, but the Wife; and likewise the Wife hath no power over her own Body, but the Husband: forasmuch as God hath so knit them

<sup>1</sup> Eph. 5.

<sup>2</sup> Gen. 2.

Mat. 19. Mar.

10. 2 Cor. 6.

<sup>3</sup> John 17.

Rom. 5. Heb.

9. 1 Pet. 3.

<sup>4</sup> Eph. 5.

Col. 3. 1 Pet.

3. 1 Cor. 13.

1 Tim. 2.



them together in this mutual Society to the procreation of Children, that they should bring them up in the Fear of the Lord, and to the increase of Christ's Kingdom.

Wherefore they that be thus coupled together by God, cannot be sever'd or put apart, unless it be for a season with the assent of both Parties, to the end to give themselves the more fervently to Fasting and Prayer, giving diligent heed in the mean time, that their long being apart be not a snare to bring them into the danger of Satan, thro Incontinency: and therefore to avoid fornication every Man ought to have his own Wife, and every Woman her own Husband. So that so many

as cannot live chaste, are <sup>1</sup> bound by the Commandment of God to marry, that thereby the holy <sup>2</sup> Temple of God, which is our Bodies, may be kept pure and undefil'd. For since our Bodies are now become the very Members of Jesus Christ, how horrible and detestable a thing is it, to make them the Members of an Harlot? Every one ought therefore to keep his Vessel in all <sup>3</sup> pureness and holiness: for whosoever <sup>4</sup> polluteth and defileth the Temple of God, him will God destroy.

<sup>1</sup> Mat. 19.  
<sup>1</sup> Cor. 7.  
<sup>2</sup> 1 Cor. 3. & 6.  
<sup>2</sup> Cor. 6.  
 Levit. 26.  
<sup>1</sup> Pet. 1.  
<sup>3</sup> 1 Theff. 4.  
 Rom. 12.  
 Eph. 5.  
<sup>4</sup> 1 Cor. 3.

¶ *Here the Minister speaketh to the Parties that shall be married, in this wise.*

<sup>1</sup> 1 Cor. 4.  
 Mat. 7.  
 Rom. 2.

**I** Require and charge you, as you will answer at the Day of Judgment, when the <sup>1</sup> Secrets of all hearts shall be disclos'd, that if either of you do know any Impediment, why ye may not be lawfully join'd together in Matrimony, that ye confess it: for be ye well assur'd, that so many as be coupled otherwise than God's Word doth allow, are not join'd together by God, neither is their Matrimony lawful.

¶ *If no Impediment be by them declar'd, then the Minister saith to the whole Congregation:*

**I** Take you to witness that be here present, beseeching you all to have good remembrance hereof: And moreover, if there be any of you, which knoweth that either of these Parties be contracted to any other, or knoweth any other lawful Impediment, let them now make declaration thereof.

¶ If no cause be alledg'd, the Minister proceedeth, saying,

**F**Orasmuch as no Man speaketh against this thing, you N. shall protest here before God, and his holy Congregation, that you have taken, and are now contented to have N. here present for your lawful Wife, promising to keep her, to love and treat her in all things according to the Duty of a faithful Husband, forsaking all other during her life, and briefly to live in an holy Conversation with her, keeping faith and truth in all points, according as the Word of God and his holy Gospel doth command.

*The Answer.*

Even so I take her before God, and in the presence of this his Congregation.

*The Minister to the Spouse also saith,*

**Y**OU N. shall protest here before the face of God, in the presence of this holy Congregation, that you have taken, and are now contented to have N. here present for your lawful Husband, promising to him 'Subjection and Obedience, forsaking all other during his life, and finally to live in an holy Conversation with him, keeping faith and truth in all points, as God's Word doth prescribe.

' 1 Cor. 11.  
Eph. 5. Col. 3.  
1 Tim. 2.  
1 Pet. 3.  
Esther 2.

*The Answer.*

Even so I take him before God, and in the presence of this his Congregation.

*The Minister then saith,*

**G**IVE diligent ear then to the Gospel, that ye may understand how our Lord would have this holy Contract kept and observ'd, and how sure and fast a knot it is, which may in no wise be loos'd, according as we be taught in the 19th Chapter of St. Matthew's Gospel:

*The Pharisees came unto Christ to tempt him, and to grope his mind, saying, Is it lawful for a man to put away his Wife for every light cause? He answer'd, saying, Have ye not read, that he which created man at the beginning made them male and female? saying, For this thing shall man leave Father and Mother, and cleave unto his wife, and they twain shall be one Flesh, so that they are no more two, but one Flesh. Let no man therefore put asunder that which God hath coupled together.*

If ye believe assuredly these words, which our Lord and Saviour did speak (according as ye have heard them now rehears'd



hears'd out of the holy Gospel) then may you be certain, that God hath even so knit you together in this holy state of Wedlock. Wherefore apply your selves to live together in godly Love, in Christian peace and good Example, ever holding fast the Band of Charity without any breach, keeping Faith and Truth the one to the other, even as God's Word doth appoint.

¶ *Then the Minister commendeth them to God, in this or such-like sort.*

The Lord sanctify and bless you: The Lord pour the riches of his Grace upon you, that ye may please him, and live together in holy Love to your lives end. So be it.

¶ *Then is sung the 128th Psalm, Blessed are they that fear the Lord, &c. or some other appertaining to the same purpose.*

### *The Visitation of the Sick.*

**B**ECAUSE the Visitation of the Sick is a thing very necessary, and yet notwithstanding it is hard to prescribe all Rules appertaining thereunto, we refer it to the Discretion of the godly and prudent Minister, who, according as he seeth the Patient afflicted, either may lift him up with the sweet Promises of God's Mercy thro Christ, if he perceiveth him much afraid of God's Threatnings; or contrariwise, if he be not touch'd with the feeling of his Sins, may beat him down with God's Justice: evermore like a skilful Physician framing his Medicine, according as the Disease requireth. And if he perceiveth him to want any Necessaries, he not only relieveth him according to his Ability, but also provideth by others that he may be furnish'd sufficiently. Moreover, the Party that is visited may at all times for his comfort send for the Minister; who doth not only make Prayers for him there presently, but also if it so require, commendeth him in the publick Prayers to the Congregation.

#### *A Prayer to be said in visiting of the Sick.*

**O** H our good God, Lord and Father, the Creator and Conserver of all things, the Fountain of all Goodness and Benignity, like as (among other thine infinite Benefits, which thou of thy great goodness and grace dost distribute ordinarily  
unto

unto all Men) thou givest them health of Body, to the end that they should the better know thy great liberality, so that they might be the more ready to serve and glorify thee with the same; so contrariwise, when we have ill-behav'd our selves in offending thy Majesty, thou hast accusom'd to admonish us, and call us unto thee by divers and sundry Chastisements, thro the which it hath pleas'd thy Goodness to subdue and tame our frail Flesh; but especially by the grievous Plagues of Sicknes and Diseases, using the same as a mean to awake and stir up the great dulness and negligence that is in us all, and advertising us of our evil Life by such Infirmitys and Dangers, especially when as they threaten the very Death, which (as assur'd Messengers of the same) are all to the Flesh full of extreme Anguish and Torments, altho they be notwithstanding, to the Spirit of the Elect, as Medicines both good and wholesom. For by them thou dost move us to return unto thee for our Salvation, and to call upon thee in our Afflictions, to have thine help, which art our dear and loving Father.

In consideration whereof, we most earnestly pray unto thee our good God, that it would please thy infinite Goodness to have pity on this thy poor Creature, whom thou hast as it were bound and ty'd to the Bed by most grievous Sicknes, and brought to great extremity by the heaviness of thine hand.

O Lord, enter not into accompt with him, to render the reward due unto his Works; but thro thine infinite Mercy remit all his faults, for the which thou hast chastis'd him so gently, and behold rather the Obedience which thy dear Son Jesus Christ our Lord hath rendred unto thee, to wit, the Sacrifice which it pleas'd thee to accept as a full recompence for all the Iniquitys of them that receive him for their Justice and Sanctification, yea for their only Saviour.

Let it please thee, O God, to give him a true Zeal and Affection, to receive and acknowledg him for his only Redeemer, to the end also, that thou may'st receive this sick Person to thy Mercy, qualifying all the Troubles which his Sins, the Horror of Death, and dreadful fear of the same, may bring to his weak Conscience. Neither suffer thou, O Lord, the Assaults of the mighty Adversary to prevail, or take from him the comfortable hope of Salvation, which thou givest to thy dearly beloved Children.

And forasmuch as we are all subject to the like state and condition, and to be visited with like battel when it shall please thee to call us unto the same; we beseech thee most humbly, O Lord, with this thy poor Creature, whom thou  
now



now presently chastisest, that thou wilt not extend thy rigorous judgment against him, but that thou wouldst vouchsafe to shew him thy Mercy, for the love of thy dear Son, Jesus Christ our Lord; who, having suffer'd the most shameful and extreme Death of the Cross, bare willingly the fault of this poor Patient, to the end that thou mightest acknowledge him as one redeem'd with his precious Blood, and receiv'd into the Communion of his Body, to be participant of eternal Felicity in the Company of thy blessed Angels. Wherefore, O Lord, dispose and move his Heart to receive by thy Grace, with all Meekness, this gentle and fatherly Correction, which thou hast laid upon him, that he may indure it patiently and with willing Obedience, submitting himself with Heart and Mind to thy blessed Will and favourable Mercy, wherein thou now visitest him after this sort for his Profit and Salvation. It may please thy Goodness, O Lord, to assist him in all his Anguishes and Troubles: And altho the Tongue and Voice be not able to execute their Office in this behalf, to set forth thy Glory; that yet at the least, thou wilt stir up his Heart to aspire unto thee only, which art the only Fountain of Goodness; and that thou fast root and settle in his Heart the sweet Promises which thou hast made unto us, in Christ Jesus thy Son our Saviour, to the intent he may remain constant against all the Assaults and Tumults, which the Enemy of our Salvation may raise up to trouble his Conscience.

And seeing it hath pleas'd thee, that by the Death of thy dear Son, Life Eternal should be communicated unto us, and by the shedding of his Blood the washing of our Sins should be declar'd, and that by his Resurrection also, both Justice and Immortality should be given us; it may please thee to apply this holy and wholesome Medicine to this thy poor Creature in such extremity, taking from him all trembling and dreadful Fear, and to give him a stout Courage in the midst of all his present Adversities.

And forasmuch as all things, O Heavenly Father, be known unto thee, and thou canst, according to thy good pleasure, minister unto him all such things as shall be necessary and expedient; let it please thee, O Lord, so to satisfy him by thy Grace, as may seem most meet unto thy Divine Majesty.

Receive him, Lord, into thy Protection, for he hath his recourse and access to thee alone, and make him constant and firm in thy Commandments and Promises, and also pardon all his Sins both secret, and those which are manifest, by the which he hath most grievously provok'd thy Wrath and severe Judgments against him; so as in place of Death (the which both he and all we have justly merited) thou wilt grant unto him

him that blessed Life, which we also attend and look for by thy Grace and Mercy.

Nevertheless, O heavenly Father, if thy good pleasure be that he shall yet live longer in this World; it may then please thee to augment in him thy Graces, so as the same may serve unto thy Glory: yea, Lord, to the intent he may conform himself, the more diligently and with more carefulness, to the example of thy Son Christ Jesus; and that in renouncing himself, he may cleave fully unto him, who to give Consolation and Hope unto all Sinners, to obtain Remission of all their Sins and Offences, hath carry'd with him, into the Heavens, the Thief which was crucify'd with him upon the Cross.

But if the time by thee appointed be come that he shall depart from us unto thee, make him to feel in his Conscience, O Lord, the fruit and strength of thy Grace, that thereby he may have a new taste of thy fatherly Care over him, from the beginning of his Life unto the very end of the same, for the love of thy dear Son, Jesus Christ our Lord.

Give him thy Grace, that with a good heart and full assurance of Faith, he may receive to his Consolation so great and excellent a Treasure, to wit, the Remission of his Sins in Christ Jesus thy Son, who now presenteth him to this poor Person in distress, by the vertue of thy Promises reveal'd unto him by thy Word, which he hath exercis'd with us in thy Church and Congregation, and also in using the Sacraments, which thou therein hast establish'd for confirmation of all their Faith that trust in thee unfeignedly.

Let true Faith, O Lord, be unto him as a most sure Buckler, thereby to avoid the Assaults of Death, and more boldly walk for the advancement of eternal Life, to the end that he, having a most lively apprehension thereof, may rejoice with thee in the Heavens eternally.

Let him be under thy Protection and Governance, O heavenly Father; and altho he be sick, yet canst thou heal him; he is cast down, but thou canst lift him up; he is sore troubled, but thou canst send redress; he is weak, thou canst send strength; he acknowledgeth his uncleanness, his spots, his filthiness and iniquitys, but thou canst wash him and make him clean; he is wounded, but thou canst minister most sovereign Salves; he is fearful and trembling, but thou canst give him good courage and boldness: To be short, he is, as it were, utterly lost, and as a stray'd Sheep, but thou canst call him home to thee again. Wherefore, O Lord, seeing that this poor Creature (thine own Workmanship) resigneth him wholly into thy hands, receive him into thy merciful Protection.



tion. Also we poor miserable Creatures, which are, as it were, in the field ready to fight till thou withdraw us from the same, vouchsafe to strengthen us by thine holy Spirit, that we may obtain the Victory in thy Name against our deadly and mortal Enemy: And furthermore, that the Affliction and Combat of this thy poor Creature in most grievous Torments, may move us to humble our selves with all reverent fear and trembling under thy mighty hand, knowing that we must appear before thy Judgment-Seat when it shall please thee so to appoint. But, O Lord, the Corruption of our frail Nature is such, that we are utterly destitute of any means to appear before thee, except it please thee to make us such as thou thy self requirest us to be; and further, that thou give us the Spirit of Meekness and Humility, to rest and stay wholly on those things which thou only commandest.

But forasmuch as we be altogether unworthy to enjoy such Benefits, we beseech thee to receive us in the Name of thy dear Son, our Lord and Master, in whose Death and Satisfaction standeth wholly the hope of our Salvation.

It may also please thee, O Father of Comfort and Consolation, to strengthen with thy Grace these which imploy their Travel and Diligence to the aiding of this sick Person, that they faint not by overmuch and continual Labour, but rather to go heartily and chearfully forward in doing their Endeavors towards him; and if thou take him from them, then of thy Goodness to comfort them, so as they may patiently bear such departing, and praise thy Name in all things. Also O heavenly Father, vouchsafe to have pity on all other sick Persons, and such as be by any other ways or means afflicted, and also on those who as yet are ignorant of thy Truth, and appertain nevertheless unto thy Kingdom.

In like manner on those that suffer Persecution, tormented in Prison, or otherwise troubled by the Enemys of thy Verity, for bearing testimony to the same. Finally, on all the necessities of thy People, and upon all the ruins or decays which Satan hath brought upon thy Church. O Father of Mercy spread forth thy Goodness upon all those that be thine, that we forsaking our selves, may be the more inflam'd and confirm'd to rest only upon Thee alone. Grant these our requests, O our dear Father, for the love of thy dear Son our Saviour Jesus Christ, who liveth and reigneth with thee in Unity of the Holy Ghost, true God for evermore. So be it.

## Of Burial.

**T**H E Corps is reverently brought to the Grave, accompany'd with the Congregation, without any further Ceremonys; which being bury'd, the Minister, if he be present and requir'd, goeth to the Church, if it be not far off, and maketh some comfortable Exhortation to the People touching Death and Resurrection.

*The Order of the Ecclesiastical Discipline.*

**A**S no City, Town, House or Family can maintain their Estate and prosper without Policy and Governace; even so the Church of God, which requireth more purely to be govern'd than any City or Family, cannot without Spiritual Policy and Ecclesiastical Discipline continue, increase and flourish. And as the Word of God is the Life and Soul of this Church; so this godly Order and Discipline is as it were Sinews in the Body, which knit and join the Members together with decent Order and Comliness: It is a bridle to stay the wicked from their Mischiefs: It is a spur to prick forward such as be slow and negligent; yea, and for all Men, it is the Father's Rod, even in a readiness to chastise gently the faults committed, and to cause them afterward to live in more godly Fear and Reverence. Finally, it is an Order left by God unto his Church, whereby Men learn to frame their Wills and Doings according to the Law of God, by instructing and admonishing one another, yea and by correcting and punishing all obstinate Rebels and Contemners of the same.

*The Necessity of Discipline.*

*What Discipline is.*

There are three Causes chiefly which move the Church of God to the executing of Discipline: First, that Men of evil Conversation be not numbred among God's Children, to their Father's Reproach, as if the Church of God were a Sanctuary for naughty and vile Persons. The second respect is, that the good be not infected with accompanying the Evil; which thing St. Paul foresaw, when he commanded the *Corinthians* to banish from among them the incestuous Adulterer, saying, *A little Leaven maketh sour the whole Lump of Dough.* The third

*For what Causes it ought to be us'd.*



Cause is, that a Man thus corrected or excommunicated, might be 'asham'd of his fault, and so thro Repentance come to Amendment; the which thing the Apostle calleth delivering to Satan, that his Soul may be sav'd in the day of the Lord; meaning, that he might be punish'd with Excommunication, to the intent his Soul should not perish for ever.

*The Order of proceeding in private Discipline.*

*Publick Discipline.*

*What things are to be observ'd in private Discipline.*

*Of publick Discipline, and the End thereof.*

First therefore it is to be noted, that this Censure, Correction or Discipline, is either private or publick: private, as if a Man commit either in Manners or Doctrine against thee, to admonish him brotherly<sup>a</sup> between him and thee; if so be he stubbornly resist thy charitable Advertisements, or else by continuance in his fault, declare that he amendeth not; then, after he hath been the second time warn'd in presence of two or three Witnesses, and continueth obstinately in his Error, he ought, as our Saviour Christ commandeth, to be disclos'd and utter'd to the Church; so that according to publick Discipline, he either may be receiv'd thro Repentance, or else be punish'd as his fault requireth.

And here, as touching private Discipline, three things are to be noted: First, that our Admonitions proceed of a godly Zeal and Conscience, rather seeking to win our Brother than to slander him. Next, that we be assur'd

that his Fault be reprovably by God's Word. And finally, that we use such Modesty and Wisdom, that if we somewhat doubt of the matter whereof we admonish him, yet with godly Exhortations he may be brought to the knowledg of his Fault. Or if the Fault appertain to many, or be known of divers, that our Admonitions be done in presence of some of them.

Briefly, if it concern the whole Church, in such sort that the concealing thereof might procure some danger to the same; that then it be utter'd to the Ministers and Seniors, to whom the Policy of the Church doth appertain.

Also in publick Discipline it is to be observ'd, that the Ministry pretermitt nothing at any time unchastis'd with one kind of Punishment or other, if they perceive any thing in the Congregation, either evil in Example,

<sup>a</sup> 2 Thess. 3. 1 Cor. 5.    <sup>b</sup> Mat. 18. Luke 17. Jam. 5. Lev. 19. 2 Thess. 3.

Slenderous in Manners, or not becoming their Profession: as if there be any covetous Person, any Adulterer, or Fornicator, forsworn Thief, Briber, false Witness-bearer, Blasphemer, Drunkard, Slanderer, Usurer, any Person disobedient, seditious or dissolute, any Heresy or Sect, as Papistical, Anabaptistical, and such like: briefly, whatsoever it be that might \* spot the Christian Congregation, \* Eph. 5. yea, rather whatsoever is not to Edification, ought not to escape either Admonition or Punishment.

And because it cometh to pass sometime in the Church of Christ, that when other Remedies essay'd profit nothing, they must proceed to the Apostolical Rod and Correction, as unto Excommunication (which is the greatest and last Punishment belonging to the spiritual Ministry) it is ordain'd, that nothing be attempted in that behalf, without the determination of the whole Church; wherein also they must beware and take good heed, that they seem not more ready to expel from the Congregation, than to receive again those, in whom they perceive worthy Fruits of Repentance to appear; neither yet to forbid him the hearing of Sermons, which is excluded from the Sacraments and other Dutys of the Church, that he may have liberty and occasion to repent. Finally, that all Punishments, Corrections, Censures and Admonitions stretch no further than God's Word with Mercy may lawfully bear.

*Excommunication is the last Remedy.*

*Rigor in Punishment ought to be avoided.*

*God's Word is the only Rule of Discipline.*

*Mat. 18. If any refuse to hear the Congregation, let him be to thee as an Heathen, and as a Publican.*



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# Phenix XXI.

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*The Burden of Issachar : or, the  
Tyrannical Power and Practices  
of the Presbyterian Government  
in Scotland, in their Parochial  
Session, Presbytery, Provincial  
Synods, and General Assembly.*

*With the Articles of Presbyterian Faith incon-  
sistent with Monarchy.*

Printed in 1646.

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## *Of the Parochial Session.*

*First, Of the  
Session, how  
and of whom  
constituted.*

**E**VERY Parish hath one or more Ministers; if more, all of them are equal in all Honour and Jurisdiction, only the Senior hath the Precedency. To the Minister or Ministers of each Parish, to make up a Session, in which is fix'd the Parochial Jurisdiction, a competent number of Lay-Elders (whom they call *Presbyteri non docentes*) and Deacons, proportionable to the Precinct and Extent of the Parish,

Parish, are conjoin'd; which associate Body thus compacted is the spiritual Parochial Sanhedrim.

This Session sits once a Week, or oftner, *pro re nata*; in which all Parochial Cases, which concern external Order and Censure, are determin'd and order'd.

If there be but one Minister in the Parish, he is constant Moderator; if there be more, they moderate by turns, either weekly or monthly, as they agree.

*The Minister is Moderator.*

Whatsoever thing is order'd, determin'd, or decreed, is done by the joint Consent of the Minister, Lay-Elders and Deacons, or by the plurality of Voices. The Minister, who is the Moderator, hath no casting nor negative Voice.

*He hath no Negative Voice.*

The Power of all Jurisdiction is radically and equally in all, for binding, for loosing, for all Censures Ecclesiastical, for Orders which concern external Order and Worship; so the Power of the Keys is as much in the Lay-Elders and Deacons, as in the Minister or Ministers. What sacrilegious Intrusion upon sacred Orders this is, I need not inform one of your Understanding.

*The Jurisdiction spiritual is radically in the Lay-Elders.*

To make this frame good, they maintain, that *Jure Divino* there be four Orders of Ecclesiastical Offices (allow me to speak in this Epistle all along their Dialect) or Persons. First, *Preaching-Elders*, whom they call Ministers. Secondly, *Doctors*, these are Professors in the Chair, such as are in Universities. Thirdly, *Lay or Ruling-Elders*, who now have *vocem deliberativam & decisivam in rebus fidei, Cultus, politia, and in foro exteriori Ecclesie, in censuris Ecclesiasticis*; are as much interested and authoriz'd, as Preaching-Elders. Fourthly, *Deacons*, who have trust of the Means and Monys destinated for pious and charitable Uses.

*Their four sacred Orders.*

This is very considerable too, that altho they hold these four Orders and Offices necessary for the Government of Christ's Church, *de Jure divino*, by divine Right and Institution; yet neither the Parochial Conclave, nor any Presbyterial Consistory (except it be where the Presbyterial Seat is in a City where an University is) have any Doctor or Doctors amongst them. Nay, which is more, nor be any such in their general Assemblies; or if they be, they appear only in that capacity, as Commissioners from and for the University.

It is worth your notice-taking, that their Lay-Elders and Deacons are yearly elected. Here is truly verify'd of them, that *Hodie Clericus, cras Laicus.*

*This Year they are Sacred, the next Profane.*



*The competent Cases of this Session.*

The things within the Compass of Session-Jurisdiction, are things merely Parochial, the ordering of the Parish-Church and peculiar Service, the Censure of lesser Scandals (I must speak their words) as Fornication, Drunkenness, Scolding, Profanation of the Sabbath (they mean the Lord's Day) &c. Capital scandalous Crimes, or Scandals of highest strain, are reserv'd as Cases of peculiar Jurisdiction for the Presbytery; as also lesser Offences, when they are attended with Obstinacy, and what is censurable or punishable by the greater Excommunication. If I mistake not, they know not much, at least use not much the lesser Excommunication. In the Cases above-mention'd, the Cognition, Examination, and Judgment of the Cause is proper to the *Presbytery*; the Minister with his Parochial Conclave, are only the Executioners. If any Parochial difficult Case occur, which this Parochial Sanhedrim cannot determine, the use is to consult with the Presbytery.

*They enjoin civil Punishments and Fines.*

When the Session censureth any Delinquent or scandalous Person, they order his publick and solemn Repentance (if by some superiour Judicatory it be not determin'd) as they think fit, by plurality of Voices; after performance of which Order, the Penitent is receiv'd into the Communion of the Church. But before the Delinquent be admitted to do his Repentance, he is fin'd in a pecuniary Mult, at their discretion, proportion'd to the demerit of the Offence, and the ability of the Person, as he is poorer or richer. It is true, this Mony is, for the most part, imploy'd to pious and charitable Uses. As they punish by pecuniary Fines, so corporally too, by imprisoning the Persons of the Delinquents, using them disgracefully, carting them thro Cytys, making them stand in *Jogs*, as they call them, Pillorys (which in the Country Churches are fix'd to the two sides of the main Door of the Parish-Church) cutting the half of their Hair, shaving their Beards, &c. And it is more than ordinary, by their original and proper Power, to banish them out of the bounds and limits of the Parish or Presbytery, as they list to order it. Is not this *potestas utriusque gladii*? And would not a good learned Jurist say, that this is not only Intrusion upon merely civil Power, but upon the very Royal Rights themselves? The Imperial Law, if I be not mistaken, maketh Banishment so peculiar to the Sovereign Authority, that without its Power and Consent, it cannot be inflicted upon any *Civis*, any Subject.

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Their ordinary Practice more in this is, that when a pecuniary Mulct is inflicted, if the Delinquent pay not the defin'd and determin'd Sum, or at least give security for the payment of it, altho he should testify all the Contrition which is requisite, by humble Confession, and offer most willingly to do all Penance, to give all Satisfaction, he will not be admitted to satisfy publickly; nay, he is proceeded against for Contumacy, and they will threaten Excommunication.

*They will not baptize the Child, if either of the Parents have not paid the Fine, or satisfy'd the Church.*

Nor is that to be pass'd by, that if a Child be born in Fornication, and either of the Parents hath not satisfy'd the Church, they will refuse to baptize the poor Infant, till the Church get Satisfaction. This is consonant with Scripture, *Anima quæ peccaverit, ipsa morietur.* It is fit now, in the next place, to speak of

### *The Presbytery.*

**WHICH** is the next Judicatory, to which the Session is subordinate: It hath in it somewhere more, somewhere fewer Parish-Churches; as some are made up of twenty, some of twelve, some of fewer.

All Persons within these Parishes, within the Precinct of this Presbytery, of what quality soever (the King or his Family herein are not exempted, nay nor from the Jurisdiction of his Parochial Session) are under the Power and Jurisdiction of this grand Consistory.

The Members, Constituents of this Presbytery, are all the Parochial Ministers within its Compass, and a Lay-Elder for each Parish. The Lay-Elders are in number equal to the Preaching-Elders; and in Power, Voice, Jurisdiction, in Heresy, Idolatry, Worship, Censure, &c. are *pari consortio honoris & potestatis præditi*, are so equal and uniform, that a Ploughman from the Plough, or a Tradesman from his Shop, sitting there in the capacity of a Lay-Elder, his Voice is as good as the Voice of the most reverend and learned Divine, if any be there. They maintain a parity in all, only a little difference in this, that a Lay-Elder cannot be Moderator, yet have they no Canon for it. And we are able to prove by their Books, that Men who were never in sacred Orders of Priest or Bishop, have been Moderators, not only of their Presbytery, but of their so much idoliz'd General Assembly.

*The Members Constituents of the Presbytery.*



Mr. Robert Toole, who was never Priest, nor Deacon, only Reader in St. Andrews, was in one turn, for a year, or half a year, or some lasting time, Moderator of the Presbytery of St. Andrews; and Mr. George Buchanan, who was never Churchman, and Mr. Andrew Melvil, who had never the Order of Deacon, both of them have been Moderators of their great General Assembly.

*The Cases proper to it.* The Cases proper to this Judicatory, are, First, Such as are from every individual Parish, within its Compass, refer'd or presented. Secondly, All Crimes and Scandals of highest strain, namely, such as are civilly punishable by Death. Thirdly, All Crimes which come under the Censure of Excommunication. Fourthly, All Appeals from Sessions. Fifthly, All Differences which cannot be compos'd or determin'd in the Parochial Conclave. Sixthly, The Visitation and Censure of all that is amiss in every Parish, either in Preacher or other. Seventhly, The appointing of Readers and School-masters.

*The time of meeting.* They meet once a Week in some places, in other places only once a Fortnight, all the Ministers in their several turns, at their *Meeting-Exercise*, as they call it; that is, there is appointed by the Presbytery some one Book of Old or New Testament, which every one by turns in his own course interpreteth in the Parish-Church, where the Presbytery doth meet. Two always speak, the first from the Reader's Desk or Pew, the other in some other place distant from him, but convenient for hearing. The first analyseth, interpreteth, and taketh away the doubts of his Text; and (as they enjoin) he is bound to the Doctoral Part. The second, when the first hath done, addeth to what is said, hath a Warrant to supply the Defects, or correct the Errors of the first Speaker; but especially, his Charge is the Pastoral Part, to apply the Text, and bring it home to the Affections.

*Lay-Preachers.* There be Ingredients in this Exercise, such as God's Church before this late Age never knew, a kind of Creatures whom they call Expectants. These are Students in Divinity, or Country School-masters, or such Youths who are bred with some *G. amaliel*; who after they have given their private Trials, by Preaching and Dispute, are enrol'd Expectants of such or such a Presbytery. These must keep their turns in exercising, and adding, (as they call it) with the actual Ministers (so they call them) and once admitted to that Presbytery, may, whensoever employ'd, preach in any Parish-Church within the bounds

bounds of that Presbytery, do all Ministerial Acts, except baptize, or give the Sacrament of the Lord's Supper (for ought I know, there is no Consecration us'd by them in that holy Action, but a mere Thanksgiving) nay, they may be constant Helpers, and Co-preachers with a Rabby, if he, the Parish, and Presbytery agree to it. I pray you shew me wherever you read of such a Profanation, that a Layman, without Orders, Imposition of Hands, shall be a publick Preacher of God's Word, and intrude upon this sacred Function. These, for the most part, were the beardless Boys *K. James*, of blessed memory, mentioneth in the Conference at *Hampton-Court*, *Who would brave him to his Face*, pag. 4.

Within one County there may be two or three, more or fewer Presbyterys, according as there be more or fewer Parish-Churches; and yet all these Presbyterys are independent one from another: only it is remarkable, that the Presbytery of *Edinburgh*, because (as they speak) it is seated on the Watch-Tower, hath well nigh obtain'd by Custom and other means a superintending Power over all other Presbyterys; and other Presbyterys many times send thither, to have Resolution of their difficult Cases. The reason is, besides the Eminency of this City by its Wealth, and the Residence of all highest Courts of Justice there, altho this allobrogical Brood maintain Parity, there be notwithstanding some few Patriarchs who rule and over-rule all, who lord it and pope it over the Lord's Inheritance: and in this City ordinarily are some of these Patriarchs; and the *Responsa prudentum* from hence, are receiv'd as Oracles by remote Presbyterys, and reverenc'd as Answers by *Urim* and *Thummim*.

There is none who liveth within the Verge of a Presbytery, but is answerable to this Classis and Judicatory, and must appear whensoever, or for whatsoever cited. The King and his Family are not exempted, nor privileg'd: if he be cited, and appear not, he may be excommunicated for his Disobedience and Contumacy; if he appear, he must submit his earthly Scepter to that their Scepter, which they term the Scepter of Christ; he must do what is enjoin'd. The Presbytery is independent from the Crown of an earthly King, who is God's and Christ's Vicegerent in the general Kingdom of his Providence only; but this Sanhedrim is Christ's Vicegerent in his oeconomical Kingdom, as Mediator, as they speak, and consequently to it he must vail his Crown, submit his Scepter, and from it receive Christ's Laws and Ordinances.

King *James* of blessed memory knew this well, who therefore in that Conference at *Hampton-Court*, pag. 79. saith, *A Scottish Presbytery as well agreeth with a Monarchy as God and the Devil;*



Devil; then Jack and Tom, and Will and Dick shall meet; and at their Pleasures censure me, and my Council, and all my Proceedings. Then Will shall stand up and say, It must be thus; then Dick shall reply and say, Nay marry, but we will have it thus: And therefore here I must once reiterate my former Speeches (the King is answering to Dr. Rainolds, who seemeth to beg of his Majesty a Presbytery, or something like to it) *Le Roy s'avisera*: Stay I pray you for one seven Years, before you demand that of me; and if you then find me pursey and fat, and my Windpipes stuffed, I will perhaps hearken to you; for let that Government be once up, I am sure I shall be kept in breath, then shall we all of us have Work enough, both our Hands full: but Dr. Rainolds, till you find that I grow lazy, let that alone.

*The Presbytery hath kept State with K. James.* It is more than notoriously known to many yet living, and is upon Record in the Presbytery Books of Edinburgh, how King James, not once, but many times, hath sent Men of

Honour and good Quality, demanding or rather requesting for some things at their hands, who have heard the Commissioners propose the King's Mind; but they, to keep the Power and Place Christ hath given them in that Dignity, suitable to so high a Trust, have dismiss'd the Gentlemen sent by the King without Answer, and by an Order of that Spiritual House have appointed one or two, as Commissioners of the Presbytery, to go to the King with their Will and Pleasure, losing nothing of Christ's Authority, and carrying themselves with the King almost as if two free Estates, or two free Kings had met and were dealing together.

*All Cases and Crimes are within the Censure of the Presbytery.* As no Person is exempted from Obedience and Submission to this Power, so no Crime or Sin whatsoever committed, or suspected to be committed, within the Seignory of this petty Principality; and that sometimes is so extravagantly and transcendently too look'd after, and call'd in question (especially if indiscreet

Zeal or holy Spleen work and move by the Spirit on a holy Brother) that if there be a Fact and Fault committed, secret or known to a very few, it is brought forth to the Light of the World. There is no care taken to reconcile the Lapsed to God in a private way, and to conceal his Offence, but disgrac'd he is publickly. What sound Repentance this may work, judg you. How consonant this is to the Apostolical Canon, *They that sin publickly, rebuke publickly*; and to the common Maxim of the Church, *De occultis non judicat Ecclesia*, he may easily see, who hath not divorc'd himself from common sense and reason. To cure these secret Sins by the power of  
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the Keys, *in interiori foro conscientiae*, and to cover them with the Mantle of Charity, smelleth rankly of auricular Confession, Popish Absolution, and *Sigillum confessionis*. See the Conference at *Hampton-Court*, pag. 93. It is certain, a foolish Man revealing foolishly his Faults to his Wife, the zealous Wife, upon some quarrelling betwixt her and her Husband, hath gone to a good Minister, reveal'd what was told her, and the honest impartial Minister hath convented the Man, charg'd him with his Sin, and made him confess, satisfy and do Penance publickly.

Nay, upon a Surmise, Suggestion, Suspicion, or any Misinformation, if the Minister or Lay-Elder delate (that is, present) two Persons to converse so familiarly, that it is to be fear'd that they are guilty of Fornication, if they be unmarried; or of Adultery, if both of them, or either of them be marry'd; they shall be cited and convented, examin'd by all Proofs, Presumptions, Interrogatorys, &c. whether or not they have fin'd. If that the Presumptions be pregnant, altho no proof be, they shall be put in close Prison, feed on Bread and Water, kept that none may come at them, all Members Constituents of these Judicatorys appointed to try what they know against the next Court-Day. When no proof can be had, and all the Presumptions do not fasten Guiltiness upon the Accused, and the Imprisonment and other hard Usages cannot extort a Confession, they are dismiss'd: But an Act is enacted, that if those two Persons, suspected of Fornication or Adultery, shall be seen to meet, or be in company together, except they meet in Church or Market, it shall be holden *pro confesso*, as confess'd, that they are guilty of what they are charg'd with.

*Crimes suspected are curiously here inquir'd after.*

Nay, sometimes the Partys, altho innocent, and no real Evidence being produc'd against them, are brought on the Lord's Day publickly to the middle of the Church before the Pulpit, to declare, sometimes to confirm their Declaration by an Oath, that they are innocent and free of that Crime wherewith they are charg'd. And sometimes they are forc'd to make their publick Repentance in the Church, upon a Pillory, for their unchristian Behaviour; because that altho the Partys charg'd be free, yet their Conversation hath been suspicious and scandalous.

A whole Volume might be written of young Women, by these Courses disgrac'd and defam'd, of many Familys divided and scatter'd; whereas before there was no jealousy betwixt the Man and the Wife.



This Judicatory of the Presbytery is so high, and of so vast a latitude, that as the Pope bringeth in all civil Causes to himself as a competent Judg, *sub formalitate peccati*; so this Papal Conclave bringeth any thing, howsoever merely and purely civil, under its lash, *sub formalitate scandali*, as scandalous to a Christian Profession.

*Presbyterian Government inconsistent with the Liberty of Trade and Commerce.*

It is not forgotten by many yet living, how the Presbytery of *Edinburgh* attempted to censure Ecclesiastically the Merchants there, for carrying *Wheat* to *Spain* in time of a Famine or Dearth there; for this was to feed and maintain God's Enemies. But above all, that was a *Piaculum*, an almost inexpiable Sin, to transport *Wax* to *Spain*; for this was to be accessory to Idolatry, in respect the greatest part of this *Wax* was employ'd in making *Tapers* and *Candles* to the *Virgin Mary*, and other Saints.

*Inconsistent with the Authority of Civil Judicatories.*

In *St. Andrews*, *J. T.* was indebted to *P. T.* a considerable Sum of Money, the greatest part of his Stock. *J. T.* delaying or shuffling, or not able to pay *P. T.* at the Day of Payment design'd in the Bond, *P. T.* obtain'd before the Lords of Session a Judgment against *J. T.* with power to demand Payment in the King's Name, and upon disobedience to be out-law'd, and fall into a *Premunire*, or Escheating of his movable Goods and Chattels. *J. T.* be-moans himself to the Presbytery: The Presbytery convents *P. T.* before them, threatens him with Excommunication, if he did persist to put in execution the Judgment of the highest Judicatory in the Kingdom: And for fear of this dreadful Court and horrid Sentence, he passes from his pursuit, continueth the demanding of repaying of his Money. You see here what Power this Presbytery hath over all, and the highest of Civil Judicatories.

*The Presbytery at pleasure repealeth Royal Grants by Law confirm'd.*

Infinite Instances of this kind may be produc'd: Give me leave to add one of a higher train. The City of *Edinburgh*, by the Kings of *Scotland*, amongst other Favours and Privileges, hath a Royal Grant of a weekly Market-Day on Monday: This Grant is confirm'd by Letters Patents under the Great Seal, and by the standing Laws of the Kingdom. The Presbytery here, by their transcendent sole Authority, discharg'd any Market to be kept on Monday: The reason was, because it occasion'd the travelling of Men and Horse the Lord's Day before, which profan'd the Sabbath. If the Tradesmen, who found

at home what Loss they had by wanting their Market, had not with Force and Violence oppos'd their Sovereignty, and made them forsake it, it was like enough to have pass'd, and obtain'd longer.

The most active in this case were the Shoe-makers, who were most prejudic'd by the discharge of the Monday Market. They threatned the Ministry right down, That if they persisted in that course, they would thrust them out of the Gates of the City; which Threats restor'd the Monday's Market. When King *James*, that Miracle of Piety, Learning, and Royal Prudence, heard of this, he with uncover'd Head, and lifted up Hands, said to this, or much about this sense: *I thank God the Shoemakers have more power to repress the Insolence and Violence of the Presbytery, than I and my Council both.*

It is known to many yet living, that they have cited before them Noblemen, and Gentlemen of good Quality, who had intended Civil Actions against their own Tenants before the ordinary Judg, and discharg'd them to prosecute them any further, under the pain of Ecclesiastical Censures. This was *in re civili*, in a civil business; but *modus considerandi*, as they took notice of it, it was spiritual. And why? Because the holy Brethren pretended this did withdraw People from their lawful Vocations, bred Strifes and Contention amongst Brethren, and did hinder the progress of the Gospel.

*The Presbytery will not suffer Landlords to sue for their Rents.*

As the particular Ministers of individual Parishes are under them, so they find the Tyranny of their *Archisynagogi*, their prime leading Ministers, in that measure, that their little Finger is heavier than a Bishop's whole Hand and Loins. Bishops are like to a paternal Government, chastising with Rods; but the Presbyterians scourge them with Scorpions. Any Lord, Knight, or Esquire, who is cunning, and can by fair Carriage, or otherwise, gain Favour or Credit with some few *Patriarchal Presbyters*, he is able at pleasure to turn out an honest Man (who perhaps is too free in rebuking the Gentleman for his Sins, or cannot or will not condescend to grant his unlawful and unjust Demands) and to bring in one to his own Fancy and Humour, with whom, and by whom, he is able to work and effectuate his own bad Intendments. This *Holy Sanhedrim*, altho the Parochial Minister for Intellectual Abilities be sufficiently enabled, and for moral Integrity be blameless; yet they will find it fit he be transplanted from that Church, because the Congregation is not edify'd

*Some few of the Presbytery tyrannize over the rest of their poor Brethren, remove and transplant at pleasure.*



edify'd by him: At a Visitation, the Landlord is able to make all say and witness, they are not edify'd by him. Or if a Presbyter, who hath more power with the *Dominus Moderator* and his Assistants, being in a Parish of a small Stipend, and espying somewhere a better Parish, and an honest Man in it, but not so much respected by the High Priests of the *Sanbedrim*, he will turn him out by the Presbytery, enter the Charge, and reap the Benefit of a better Parish; and place the other (it may be, and often proves so, the better and worthier Man) in another Parish of less worth, and deterior his Condition. There needs no other reason for this, but that this Sacred Consistory, directed and assisted with Infallibility, do find it *è re Ecclesie*, that it is for God's Glory, and the Good of the Church.

*An honest Man remov'd from his place, and one by them brought in, to make away sacrilegiously the Church Patrimony.*

I might instance a world of these Examples; only let me tell you of one of the Presbytery of *Cooper* in *Fife*. A Nobleman there having one *Mr. Weymis*, an honest Man, a Preacher and Parson at one of the Churches, the which whole Parish belong'd to the Nobleman, used all the Entreaties, all the Threatnings he could, to persuade *Mr. Weymis* to make over to him and his House the Right of the Benefice, which, if I mistake not, was a Parsonage. The good Man refus'd it: The Nobleman finding the Man immovable, having prepar'd the way with the Ringleaders, accuseth the honest Man before the Presbytery, obtaineth Sentence of removing *Mr. Weymis* from that Church and Benefice, and bringeth in one *Mr. Scrogie*, who, with the Consent of the Presbytery, sacrilegiously made over the Right of the Church to the Nobleman and his Family. *Mr. Weymis* was transplanted to another Church. The Right made over by *Scrogie*, was afterwards confirm'd by Act of Parliament. *K. James*, when this Nobleman came to him, spoke to him to this sense: My Lord, I wonder how you have so much power with the Presbytery to obtain such a thing, and work so strange a matter; I pray you teach me the way, for I would gladly know it. The Nobleman answer'd, to this sense, or much about it: Sir, you take not the right way: I prepar'd my Business, by gaining the prime Men to my course, I sent to *A. B's* House so much Malt, and to *C. D's* House so much Meal, to *N.* a Carcase of Beef: This got me the power to put away *Weymis*, to bring in *Scrogie*, and from him, with the Consent of the Presbytery, to have the Right of the Parsonage impropriate to me and my House. Sir, this course you must take, if you would work any thing by, or with these Men.

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The Testament of a Gentleman of Wit, and more than ordinary Worth and Esteem, is to this day extant (altho he died many years ago) wherein confessing his many Sins (he was much guilty of Uncleanness, and was of more than ordinary reach in political and subtle ways) abhorring himself for them, and earnestly begging pardon, profess'd and protested, That no Sin did wound his Conscience so much, as his deep Hypocrisy; who, without the true Fear of God, made great shew of Religion, where none, or little was: and to cover his Sins from the World, to hide his Shame, and the better to effectuate his private Designs, he made much of some few prime leading Ministers; by doing of which, he was not challeng'd for his Sins, and was enabled to work his other ends. This hath been, and is this day a constant course kept by all of that Cut and Coat.

It is known, that no Kingdom of the Kings was so much infested with Feuds (as they call them) as that of *Scotland*: nor was there any thing more ordinary, than neighbourly Feuds in Parishes, to be fought, to the effusion of much Blood, partly beginning sometimes within the Church, and ended in the Churchyard, where many times some were kill'd: And it was as ordinary, to find each Presbytery divided in their Affection and Course, according as they affected the one or the other Party. Nor was *Scotland* ever free of Feuds, sheathing their Swords in their Neighbour's Bowels, murdering one another, till a little before King *James* came into *England*; nor did ever that Kingdom enjoy such Peace and Plenty, as during the time of Episcopacy.

*The Presbytery  
the Seminary  
and Nursery of  
Feuds.*

Sir, by the few Instances I have given you of many, you may see clearly, that Presbyterian Government is not only inconsistent with Monarchy, but destructive of the Liberty of the Subject's Person and Trade; encroaching upon all Authority, Sovereign and Delegate; restraining at pleasure Causes and Suits, commenc'd before Judges; forbidding Execution of Judgments, obtain'd before the ordinary Judges; repealing Grants, Letters Patents, Rights and Privileges, authoriz'd by Law; assuming to it self the Civil Power, exacting Civil Fines, pecuniary Mulcts; inflicting corporal Punishments, painful and disgraceful; defaming young, disgracing married Persons: and in brief, is against the Peace of the Kingdom, of Families and Neighbours. And for their Clergy or Fellow-Presbyters, they tyrannize over their Conscience, depose or transplant them at pleasure, for reasons known to some few of the more active. It is proper now to speak  
next of

*Pro-*



*Provincial Synods.*

**I**N describing of which, we need not to insist much; for except that the Jurisdiction is of greater extent and latitude, in its Essentials, Constitution, and Power, with the Exercise of it, it is the very same.

*What it is.* A Provincial Synod is the apish Imitation of a Provincial Council, consisting of a Metropolitan, and the Suffragan Bishops of his Province: With them it is an associate Body of the Commissioners chosen out of all the individual Presbyteries within the Precinct of the Province. How many there be of them in the Kingdom of *Scotland* at this instant, I know not; but the Kingdom is divided into so many Provinces, as they in their prudence think it fittest for the Government of the Church.

If I remember right, by their Platform of Discipline, these Provincial Synods are to meet twice a year, or oftner, *pro re nata*.

*The Extent of their Power.* These Synodal Assemblies have a superintending and over-ruling Power over all the Presbyteries within the Limits of that Province.

*The Cases which fall within their Jurisdiction.* The Cases proper to these Courts are; First, All matters which do appertain to the whole Province: Secondly, All Referrees from all Presbyteries within its Verge: Thirdly, All Cases of every several Presbytery, which were difficult, and could not there be determin'd: Fourthly, The due Censure of all that is thought to be done amiss in any Presbytery within its lash: Fifthly, What is order'd and decreed in those Provincial Synods, ties all within the particular Presbyteries and Parishes, as well Lay as Clergymen, to Obedience. Any Presbytery else, that moveth without the Sphere of this Province, is not ty'd to obey what this decrees, by virtue of any Authority flowing from it.

*The politick Stratagem of the great Gamaliels.* The same course is holden in all things in the *Provincial Sanhedrim*, which is kept in the Presbyterial Consistory; so that I need not trouble you by resuming and repeating the like. Only here is some piece and use of good Policy, which is this: In a Province there may be some four, or five, or six, or more knowing leading Ministers, who over-rule different and distant Presbyteries, and so cannot formally and fairly join their Wits and

and Power to compass their common and private Ends. The Meeting of this Provincial Synod occasioneth the Meeting of those leading Men in the same place; who, after they have communicated Counsels, and agreed upon the course, are able to draw their Brethren, their Pupils of their Faction, as *Servum Pecus*, slavishly, yet with much Zeal, to dispute, debate, and vote for what they in their Wisdom think fit for their own ends. Which course laid down, will be so prevalent, that if it be against King, Country, Preacher, or Laymen, in that concerneth the publick, or any private man's Interest, to whom they stand engag'd, it is to as little purpose to some good men to oppose or moderate this course, as to a Man to stop a Current of a Flood, after a great Inundation of Rain, with his Foot.

There is another Trick of Policy too, whereby the Apostles of this Province advance their own Credit: That the wisest of the Nobility and Gentry see who are the active and doing men; and having their particular Interest many times, both in the publick, and their own private, they make their Address to these Popes, gain them to their course, and strengthen themselves by the spiritual Sword to disturb the Publick, or to gain their private Ends, whether right or wrong. When the Commissioners from hence return to their several Presbyteries, they intimate to them, to command the particular Ministers to preach in their Parishes Doctrine tending to the Advancement of those Designs: and this is so much obey'd, that the Minister of the King's Family, or Parish, must sing the same Song, altho it concern the King in his Honour, or in what is most dear to him, and be to the prejudice of his Person, Sovereignty, and Government.

These *Ἀρχηγοὶ*, these prime Men of God, are attended and honour'd so by the subtle and cunning Nobles and Gentlemen, that they are well-nigh deify'd; in their coming to and fro to Assemblies, Presbyteries, or upon other occasions, the most eminent of the Province wait upon them, intreat them to come to their

*The great Honour which is given to the Patriarchal Presbyters.*

Houses, set them at the head of the Tables by my Lady, provide for them the best Chambers. And that you may know, howsoever they pretend Parity, that it is *Protestatio contra factum*, never Bishop in Scotland hath come into Cities with such Convoys, been attended with such great Personages, as some of this holy Brotherhood. It is to this day remember'd, that when Mr. Robert Bruce came from his Visitation in the West or South, returning to *Edinburgh*, and entring by the Cannon-Gate, King James looking out at his Window in his

T

Palace



Palace at *Holyrood-House*, with Indignation (which extorted from him an Oath) said ; *Mr. Robert Bruce I am sure intends to be King, and declare himself Heir to King Robert the Bruce.*

*The presumptuous Carriage of Mr. R. Bruce toward King James.*

If you would allow me upon this to digress, I beg to be bold to tell you a true Story, and the most insolent, I believe, you ever read or heard. When Queen *Elizabeth* was waxed old, King *James* bethinking how to come at the peaceable Possession of that Right, God and Nature had intitled him to after her Death; and resolving to recal and pardon the Earls of *Angus, Huntly, and Arrol* (who at that time were banish'd, and beyond Seas) fear'd, if by himself and his Sovereignty he should do it, because they were profess'd Papists, the Church would except against it, and move his Subjects to Sedition and Rebellion; yet the Noblemen were most able to strengthen him, and do him best service in the Kingdom. To prevent this mischief, he sent one of his trusted and worthy Courtiers to *Mr. Robert Bruce*, one of the Ministers of *Edinburgh*, who at that time had great sway in the Church, desiring him to come to his Majesty about some Business of high concernment. *Mr. Robert* did come. The good admirable King welcom'd him more than courteously, took him into his Retiring or Bed-Chamber, and spoke powerfully to this sense : ‘ *Mr. Robert*, I have sent  
 ‘ for you to have your Advice in a Business of great weight  
 ‘ concerning the Peace of *Scotland* and *England*, and which  
 ‘ concerns me in Right and Honour most nearly. *Q. Elizabeth*,  
 ‘ my Sister and Cousin, is sick, and cannot live long;  
 ‘ you know I have God’s and Nature’s Right to that Crown.  
 ‘ I cannot lose it in Honour or in Justice ; and yet my Prayer  
 ‘ to God is, that I may come at my Right without any  
 ‘ Blood. I know there is some Faction in *England* against me,  
 ‘ but my Friends are more prevalent there. It concerneth  
 ‘ me, in the point of Prudence, to provide that there be no  
 ‘ Faction and Division in this my Kingdom of *Scotland* ; for if  
 ‘ this Kingdom be all one way for me in hearty Obedience  
 ‘ and Subjection, the disaffected Party in *England* will be bet-  
 ‘ ter advis’d, than to work me trouble to their great disad-  
 ‘ vantage. Now, saith the best and wisest of Kings, I fear  
 ‘ nothing, but that these three Noblemen beyond Seas, be-  
 ‘ cause of their Forfeiture, may be wrought upon by Papists,  
 ‘ encourag’d and enabled by them there, and the *English* Pa-  
 ‘ pists, who are most against my coming to the Crown of *Eng-  
 ‘ land*, knowing I am a sound Protestant, to come hither and  
 ‘ trouble me and the Peace of this Kingdom. Do you not  
 ‘ think it fit, that I give them a Pardon, restore them to their  
 ‘ Honour

‘ Honour and Lands, and by so doing so gain them, that  
‘ thus I may save the Effusion of Christian Blood? To this  
Demand so piously made the Answer was: ‘ Sir, you may  
‘ pardon *Angus* and *Arrol*, and recal them; but it is not fit,  
‘ nor will you ever obtain my Consent to pardon or recal  
‘ *Huntly*. To this the most gracious King sweetly reply’d:  
‘ *Mr. Robert*, it were better for me to pardon and recal him,  
‘ and not the other two, than the other two without him:  
‘ First, because you know he hath a greater Command, and  
‘ is more powerful than both of them. Secondly, you know  
‘ I am more assur’d of his Affection to me; for he hath  
‘ married my dear and near Kinswoman, the Duke of *Lenox*’s  
‘ Sister. His Rejoinder was; Sir, I cannot agree to it. The  
King out of the great depth of his Wisdom and Prudence,  
and his transcendent Goodness, concluded thus; ‘ *Mr. Robert*,  
‘ I have imparted my most secret Thoughts to you first before  
‘ any, and to you only: I am so confident of your Zeal and  
‘ good Affection to me and my Honour, that I intreat you to  
‘ think upon this matter a day or two; and after your better  
‘ Thoughts and Prayers, return to me, and tell me clearly  
‘ what you think. Thus was he dismiss’d, with as much re-  
spect as the King could give to any of his highest Subjects.  
The truth is, at this time this Man had more power in *Edin-  
burgh* than the King; and his Credit there had a mighty in-  
fluence upon all his Sect, and many in the Kingdom. Within  
a day or two he returns to his Majesty; yet, if I be inform’d  
right, not till he was call’d upon. When he enter’d the  
King’s Presence-Chamber, the King took him into a secret  
retiring Room, as before, made the door be shut, and speaketh  
to this sense: ‘ Now *Mr. Robert*, I hope you have thought  
‘ more seriously upon that weighty Business I propos’d to you  
‘ the last day, and have pray’d God to direct you and me both:  
‘ Tell me then, what you think of my Purpose and Resolu-  
‘ tion concerning those three Noblemen? He returneth this  
Answer; ‘ Sir, the more I think of it, the more I am con-  
‘ firm’d in the Advice I gave to you the last day. I agree  
‘ with all my heart, that you recal *Angus* and *Arrol*, but for  
‘ *Huntly* it cannot be. The King resum’d and repeated his  
Reasons before-mention’d, and added some more. He obsti-  
nately oppos’d and contradicted it. All do know, who knew  
any thing of those times, that *Angus* and *Arrol* were as bigotted  
Papists, if not more, than *Huntly*; there was no difference in  
Religion: The truth is, *Mr. Bruce* was a Lover of the Earl  
of *Argyle*, who lov’d not much the Earl of *Huntly*. This was  
the Spirit inspir’d him, as it seemeth. King *James* desir’d his  
reasons: He gave none, but spoke majestically. Then the  
King,



King told him downright; ‘ *Mr. Robert*, I have told you my purpose; you see how nearly and highly it concerneth me; I have given you my reasons for my Resolution; you give me your Opinion, but you strengthen it not with reason; wherefore I will hold my own Resolution, and do as I first spoke to you. To the which, with Christian and Subject-like Reverence he return’d this reply; ‘ Well, Sir, you may do as you list, but chuse you, you shall not have me and the Earl of *Huntly* both for you. Sir, judg by this in what case Monarchy is in such a Government; for that this is truth, I am as much assur’d of, as moral Certainty can assure any Man of moral Truth, which with his own ears he hath not heard. And yet this Man was but Minister of *Edinburgh*.

*The Country honour not these Apostles in the Name of a Disciple, as it appeareth by the Disrespect all other Ministers have from the Parishioners.*

To return thither, from whence we digress’d, that you may know, that this great Honour, which is done to those great ones, the Cabinet Council of all Provincial and General Assemblies, by these cunning and subtle Nobles and others, is not done in the name of a Disciple, in the name of a Prophet; reflect a little with your eyes, and consider how the same men respect and entertain their own Parish-Minister. When the *Gamaliel* sits by my Lady, the Parish-Priest will be below the Candlestick; and will be forc’d to come to his Lord, or Laird, and crouch down for a morsel of Bread, and small piece of Mony. Nay, before the *Gamaliel* be gone, he must prompt and catechise the poor Stipendiary, how to carry himself with the Lord or Laird; not to exact too rigorously what is due in his competent Stipend, nor in Preaching, Doctrine, or Discipline, to offend the Lord or Laird. Such good Christians, such *Jehoshua’s*, *Nehemiah’s*, and *Esdra’s*, are to be much made of, for the Cause of God. I dare to say, never Bishop or Archbishop in *England* or *Scotland* hath us’d more Authority, nor did ever carry themselves so arrogantly towards the meanest of their Clergy, as these Men do over their simpler Brethren. I come now at last to

### *The General Assembly.*

*The Prerogative of this Court.*

THIS is the Great and High *Sanhedrim*; the last Resolution of Faith is almost in this associate Body; Here Christ sits in the highest Glory and Dignity he can upon Earth: Here is the ultimate Decision of all Controversies; Here you may find really

really that fancy'd Infallibility of the Pope. The Jurisdiction in this is universal, in all concerneth *Ecclesiastica, Ecclesiasticos,* and what concerneth all, *Temporalia in ordine ad Spiritualia.*

The Authority of it is Sovereign, independent from any, deriv'd to them by Trust immediately from Christ; to him alone they are accountable. Whosoever obeyeth not this

*The independent Sovereignty of it.*

Sovereignty, is to be excommunicated: The Magistrate is at their command, and as they prescribe, to punish in Estate, in Body, in Life and Death. If the King obey not, he is to be excommunicated: and to strengthen this, the Nobility, Gentry, collective Body, nay, every individual Person is to concur, to compel and censure him to the utmost of his power, to punish, to dethrone, to un-king, to kill, &c. Let us come and see how this goodly Judicatory is made up.

It is compos'd, First, of the Commissioners sent from all the Presbyteries of the Kingdom: which (as I hear and am inform'd) is thus order'd; every Presbytery sendeth out two Preaching-Elders, and a Lay-Elder: by this it seemeth, that the Clergy hath the advantage.

*Of whom, and how it is compos'd.*

Secondly, therefore consider, that besides the Commissioners from Presbyteries, there cometh from every Borough and Corporation one Commissioner; and *Edinburgh*, for some spiritual Prerogative no doubt, is honour'd and privileg'd to send two.

Thirdly, the Universities and Colleges send their Commissioners, which for the most part are not Doctors nor Ministers, but Laymen and Graduates in Liberal Arts and Sciences. This will go near to equal the Number of Lay-Commissioners to that of Preaching-Ministers.

Fourthly, the King is a Member constituent too, and should be there either personally by himself, or virtually and representatively, in or by his Commissioner. He hath one Voice too, and that affirmative only. In what Capacity they admit the King to be a Member constituent of this Spiritual Court, I know not well, if they be agreed upon it. Some hold that he is there as *Princeps Membrum*; by this I see he is the first Gentleman there, and it may be, hath the Right Hand too. Some say, as a Representative of the Civil Body of the Kingdom, and sits there in that Capacity. All of them agree in this, that he is bound by his own Presence, or Commissioners, to see and provide that no Disturbance or Violence be offer'd.

*How the King is a Member of it, and of no power above the meanest Ruling Elder.*



The King, if present, and his Commissioner, if absent, have so much Honour indulg'd to him, that he or his Commissioner may have four, five, or six Assistants for Advice; but these Synodical Fathers give their Indulgences with such circumspect Prudence; that to preserve Christ's Honour and their own intire, the King or his Commissioner may debate and advise with his Council or Assistants, or desire any of them to speak, while matters are in debating: but when it cometh to the Decision and Determination by Voices, and Plurality of Voices maketh the Decree, the King has only one Voice, and that affirmative only, not negative.

*The King must execute their Commands, altho they be against his Conscience.*

By this it is certain, that if the greater part of Voices determine contrary to the King's Voice, nay to his Mind and Conscience, he is bound to put it in execution: for *Potestas Juris* is radically in the whole Assembly; the King hath no more but *Potestatem Facti*, to be an Executioner *Rei Judicatae*, of the Decrees; otherwise he is censurable: and if he be obstinately refractory, he is not worthy to hold his Crown.

The King presides too, as they confess; but so, that it is only civilly, and in his civil Capacity.

If I be not mistaken, yet I dare not avouch this confidently, The King hath not power to propose any thing Spiritual, or that concerneth the Church; but if he do it, it must be done by the right Father of the Assembly, the *Moderator*. This I dare to say, that neither the King nor his Commissioner can hinder or oppose the proposing of any thing they think concerneth the Kingdom of Jesus Christ: for this were no free General Assembly, and to limit the Holy one of *Israel*. Nay, if the thing propos'd, conceiv'd by them to be Spiritual, be so twisted with the things Civil, that the ordering or establishing of it may carry along with it a Change and Distemper in the State and Government, or import Danger to the King and Crown; the Moderator, or any Commissioner, hath power to propose it, to determine it, and never to consider or reflect upon the Danger of King, State, or Kingdom, and that for God and Christ's Glory.

*The proper Moderator is a Preacher.*

The proper, natural, and right President of this Seraphical Judicatory, is one of the Preaching Elders (altho we observ'd before, how Laymen, as *Buchanan*, *Melvil*, *Bruce*, have been Moderators) a Lay-Elder now cannot be Moderator.

Here

Here is the Legislative Power, here is the Sovereignty of Christ's Kingdom, here is the highest Tribunal and Judicatory of Christ upon the Earth; from which no Person, no Office, no Condition of Creature is privileg'd; from it lieth no Appeal.

The King hath no power to appoint the Time or Place of this Assembly, but once a year it must necessarily meet. And at the close of every Assembly, the present appoints the Day and Place for the next. If any great Exigency really, or in their fancy intervening, requireth the Meeting of a General Assembly before the time determin'd, the Commissioners from the Assembly are to make remonstrance of it unto the King.

*They indict the Assembly by their own Power.*

Whatsoever Power the Pope unjustly usurps, the Catholick Church, or her Virtual and Representative, an Oecumenical Council, justly challengeth; this General Assembly vindicateth to it self, only *Authoritative*, by way of Authority, within the Church of the Kingdom and Nation; yet *Consensive*, and *Charitative*, to extend to all Neighbour-Churches in the World, whatever it be that concerneth *Fidem, Cultum, Regimen, &c. Credenda, Agenda.*

*The vast Power of this Court.*

And yet if this infallible supreme Judicatory would reserve to it self that Jurisdiction which is due to Men in Sacred Orders, and which intrinsically, radically, and originally is in them *ex vi ordinis*, altho Presbyters intrude upon higher Callings, and they place all Ecclesiastical Power, at least communicate it to Lay People, the Prince's Condition were tolerable: Nay, if they did only trench upon what is due to Sovereignty, and with which he is invested from God Almighty, which is restrain'd *ad externum hominem*, and *externum Regimen*, altho Sovereignty by it be brought into straiter and narrower bounds, a King might be in some poor condition, tho rob'd of his Right. But when they come to this, that *in ordine ad spiritualia*, in order to Spiritual things, they will give the King Laws, repeal his Laws, command and expect Performance and Obedience, otherwise excommunicate; and if a King neglect that Excommunication, incite inferior Magistrates, Nobles, and Commons, to bring him in order, to compel and force him; he is in a worse condition under this Sovereignty, than under the Pope, by how much it is worse to a King to be subjected to an untamed furious Beast, the Multitude, than to the Tyranny of one.

All these Lay-Elders, all these Commissioners from Corporations and Boroughs, are *de jure divino*, as fully Judges in all



*Laymen Judges  
in highest points  
of Faith and  
Worship, &c.*

matters of Faith, Worship, Government ; Judges of Heresy, Idolatry, Superstition, of the highest Points of Orthodox and Catholick Mysteries, of the grossest and subtlest Heresies, *Arianism, Arminianism, Macedonianism, Montanism, Socinianism, Anabaptism, &c.* as any Man in Sacred Orders there, have *vocem deliberativam, vocem decisivam*, have a debating discussive Voice, and concur as much with the Influence of their Voice, to prescribe and give us *Normam Fidei, Cultus, Politia*, a Confession of Faith, a Prescript for Worship, Canons for Government and Discipline, as ever Bishops had in lawful Christian Councils. Bishops, Limbs and Members of Antichrist, are no part of it. Now is forgotten that of the Council of *Chalcedon, Concilium Episcoporum est* ; and that old barbarous, but Christian enough Verse :

*Itz foras Laici, non est vobis locus yci.*

*Commissioners of  
Boroughs are  
there only in a  
Lay Capacity.*

I would gladly ask one of these Rabbies, and great Masters in *Israel*, How cometh it that the Commissioners of Boroughs sit there, vote there? Are they too *de jure divino*, by Divine Right? If they answer, that such are chosen as are or have been Lay-Elders, I rejoin, The Lay-Elders come in that Capacity only, as Commissioners of the particular Presbyteries : These are not Members Constituents of the Presbytery in that Capacity, that they are or have been Lay-Elders, but have Right and Interest in this high Court in that Capacity merely, as Commissioners of Boroughs. Look upon their Acts of General Assembly, and you will find, that it authorizes Commissioners from Boroughs to be Parts constituent of this Judicatory, *quod tales*, as sent from the Boroughs.

*We find Doctors  
no where.*

Again, I ask, seeing you make Doctors one of your four holy Functions Ecclesiastical, constituted by Christ, in what Judicatory find we them? In Sessions they are not : In few Presbyteries they be ; and if there, in some other Capacity : In General Assemblies, if any be, they appear as Commissioners from the University in this Capacity only. And many times it is seen, that Professors of Philosophy have been Commissioners of Colleges in General Assemblies.

*The Power that  
this Sanhedrim  
assumeth.*

Leaving these Absurdities, which are monstrously gross, I come to consider next, what is the Sovereign Power of this high *Sanhedrim*. If they would, in Christian Moderation, assume

sume no more to themselves but only a directive Power, and by humble Remonstrances and Supplications, with that Reverence due to Sovereignty and Majesty, petition the King to animate their Acts, Canons, and Constitutions, with the influence of his Legislative Power; this were fair Quarter. But by your favour, no sooner have they enacted it here, and so soon as it is solemnly intimated, which is, by returning to every Presbytery, with its Commissioners, a Copy of the Acts, Orders, and Ordinances, and by the Presbytery's Order every Minister hath publish'd them in the Parish Church; all things so done are animated with a potestative Power, by the influence these Orders receive from that legislative Power Christ hath entrusted them with in his Oeconomical Kingdom. All then are bound to Obedience, if it be in the meanest indifferent thing; nay, if this Order cross or repeal a standing Law, all Disobedients are liable to all Ecclesiastical Censures, and may forthwith be proceeded against, even till they be deliver'd over into the hands of the Devil.

This Assembly is above the King; to them he ought to give an account of his Faith; to their Confession of Faith he must conform himself; to their Orders he must give Obedience: otherwise he is excommunicable, depofable.

*They are above the King, and all Sovereignty.*

I fear you scarce believe me; yet truly, *non verenda retego, sed in-verecunda confuto*: I discover not the Nakedness of Father, the Shame of Brother, nor Friend. Would to God the Tenets and Practices were buried in Hell, and the Maintainers regain'd to God by true Repentance, and forsaking their ways. I discover only things that are past all Shame, and which our Church can never own. Sir, if you will hardly believe me in this, let me give you their Assertions in this case, and their conformable Practice.

It is their constant Catholick Tenet, That if the King, Queen, Regent, or Protector, or whosoever he or she is, in whose Person Sovereignty is fix'd, or in whose Person it is representatively fix'd, only by a fiduciary Trust, during the Non-age of the Prince or Princess; will not submit himself to this holy Scepter, will not, according to its Prescript, reform Religion, preserve it in its Integrity; any Man or Men are bound to do it, at their direction. I spare Martin Junior's Faith in this, That there is no Authority above the Brotherhood. *No Magistrate* (saith he, Thes. 17, 18, 22.) *may lawfully maim or deform the Body of Christ, which is the Church: No lawful Church-Government is changeable at the pleasure of the Magistrate; of necessity all Christian Magistrates*

*If they cannot reform by the King, they may by any other means.*

are



are bound to receive this Government. Nor will I insist upon *Viginton's* Assertion, That *what the holy Brotherhood cannot obtain by Suit and Dispute, the People must bring it to pass.* You desire the Tenets and Practices of the Church of Scotland only.

The Scots maintain, That if the King or Queen will not reform Religion, they may take upon them by Violence and Power to reform it. This they have learned of their Grandfather *Knox*, as you may read in an Epistle of his, written from *Diep*, Anno 1557. and in *Knox's Hist.* p. 213. What is lawful for Reformation, is lawful for Preservation of Religion.

First, and here they begin with the Nobles, and determine right down, *Noblemen ought to reform Religion, if the King will not,* *Knox*, Ap. 25. Again, *That God hath appointed the Nobility to bridle the inordinate Appetites of Princes; and in so doing, they cannot be accus'd as Resisters of Authority,* *Knox's Hist.* p. 343. And, *That it is their Duty to repress the Rage and Insolency of Princes,* *Knox* Ap. 33.

Secondly, If the Nobles will not do, the People and Commonalty may reform Religion, at the Order and Direction of the Brotherhood, *Knox* to the Commonalty, fol. 49, 50. The Commonalty, by their Power, may bridle the cruel Beasts (they mean Priests and Prelates) *Knox* to the Commonalty, fol. 55. The Commonalty may lawfully require of their Sovereign to have true Preachers; and if he be negligent, they may themselves provide them, maintain them, defend them against all that do persecute them, and may detain the Profits of the Church-Livings from the other sort, (that is to say, Priests, Papists, Prelates and Malignants) *Knox* to the Commonalty, fol. 55.

Thirdly, If they come to the Happiness to have Nobles and Commons obedient to their Commandments, for Reformation, or Preservation of true Religion (which must be so as they fancy) I am deceiv'd, if they allow not more Violence, and esteem it more Piety, Zeal and Justice. Their Tenets are: *The Commonalty concurring with the Nobles, may compel the Bishops to cease from their Tyranny,* *Knox* to the Commonalty, fol. 47. Again, *The Nobility and Commonalty ought to reform Religion, and in that case may remove from Honours, and may punish such as God hath condemn'd,* *Deut.* 13. of what Estate, Condition, or Honour soever, *Knox* Ap. fol. 28, 30.

Fourthly,

Fourthly, If the Nobles will not join with the People or Commonalty in the Reformation, or Preservation of true Religion, at the direction of the Ministry, the inferiour Magistrates may and should do it. *Knox's Hist. pag. 217.*

*Inferiour Magistrates and People may join.*

Fifthly, Before so good a Work be not done, if Nobles, or the whole, or greatest part of the Commonalty will not be obedient, assisting and aiding to so good a Work, every individual Man and Person is bound to advance this good Work, to kill Papist, Priest, Prelate, Malignant, nay a King, if he stand out an Enemy to God and Christ, and cannot otherwise be reclaim'd or remov'd, nor by Suit or Dispute gain'd to the right way (I dare say their Doctrin leads to this.) See *Knox, Ap. fol. 30.* where roundly he saith, *The Punishment of such Crimes as touch the Majesty of God, doth not appertain to Kings and chief Rulers only, but also to the whole Body of the People, and to every Member of the same, to revenge the Injury done against God.* Again, see him, fol. 35. *The People are bound, by Oath to God, to revenge, to the utmost of their Power, the Injury done against God's Majesty.* To this purpose they alledg the Examples of *Phineas*, who in his Zeal kill'd the Adulterers; of *Ehud*, who in the same Zeal kill'd *Eglon* in his private Chamber (remember he was a King;) of *Jael*, who kill'd *Sisera*; of *Mattathias*, who in Zeal kill'd a Jew for committing of Idolatry; and who, in the same Zeal, at the same time, kill'd the King's Commissioner. Sir, put these things together, and see where this sovereign supreme Ecclesiastical Judicatory hath such Dominion and Power over Mens Consciences, that being directed by their Ministry, they are bound to do to the utmost of their Power, for Reformation and Preservation of Religion. What sacred Person of any King can be secur'd? What Man, offending against the Majesty of God (which is as they fancy many times) may not be taken away by one like to a *Raviliac*? What Commissioner or Counsellor of the King, but in doing his best Service to his Master, may he ston'd like to *Adoram*? And all this go, in popular esteem, current for good Service, and extraordinary Zeal to God and his Cause.

*Every Individual in this good Work may and ought, to the utmost of his Power, intend and endeavour Reformation.*

Sixthly, Upon those grounds, Covenants and Confederacys come in to strengthen all, to join Pursses, Persons, Wit and Strength, *contra omnes mortales, Regia Majestate non excepta,* against King and Bishop, Prince and Prelate,

*All, or as many as are well-affected, may covenant and*  
to com.