

who is an aduersary against God, to whose blasphemous consecrating of Priests directly contrary and opposite to the holy established ordinance of Jesus Christ in the Gospell & the spirit of God can giue no approbation vnto you, neither admitt of such to be the Prophets of God (that have not entred by Christ the true doore and way, but have entred by him that sitts as God in the Temple of God) but adiudgeth you all to be false Prophets.

Leaue of therefore your great daies of humiliation by fasting and praier, wherein sometimes you make the people to Cover the Alter with teares, and whereb some of you have taken vpon you to cast out manie Deuills, going on to the hight in shewing signes and hying wonders, to deceabe if it were possible the very Elect according to the prophesie of Christ which is thus fulfilled in you. Kindle fire vpon the alter of the Lord no more in vaine, the Lord hath no pleasure in you, neither will accept an Offering at your hand, but will curse you as deceauers, who vow a holy Offering, but bring a Corrupt Sacrifice vnto the Lord Mala. 1. 14. and all this you do, and shall do, so long as you serbe in your Office and Ministry, received by the power and authoritz of the Man of sinne, contrary to the holy Ordinance of Election and ordination appointed by Christ in the new Testament.

And now at these things we dare not but thinke  
 you have done, and do through ignozance. Amend  
 your lives therefore and turne, that these your great  
 and grebious sinnes may be put away, when the time  
 off refreshing shal come from the presence of the Lord.  
 And take heed both you, and al the people that do  
 with such admiration runne after you, as wee our  
 selves have done (wee speake it to our owne shame)  
 take heed least that now your ignozant zeale and fiercy  
 spiritis of erroz wherewith you have enflamed the  
 harts off the simple, being discovered, take heed least  
 you boyle in great heat, & gnawe your tongues for sor-  
 row, & blaspheme the God of heaven for your paines,  
 & for your sores, & repent not of your works, as is pro-  
 phesied men shal do, Rebel. 16. 9-11. From which  
 hiest measure off sinne the Lord for his Christs sake  
 deliuer you, and through Gods grace we wil hope  
 better thinges off you, which the Lord grant we may  
 find in you, for the Lord knowes our unfained harts.  
 disire is, that you might al be sated. And we exhort  
 the people off God no longer to harken to the voice off  
 strangers, but that they flee from them, according to  
 the Counsel of our Saviour Jesus Christ. Joh. 10. 5.  
 And let the people see with their owne eyes, how you  
 have al shewed your selves to bee hirelings, which  
 are not the Shepherds, neither the sheepe are your  
 owne, in that seing the wolfe coming, you have fledd,  
 and left the sheepe, nay manie of you even of those  
 that are accounted most faithful and holy, have, and  
 do go your selves and lead your flocks to heare the  
 voice of strangers that are set bp, and stand bp in that  
 Office, and publique place, which you challeng for  
 your owne, and are glad your selves to preach in coz-  
 ners: Others of you make a secret composition with  
 the Hierarchy (which you professe to abhor) and their  
 heir some wretched mā vnder you, to surplice ad crosse.



and sinne for you. Oh how hateful and abhominable are the works off darlines of this kind, which are done off you in the light, and al this vnder a great seeming sheew off holines, but is meere hypocrisie and dissimulation because you are hirelings and not good shepherds, who would lay downe their lives for their sheepe, rather then lead them into the hand of the destroyer: and if you deny them to be theebes and robbers that come into your places, and are made pastors ober your flocks, against your wils, and against the mynd off the flock: then must you needs acknowledeg them true shepherds ober the flock, and that they have come in by the dooze, and acknowledeg your selues iustly thrust out, seeing you in your iudgments hold but one Pastor ober a flock.

Wee wil not follow you in these perticulers, except further occasion be offered. But remember how you compare your fellow Priests to Circumcellions or Fraters, going by and downe with the bishops buls like beggers, to see where they can get entertainment and see not al this while your selues, pea some of your cheife spirits for working lying wonders, stand in the market place to be hired from the East to the west, and to be transported from North to South, wheresoeber you can get a good Towne pulpit, or a privileged Chappel a great Chamber or opening parlor to administer in, how prophane soeber the Towne or hous hold be, you wil not let to make the all partakers of the holy things at first, before you knowe your shepe, or your shepe knowe you, contrary to Christs owne words, Joh. 10. 14. And al the power you have to administer is, by the authoritie of the Bishops bull, which you have in so great contempt, and yet it is all the scale of your admittance to your ministerie, and warrant for your administration therein, a most fit warrant for  
such

such administrations. Oh that you could see these things, if you have any, the least love of God in your heart of all these abominations, and become the disciples of Christ, and preach Christ in his obnoxious ordinance as his disciples did. Act. 11. 19, which if you will not do, but runne on in the heart of your blind zeale in this your false ministerie, then shall you be found to be those false prophets that come in shepes clothing, of whom our Saviour Christ hath foretold, Mat. 7. 22. that shall say, Lord, Lord, have wee not by thy name prophesied? & by thy name cast out Devils? & by thy name done manie great workes? To whom he will answer: I never knewe you, depart from me ye that worke iniquity. Let this suffice to have proved by Gods word, that your Election and Ordination to the Office of your ministerie is not of God: and that you have not entred in by the doore, but have climed vp another way, and therefore are theeves & robbers, false Prophets, hierlings, strangers, whose voices Christs sheepe knowe not, but they flee from you and wil not followe you. Joh 10. 5. And by this are all they that heare you, and followe you, most plainly proved by the most evident words of Christ, that they are no one of them his sheepe: for he saith: His Sheepe knowe his voice, & followe him, & they wil not followe a strainger, for they knowe not his voice. And this is all the comfort that Gods word doth afford any one of you in your flocks that followe you, they are not Christs Sheepe. And this is all the comfort that the people can have off you. You are not Christs Shepherds: so are you like people like Preist, like Shepherds like Sheepe. And you shall perish everie Man for teaching and drawing them after you, because you are false Prophets and are not sent of God: and the People shall perish everie one off them,



for hearing and following you because you are strangers and hirelings. if you and they repent not Luk. 11. 3. This is the word of the Lord, the which you shall neither at no time nor any one of you be able to gain-say, for you shall never be able whilst heaven and earth endureth to make any shew from Gods word for your entrance into your Office of ministry, and then are you bitterly confounded in all your waies, and all the people that follow you.

Wee have spoken sharply vnto you as it may be thought, and if wee had need, seeing you have bene so often spoken vnto, of this your false ministry, and that with excellent words, and yet you have not regarded, which might discomfort vs in you and discourage vs in our owne simple plapings: But the love of Gods glory which (through his grace) wee hold most precious, and the longing desire of our soules after your salvation: and the salvation of this whole land which is so deare vnto vs, and wee so much wish and pray for: And the hope and assurance we have of Gods mercie and power to preuaile by weak means, these causes have stirred vs up, driven vs on, and encouraged vs to speake thus vnto you. And wee pray you by the name of Jesus, that as there is any purpose of heart in you to feare God, and walke in his waies, or any love in you to this people, whome you are bound so much to regard, with all faithful carefulnes, make haist to reforme your owne waies, and to enforme this people in the way to life, and salvation, according to the strict rule of Gods word, and do not still lead them on in the way to death and condemnation, according to the new inventions of your owne hearts, and old traditions of other men.

Wee will now returne to speake a few words of your

your ground, and reasons (or rather excuses) that cause  
 you to vndergo these things wherewith you cry out so  
 much for reformation. One is; because it is vnder  
 a Christian King. Wee demaund off you, how if  
 the King should bid you truely enforme him, whether  
 it were more lawfull for a Christian King to restraine  
 the Church off some off the Ordinances which Christ  
 hath appointed, then for a heathen King? It can  
 not bee that you would tell the King that a Christian  
 King might more Lawfully do such euill, then a hea-  
 then King, if you should, you would make Christia-  
 nity a liberty to sin, which may not bee: why then if  
 a Christian King may not more lawfully do such euill  
 (euill sure you hold it to be, els why cry you out so much  
 for reformation) neither may you more lawfully obey  
 him in such euill, then a heathen King. Leave off  
 such deceifull pretences and vaine ymaginations  
 for the which if you should bee required warrant out  
 off Gods Word, you would easly see that it is but an  
 excuse off a false shewe. The Disciples off Christ,  
 who were most obedient subiects, and taught you and  
 vs all obedience vnto our King, yet they would not be  
 restrained in the causes off God, but chose rather to  
 obey God then men, and rather to suffer imprisonment  
 and beating, then to bee restrained either of preaching  
 or practicing anie off the ways off God although they  
 were commaunded, imprisoned & beaten by the High  
 Priest, the Counsel, and al the Elders off Ierusalem that  
 were no heathen Governours, Act. 5. These were faith-  
 ful disciples and were content to obey in al sufferings  
 And such obedience should you have submitted vnto,  
 if your hearts had bene vpright to God and the King  
 herein: but you have al bene found deceitful vpon the  
 weights and lighter then vanity it self in these things  
 when you came to trial, and have dabbed with un-  
 tempered morter, and no marvail though you fel, be-  
 cause



cause the Lord was not your strength in that you sought not the right way, but would have established a Presbiterary Hierarchy, and a decreeing Synod, which would have bene no more pleasing to God then an Hierarchy off Archbishops and Lord Bishops, and a Canonical Convocation house: for they have both one mind with the Beast, and give the right hand off fellowship one to another, seeking and exercising one power, which is, to rule over mens consciences by their owne lawes and decrees. Therefore strive no more for that your waie. the Lord wil ever be against you in it: For iff a Ruling Presbiterary by their Synodal decrees and ordinances bee lawfull, then why not a Ruling Prelacy by Convocation Canons lawfull: and then why not a Ruling Pope? These are all off one Condition in their degrees, and not anie one of them more pleasing to God then another, although they bee every one more sinful in their degrees then other, yet they all abolish Christs ruling power: but if they repent not, Christ wil crush them with a septer of iron, & breake them in peeces like a potters vessel. and wil rule his people with his Septer of righteousness.

Your next ground and cause off undergoing these things, you so much dislike, is, because you are loath to breake the peace of the Church. Where you have learned to undergo sinne for peace sake we knowe not but sure we are of God you have not learned it. Paul and Barnabas had not learned your lesson herein, for if they had, they would not have made such great dissention in the Church at Antiochia as they did about the doctrine of circumcision: If Paul had bene of your peaceable mynd, he would (seing he had suffered Tymothy to be circumcised for peace sake) also have suffered a little the doctrine of circumcision, but he would not. Furthermore the Apostle commaunds the Church. Ro.

16.17. To avoid, or have no fellowship with those that cause division & offences contrary to the doctrine which they had learned. And the same Apostle warnes the Thes. (2. Thes. 3. 6) in the name of the Lord Iesus Christ that they withdraw themselves from every brother that walketh inordinately & not after the instructio which they had received. Now if there be in you any conscience of the religion of God, see how corruptly you walke in these things, making a shew of godlines but denying the power thereof. Do not your brethren the Archbishops and Lordbishops with Archdeacons, Chancellors, and the rest, cause divisions and offences contrary to the doctrine which ye have learned? and do they not walke inordinately and worse too, and not after the instructions that both you, and they have received of Chapples how then is it, that you will not (according to the Apostles comaundment, exhortatio, and so strait warning) avoid them, and have no fellowship with them, and with draw your selves from them? is this your peace a Godly peace? which is so contrary to the whole word of God. Besides this wee must tel you (beare it patiently) that it is but ignorant dissimulation in you to say, you vndergo all these things because you would not breake the peace off the Church, for if you did so much tender the peace off the Church as you pretend, and that you would not have your beloved stirred by, nor wakened before she please, why then have you written so manie bookes off open contempt? Why have you sought so much, and made challenge for disputations, why doe you make so manie loude outcries and dayly complaints and tedious Parliament suites? How can you possibly devise more vnpeaceable courses, except you should raise tumults contrary to the law of God and of the King (which we know is not in your thoughts) you can no way devise to be more vnpeaceable:



Had it not bene a much moze peaceable course quietly  
to have seperated with love and humilitie, then to  
have stirred by so much bitter strife in the bosome of  
the Church whose peace you pretend so much to re-  
gard. Oh that you could see that it is your owne  
peace that you respect in all this. For what breach  
of peace had it bene in the Church, if you all had pea-  
ceably withdrowne your selves, and lovingly admo-  
nished the Church holding it a true Church as you  
do, had it not bene much moze peace, and much lesse  
trouble for the Church if you had so done? There is no  
question it had: but whether your peace and profit  
would have followed, is the question, and take heed  
that bee not the cause of your (for peace as you call  
it) undergoing of these things. Wee could speake  
largely of this point, but wee spare you, onely wis hing  
you not to perswade your selves, noz to make the peo-  
ple thinke that you have suffered great things, whilst  
you eate the fat of the Land, but knowe this, all you  
that eate anie bread from whose hands soever, by, or  
in respect of your Office of ministry, that you feed off  
the portion of his meat, whome you seeke to destroy,  
fulfilling the prophesie of Dan. 11. 26. Where he pro-  
phesiech of the destruction of the Man of sinne, saying  
They that feed of the portion of his meat shal destroy  
him. And may not the simple understand, that you  
getting your bread by that Office, which Office (as is  
proved) you have and execute by the power and au-  
thority of the man of sinne, you feed of the  
portion of his meat, serbing at his alter, and so eate  
you of the things that appertepne to that Alter, you  
garning them by that Office. And let all the poople  
knowe of all Estates and degrees whatsoever that  
give you anie maintenance or entertainment in re-  
spect of that Office, entertaning you as Prophets,  
they shal never receive a Prophets reward, but sinne  
against

against God, in maintaining and entertaining false Prophets, although they be as full off good meanings as the Papists are in entertaining their priests. Wee have not the least intent herein of offending anye for doing good unto you, but that they should not receive you, nor give you a Cup of cold water in the name of Prophets, for al their liberalitie bestowed upon you in that regard I shall never receive recompence of reward at Gods hands, seeing you are all false Prophets, and so adjudged by Christ himselfe in that you have not entered by Christ into the sheepsfold. And if you shall anye of you open your mouthes to defend your selves herein, the word of the Lord shall convince you, and stopp your mouthes, that you shall not be able to speake with anye vnderstanding. And now wee advise you to be ashamed, to plead that you doe vndergo these things for the peace off the Church, except you will hold your peace: For you are wise enough to knowe that there is no other way to breake the inward peace of the Church, which peace you must needs meane, for it is not in your powers nor faculties, to breake the outward peace of the Church, and there is no other way to breake the inward peace of the Church, but by words and writings of opposition and contention, and makinge division, al which you have practised to the vttermost of your powers, and when for feare of your owne peace you durst go no further, then have you sent out your bookes of unknowne Authors (which therein are no better then Libels) wherein you have no regard what troubles and dissensions you make in the Church so you can preserve your owne peace. And thus do you mainteine by al force and violence of contention a most troublesome civil war, which of all is most dangerous in Church and Comonwealth, and yet you professe you suffer and vndergo al these evils



you complaine of, because you tender the peace of the Church, and so through ignorance you fall into great dissimulation and hypocrisie, it being (if you could see) onely your owne peace you seeke, and therefore it is you vndergo these things that you disapprove off: For would you not if you might (without danger or losse) reforme your selves and as manie as you could? according to that reformation you sue for: your owne consciences can tel you, you would. If the King at first had made a law, that all should have bene in subiection to the Bishops power and Government in the Church, but he would have no man punished by imprisonment nor put out of their liberties that should refuse, would you not all that make any conscience off your waies have reformed? If you would not then the reformation you plead for, is not needful except the King wil approve of it, and so have you striven all this while about needles things, if the Kings commandment may disanul the necessitie of them, then are they needful, if the King wil permit, if not your reformation may be spared, and so ought you not to have gainsaid it, as you have done.

And in this doth your iniquitie greatly abound in that you make so smale a matter off those things, wherein you in iudgment differ from the Lord Bishops, seeing the difference is no lesse then for the whole Government off Christ in his Church. And the Lord give you and all his people Grace dueely to consider off it, how greatly you dishonor Christ, and make a mock off him, when you professe him to be your King, and yet say his Government is not of absolute necessitie, so do you hold it of absolute necessitie, to give him the name off a King, but not to give him the power of a King, what great impietie off high contempt is this? What earthly King would endure  
this

this at his subiects hands? If you should do so by our  
 Lord the King off Great Brittain, acknowledge him  
 to bee your Lord and King, and call him by that  
 name and title, and bend and bow to him with words  
 of al reverence, but w<sup>th</sup>holly submit your selves to bee  
 Governed by the lawes and Officers off a foreyne  
 power, and that by rebellious subiects who ought to  
 bee obedient vnto the King, and yet are set by as  
 Kings, and take the Kings power from him, were  
 you not al worthy to bee accounted traytors and Re-  
 bels? and would not the King cast you all out off  
 his Kingdome, or destroy you al in it? would the King  
 bee satisfied withall your words off flatterie that you  
 could vse in acknowledging him, and calling him by  
 the name off your King, when he should see hee had  
 no power to Govern you by his lawes and Officers  
 but that you did submit to bee ruled by the Lawes  
 and Officers off his rebellious subiects and enimies?  
 Would our Lord the King endure this? Having  
 power in his hand to abenge himself off you: would  
 he not after his often proclamations made and his  
 manie messengers sent vnto you, to commaund you  
 to come from vnder those Governours, and that Go-  
 vernment, least ye bee destroyed with them: and to  
 submit your selves to him, and he will bee your King  
 and your defence: if for al this you would not harken  
 and obey, would not the King come with his power  
 according to his word, and destroy you all together  
 that would not suffer him to rule over you. Certainly  
 the King would do it in iustice, and for his owne  
 honoz, and having protested it with his word. Eue so  
 be you sure will Christ Iesus your King do by you all,  
 if you stand still in rebellion against him, submitting  
 your selves to that rebellious hierarchy of archB. and  
 lordB. who ought to be his subiects, but are his eni-  
 mies, and exalt the selves aboue him, governing you by  
 a for



for epne power and Goverment, and not by Christs  
 power and government, and the kings proclamations  
 are come unto you, commaunding you to Come out  
 from among them, and seperate your selves, and be his  
 Children and people; And he will receive you, and bee  
 your God and Father. 2. Cor. 6. And Go out of him my  
 people that ye bee not partakers of his sinnes, & that  
 you receive not of his plagues. Rebel. 18. Thus doth  
 Christ Iesus your King cal unto you, and if you will  
 not yet hearken to his voice, but flatter with your  
 tongues and say, you acknowledge him to bee your  
 King, but submit not to bee governed by his power,  
 he wil certainly in his iustice for his honor, habeing  
 protested it by the word of his mouth, come against  
 you al, and give you the Cup off the Wine of the  
 fiercenes of his wrath. Rebel. 16. 19. Oh people desti-  
 tute of vnderstanding, Oh Nation not worthy to be  
 loved: Can you thinke in your myndes that God hath  
 given all earthly Kings, power to make good lawes,  
 to rule and governe their people by, and commaunded  
 their subiects to be obedient therunto. And hath he  
 not given Christ Iesus his beloved Sonne, (whome  
 he hath set upon Davids throne for ever, and made  
 King ober his people Israell) power to make true  
 lawes and good ordinances to governe and rule his  
 people by? and hath he not commaunded al his subiects  
 to be obedient therunto? wil no king of power suffer his  
 subiects to submit theselves to be governed by the go-  
 verment of anie other, and so to be deprived of that go-  
 verment which God hath given them ober their sub-  
 jects: and can you bee so vnwise to thinke that Christ  
 Iesus who is a King of greatest power, will suffer it  
 in his subiects? Can you not see that a King is no  
 King if his Goverment ober his people bee taken a-  
 way, and can you thinke that Christ may bee a King  
 without his goverment? What banitie doth possesse  
 your

pour minds whilst you make so small a matter off  
 Christs goverment, saying you differ with the Bi-  
 shops in no fundamental point, but onely in matter  
 of Goverment. See (if there bee anye sight in you)  
 if the Lord Bishops power of goverment were taken  
 away, where were their kingdome? their names and  
 titles would not support their kingdome, and this  
 they see, and you find by their Can. 7. Anno 1603.  
 which they have made for the firme establishing off  
 their Goverment, knowing it to bee fundamental,  
 without the which, their kingdome would presently  
 come to nought even in one houre, even so have  
 they brought Christs Kingdome to nought amongst  
 you, by taking his goverment from him. Who hath  
 bewitched you thus to say and teach, and reduce the  
 simple as though goverment were no fundamentall  
 point: knowe you not what Goverment is? Can you  
 divide Christs goverment (as hee is a King) from his  
 power, or his power from this goverment? Will you  
 make him a king without goverment? Wherein then  
 is he a King otherwise then in name? If the Lord-  
 Bishops should compel you to denie Christ off the  
 name of a king, in, or over his Church, would you not  
 then say, they overthrowe a fundamentall point off  
 faith? And have you not understanding to deserve,  
 that the power of Goverment of a King is off farre  
 greater authoritie then the name of a king, and were  
 it not a much lesse matter for a king to bee deprived  
 of the name and title of a king, then of the power and  
 goverment of a king. Let the simple iudge whether  
 is greater, a king of great power and goverment, or a  
 king of great name and title. Let them contend,  
 and see who shall get the victorie. All this wee see  
 downe to shewe, how greatly you do erre through igno-  
 rance that cannot deserve that power and goverment  
 in earthy kings is much greater the name and title,



and therefore you err in Common iudgment: But you do erre much more in spirituall iudgment in that you cannot deserue Christs name, and power off government to bee of equal estimation, for if you doe not hold al thinges in Christ, and all thinges of Christ, to bee equal, and of like condition or proportion, you oberthrowe the nature and properie off God: as thus: All the Graces of Christ in himself are equall a like: and al his workes are equal a like. It was all one with God to make Behemoth spoken of, Job. 40. and the Pismire Pro. 30. and God esteemeth the both a like: so al the word of God is a like and of like power and authoritie, as Christ himself sheweth, when an expounder of the law as ked him, which is the first and great Comaundement: Jesus answered. Thou shalt love the Lord thy God with al thy hart, soule, and mynd, this is the first and the great Comaundement. & the secod is like to this. Thou shalt love thy neighbour as thy selfe. And the apostle James makes it most plaine that the comaundements of God are all of like power and authoritie, and al of like necessitie to be obeped: and the holy ghost doth shewe an evident reason, wherefore euerie comaundement is a like to be obeped, and why the breaking of one is the breaking of al, because (saith the holy Ghost by the apostle) he that comaunded one comaunded al. Jam. 2. 10. 11. From which ground of truth wee thus speake vnto you in the words of the holy ghost: He that hath comaunded in the Church, the true preaching of the word, true baptisme, and true administration of the Lords supper: The same God hath comaunded also true government in the Church: therefore although you should haue the word of God truely preached, and baptisme and the supper of the Lord truely administered, yet if you haue a false Government, you are transgressors of the whole law of God, and guilty of al.

Thus doth the word of God disaprove and bitterly con-

bene that bla'phemous doctrine of pous wherby you  
 fearfully deceibe your selves, and the people of God,  
 whilst you hold and teach that Christs government in  
 his Church is not fundamentall And besides the word  
 of God we have endeavored to shew you that in al hu-  
 mane sence and vnderstanding, a king that hath not  
 the power of government over his subiects, but they sub-  
 mit to the government of strang lordes, they are disobe-  
 diet and rebellious, and give their king onely the name  
 of King: and such subiects are you, giving Christ onely  
 the name of a king, but give his power of government  
 to strang lordes, your lord Archb. and Bishops, who  
 enlarge you by their spirit, and you are enlarged, and  
 who restraines you by their power, and you are re-  
 strained, who sets you by for shepherds, when you  
 please the, and puts you downe like hirelings when you  
 offend the: who if they destroy your stock before your  
 faces, and you stand by you dare not aid the, but give  
 Council for peace, to submit to their crueltie, although  
 they should condemne your most innocēt, and iustifie  
 the most guilty: and al this evil and much more you iust-  
 ly bring vpon your selves, and the people, in teaching  
 and professing, that you differ not from the Lordes in  
 any fundamentall point, making and accounting here  
 by the government which Christ hath appointed in his  
 Church not to be fundamentall, wherein you sinn-  
 against God with an high hand, making Christ Iesus  
 a baine Lawgiver whilst by your practice and profes-  
 sion both in deedes and words you declare that the Or-  
 dinances of Christ, which he hath appointed for the  
 whole government of his Church, are not of absolute  
 necessitie, and fundamentall. If the Jewes had so said  
 and practiced against the ordinances which they recei-  
 ved for the government of the Temple and Tabernacle,  
 and appointing the officers by the mouth of Moses,  
 it had made an utter confusio of al, and they must have  
 died. And behold a greater the Moses is here, giving



ordinances for the government of his Temple and Tabernacle, and for the ordering of Officers, against which if you resist, and admit of anie other you must dye, except you repent Heb. 10 28. 29. and 12. 25. for you make an vtcer confusion of al. Oh that you would but looke with your eyes and see, what a confusion it would have brought into the Temple and Tabernacle, if anie other Officers, and anie other government had bene brought in, then Moses appointed, had not all their sacrifices and serbices bene polluted and most abhominable to the Lord? would Moses ever have endured it, and would Aaron have consented there vnto? They would not: and if all the people had, the p al had bene destroyed with Korah, Dathan, and Abiram, who would have overthrowne the government and Officers of the temple, for the Lord would have bene as iust in his iudgment vpon al, as vpon some. Oh that you would consider this, and forger not God. least he teare you in peeces, and there bee none that can deliuer you. Are the Lawes and Ordinances giuen by Jesus Christ for the government of his Temple and Tabernacle, and appointing of his Officers, not so perfit, as those that was giuen by Moses: and wil not the bringing in of anie other Officers and government into the Church of Christ then hee hath appointed, cause as great a confusion, as it would have done in the Temple? and shal not al the sacrifices and serbices be polluted, and most abhominable? as theirs would have beene: wil Christ Jesus the Mediator, and high Priest endure it, or consent vnto it, anie moze then Moses and Aaron would have done? if you say he would then you make Christ lesse faithful then Moses, and make his Church, lesse holy then the Temple was, and his lawes and Ordinances not so perfit, as those that were giuen by Moses, and so shal the transgression against them deserbe lesse punishment: but  
al the

but all the Prophets, and Apostles, and Christ Jesus himself testifieth the contrarie to this, as you know right wel, and most especialy the Authoz to the Hebrewes handleth these things at large, shewing that the Temple, Tabernacle, and al the Officers, and offices, and ordinances off administration for Government and service, giben by Moses, were but a paterne, shadowe, and similitude of the Heavensly Temple and Ordinances establis hed and giben by Christ, who is the Mediator of a better Testament, establis hed vpon better promises, and is the High Priest of a more perfect Tabernacle: and hath purified al the ordinances with a better blood, & he is faithful as Moses, & is worthy off more glory & honour. Heb. 8.5.6. and 9.11.23. and 3.2.3. and he will punish with much forer punishment, those that dispise his Law, then Moses could. Heb. 10.28.29. Therefore take heed to your selves for you have brought an utter confusion vpon the house of God, by submitting vnto another governments and other Officers then Christ hath appointed in his Church, and so are al your sacrifices and services polluted, as theirs would have bene in the Temple, if they had permitted anye such thinge: and if the Government of the Temple was fundamental, how much more the government of the Church of Christ. Bewise in spiritual wisdom, and then you will perceiue, that true government is of as absolute necessitie in the Church of Christ vnder the Gospell as it was in the Temple vnder the Law. And if you will bee of vnderstanding according to all the vnderstanding off men, you will confesse that a kings owne government, by his owne lawes and Ordinances is fundamentall and of absolute necessitie in his owne kingdome, and over his owne subiects, or els he is a king but onely in name, and not in power: then must you needs confesse that Christs Governement is of absolute necessitie



and fundamental in his Kingdome, or els you make him but a King in name: and how can you in all true iudgment, but acknowledge that it is much better, to have the power and goverment of a King, without the name of King, then to have the name of a King, and not the power and goverment of a King. And therefore you might as well submit to the Lord Bishopps to take away Christs name of a King, as submit to take away from him the power and goverment of a King: but therein lyes the depth of the misterie of iniquitie in the man of sinne, in taking wholly from him his power, and yet professing his name: and here by are all the Nations of the Earth deceived, and this it is that blinds you all, because you have the professiō off Christs name amongst you, saying he is your king, this makes you rest satisfied, although you yield vnto him no one thing els that apperitnes to his Kinglie Office, but onelie the name and title off a King.

That wee may make this plaine vnto you (for you see it not) that you give Christ onelie the name off a King in your Church, wee shewe it vnto you thus: all that can bee given to a King off his subiects, is to give vnto him all the titles off honor due vnto his name, and to submit in obedience vnto his power: This is all that God requireth to himself in the 1. 2. 3 and 4. Commaundements. And this must everie King have, their name, and power, and especially Christ our King: Now the name of a King you give vnto Christ, but no power of a King: The which that it may appeare evidentlie vnto the simple wee pray you to consider that all the power of a King consists in punishing the evil doers, & rewarding the wel doers, as is proved Rom. 13. 1-4. where Chapposle shewes, that all the powers that are, they are of God, and they are to this end onely, to punish the evil, & reward the good. Speake now vprightly before God and men, hath Christ this power in your Church? and are his

Officers and people permitted to execute it? are the good by Christs kinglie power cherished, comforted, and rewarded, and are the evil by the power of Christ corrected and punished? hath Christ power by his owne ordinances, lawes, and officers, to receive and keepe in the good, and to cast out, and keepe the bad out off the Church? if you should say, Christ hath his power in your Church, you all (called Puritanes) are condemned at once, for the most evil doers in the whole Church, because you above all are most evil spoken of, mocked, contemned, hated, cited, silenced, excommunicated, and imprisoned: is all this done by the holie kinglie power of Christ? then are you the most evil doers, and he are all the proud boasters, cursed speakers, malicious, covetous, and flatterers, that have peace and preferment in the church, weldoers, is this the power of Christ? if it be not as we knowe you wil all confesse it is not, then must you needs confesse that Christ hath not the power off a King in the Church: For if he have no power to punish the evil doers, and reward the weldoers then hath he no manner of power by his Kinglie Office among you, and then do you give him but onelie the name of a King, and so do you give him no more then Pilate gave him, when he wrote a title and put it on the Crosse.

This is Iesus the King off the Jewes. But in all this you thinke to excuse your selves in that you are innocent in these things, and protest and seeke much to have it otherwise: even so was Pilate, he washed his hands, and would bee innocent from the Blood off that iust Man: Hee protested he saw no evill in him: And he sought to loose him, but when he saw hee abailed not, he delivered him to the high Priests and Elders to bee Crucified: And thus doe you the best of you all, that when you cannot prebaile that Christ might have his power sett by, (as you pretend,) you deliber



Deliber it into their hands that destroy it, and submitte your selves vnto them also. Wil you yet say, Christ is your King? When it is thus evident that he hath no power to rule over you, wil Christ be such a King: be not deceived, God is not mocked, he wil commaund, you his enemies which would not that he should reign over you to bee slayne before him, if you repent not, no pretence of excuse shall be admitted for committing of evil, neither excuse of feare, nor of ignozance, the Lord doth teach al men every where to repent, & they that beleeve & obey shall be saved, & they that do not beleeve shall be damned, which you shall all bee euerp one of you that submit to anie other goverment, then that most holy and blessed goverment which Christ hath establis hed in his Church, whereof he is the Head & King. And therefore the Church of Christ is in subiection in every thinge, Ephes. 5. 24. And our Saviour Christ wil no more bee the head nor saviour of such a Church that submits it selfe vnto the power of a stranger, his ennemie, then anie Godly wise husband wil bee the head of a wife that submits hir bodie vnto the power of another man, although she make never so manie faire pretences of excuses: ad for this end and to shew al other love and duties, hath the Holy Ghost ay like heere by Chapostle compared, Christ and his Church, and a husband and a wife together, to teach thereby al the love and duties of Husband and Wife one to another, and to declare all Christs love to his Church, and the duties of his Church to him againe: how can the holy Ghost by more fit and plaine comparisons to the capacite of man shewe, and declare the power and love of Christ, over and to his church, and the subiection that the Church is to peild to him in eberie thinge, which subiection seeing your church, wil not peild to Christ, but denies him the whole power off Goverment over it. Christ cannot be head

off such a Church, neither can your Church bee his bodie, for euerie bodie is guided and Governed by it owne head, and none of al you that are members off that bodie, are members of the bodie of Christ: But the spiritual lord ArchBishop and LordBishop are head of your Church, in that it is in subiection to the in euerie thinge, as you well knowe, and therefore is it their bodie, for euerie head hath it owne bodie, and you al are members of their bodie, whereof Christ is not the Saviour, but he is the Saviour of his owne body, which is his Church, whereof he is head. Ephes. 5.23. The God of grace give you grace to consider your feareful estates and standings herein, and deliver you from that dangerous delighful securitie wherewith your hearts are so overspied, all your senses and affections being bewitched and ravished by that ware of Gold, & Silver, & al excellent mettales of pearles, & al precious stones, of silke, & scarlet, & al costly vestures of vessels of yvory, and of al most precious wood, & off Cinamon, and odours, and oyntments, & frankincense, and Wyne, and Oyle, and fyne floure, and wheat, and Beasts, and Sheepe, and Horses, and Charets, and Servants, and Souldiers of Men, and Apples that your Soules lust after. All these things hath the Holie Ghost set downe most larglie Revel. 18. to discover the deceivableness of unrighteousnes, in al the precious delighful sweet, and pleasant spiritual baires and snares that are in that your glorious professiõ of Puritanisme wherewith your soules are bewitched and ravished as also in al other professions, amongst those people that are the waters, wherevpon the woman arayed in purple and Scarlet doth sit. Revel. 17. Of which people you are in that you are in subiection vnto the power of the Beast and his image, and therefore are al your sacrifices oblations and incense in vaine, your Propheciings or preachings, your prayers and prai-



things of God are an abomination vnto the Lord, your silver is become drosse . your wine is mixt with water. The Lord hath covered you with a spirit of slumber, and hath shut vp your eyes. Your Prophets and your cheife Seers hath he covered, because you come neare vnto him with your mouth, and honor him with your lips, in calling Christ your King, but you have taken Government from his shoulder, who is called wonderful, Councillor, the mighty God, the everlasting Father, the Prince of Peace, the increase of whose government & peace shal have no end. Esa. 9. 6. 7. and here doth the Prophet shewe likewise, that he sits vpon Davids throne, & vpon his Kingdome to order it: but al this power you give vnto your strange Lords, and yet you crie and say, that Christ is your King. Thus do you flatter with your lips, & dissemble with your tongues, and your waies are not vpright before the Lord.

What might we say to pꝛoobae you, to set your hearts to seeke the lord, and to turne your feet to walke in his pathes, and your eares to harken to his voice, which seing you wil al with earnestnes pꝛofesse to do, do it with faithfulness, and cast awap al ignozant hypocrisie, and now that the abomination of desolatiō is set by before your eyes, heare this voice of the lord. flee into the mountaines: and Come out of hir my people and turne not back to that which is left behind. Remember Lots wife. Math. 24. 15. 16. Hebel. 18. 4. Luk. 17. 31. 32. Wee will use no more reasons to pꝛoove you are not come out of Babilon, but you owne confessiō shal witnes against you, in that you daylie complaine of your bondage, therefore you may see you are in the house of bondage, but there is no bondage in the house off God, where the Children off the free Woman standfast in the liberty, wherewith Christ hath made them

them free. Galat. 4. 31. and 5. 1. Why are you then still in bondage, under all those Ceremoniall Traditions, (which you say your soules abhor) if you be off those that Christ hath made free? Shall we intreat you with Godlie advisednes, to consider what the bondage is, and see how you looke to bee delivered, is not your bondage you complaine off a spirituall bondage? in that you are restrained of spiritual libertie in the holie things: Having Ceremonies and Ecclesiasticall Lawes and Canons pressed vpon you, which of Conscience you cannot obey, so is it plaine your bondage is spirituall. And how would you bee delivered from your spirituall bondage, and who should bee your deliverer? Can you bee delivered but by a spirituall power? and can you have any deliverer but a spirituall Lord? if you seeke to and depend vpon any other Lord to bee delivered from spirituall bondage, you take but a your selues another God, and set by a spirituall power against the power of God. And whereas you should put on the whole armor of God, and wrestle against principalities and powers, and spiritual wickednesses, which are in the high places, and stand fast, you have sunch in the day of battle, and have not faithfully contented for the maintenance of the faith given to the Sancts. But have, and do yeild to the Spirituall wickednesses, which are vnder the power of those spirituall Lords, the Archbishops and Lordbishops, and have cast off the armor, and sword of the Spirit, wherewith you should resist and overcome, and wherby those spiri- ual wickednesses shall bee consumed and abolished, and you have taken into your selues a direction after the device off your owne hearts, seeking and suing, by petitions not to God, but to me, that you might have leave (as you pretend) to sett by Christ for your King and Governour: and if you could get leave, you



make shewe, as though you would reforme matters that are grea. lie amisse: but seeing you cannot, you are content to let them alone, and grone vnder them (for so you speake) and not to bee too busie, least you should make matters worse. Of this same condition were the people of Israel, when Moses was sent to bring them out of Egypt, for when they saw that leaue would not bee granted, but that more worke was laid vpon them, and that there was danger and trouble, they would haue made their peace, and haue groned still vnder their burthens as they had done, and so haue continued in that their bondage, as you do in your spiritual bondage, but the Lord was merciful vnto them according to his owne promise, and brought them out by a mightie hand, and with great signes and wonders: and euen so hath the Lord promised to bring his Elect (which are those that hearken to the voice of his Call) out of this spiritual bondage of Babilon, Egypt, and Sodom, (wherein you are) by great and marbelous signes and wonders, as the spirit of God hath declared. Reuel. 15. and 16. Chap. by the seauen Angels, which powere out the seauen vials of the wrath of God vpon the Earth: But you must knowe that this is a spirituall Prophecie, and all these are spiritual signes and wonders, which the lord hath graciously promised to shew vpon Babilon, Egypt and Sodom, (spirituallie so called) to the destruction and eberlasting oerthrowe of the Scarlet cullozed Beast, and the Woman that sits vpon him, which woman is that grea. Citie Babilon: and vpon all the people that come not furth at the call of his voice. Reuel. 17. 18. Chap. But take heed you bee not deceived by lookeing for these things with carnal eyes as the Jewes did, who looked for an earthlie King to deliver them, so that when their spiritual King came they knewe him not, but hated him, despised him, per-

secuted him, killed him, and cast him out, and so remaine in transgression and vnder condemnation vnto this day, by the iust iudgment of God. Take heed least you do so in suing after and seeking by earthlie means to be deliuered out of your spiritual bondage, and when the spirituall meanes and way is shewed you, you contemne it, dispise it, hate it, persecute it, speake al manner of evil against it, oppose it, reiect it, and condemne it, and so remaine stil in your transgression, and vnder the condemnation of the iust iudgment of God, which the Lord hath pronounced against all those that come not furth of Babilon, partaking thereby with hir in hir finnes, and so shall be made partakers of hir plagues, which plagues you cannot escape if you come not furth, but beleebe those false Prophets that prophesie lyes vnto you. Be not deceived by your good intents, ad meanings, and good desires whereof you are full: Doz by your great affections of zeale toherewith you abound, aboue al people that we knowe or haue heard of, that haue anie knowledg of the Gospel: wee speake not of the ignorant zealous Papists that go befoze you and all the earth (that knowe the name of Iesus) in these things, which makes them thinke their estates most happie. Take you heed least you bee also still hereby deceived: Wee confesse these are excellent things, if knowledg and faith go with them. Furthermoze your obedience vnto the second and great comaundement, which is, Love thy neighbour as thy self, and al the particuler dueties thereof, as Honor Parents, do not comit adultery: Kill, steale, beare false witness, Covet nothings that is thy neighbours. In these excellent duties verie manie of you greatly abound, and wee cannot but with great affections looke vpon you, and love you for them, yet knowe that manie Papists are not hynge behind you in these things: Therefore let not these



things describe you as though you had all things, because you have these. You see it testified by our Saviour Christ: that a man may have, or do all these things, and yet not follow Christ, as is shewed in the example of that excellent Ruler whose name Christ looked upon and loved for those excellent things in him Mark. 10. 21. And therefore please not your selves so much in those things, although wee acknowledge they are worthy of great commendations in you, and our soules are much affected to you for them: But if you followe not Christ in the regeneration, that is, if you be not borne againe of water & of the Spirit, & so enter into the Kingdome off Heaven, all is nothinge, as you see by the example of this Ruler. And Cornelius Act. 10. If he had not bene baptized with the holy ghost and with Water, for all his prayers and almes he had not, nor could not have entred into the Kingdome off Heaven.

Thus entered all the people off God of whose entrance the Scriptures give testimonie, either by rule or example, and therefore if there be any other entrance found out, it is not, nor cannot be of God: this onelie is the doore which Iesus Christ hath set open for all to enter in at, that enter into his Kingdome John. 3. 5. and the Lord sanctifie al your hearts with grace, that you may enter in thereby: For no other way off salvation hath Christ appointed but that we first beleve and be Baptized. Mark. 16. 16.

Thus have wee freely spoken the truth unto you from our hearts, suspect us not of the least contempt or despite, if wee seene harpe: There are multitudes of you of that Puritane profession (so called) that knowe our love is most true and unfained to you all, and that wee cannot but love and reverence you,

*that we cannot but love and reverence you, and reformation will it cry for it and will not give the Lord's key here in which*

wayes, nor desert pathes which are not light and plaine, nor be seduced by false Prophets and deceitful people, that speake in their feirce heate dark and obscure thinges, who are ful of decei full distinctions, blind consequences, and at turning of devices to deceive the simple, saying, loe here is Christ, loe here is Christ: of such our Saviour forewarnes his people, that they beleebe them not, although they shal shewe great signes and wonders: but that they shal set their hearts, ad turne their eyes vnto the cleare light of truth which is the everlasting gospel that the Angell flieing through the midlt of heaven, preached vnto them that dwell on the earth, & to every nation, & kindred, & tongue, & people. Revel. 14. 6. This is the spirit off the Lords mouth, wherewith he wil consume the man of sinne, and abolis h him, by the brightnes of his coming 2. Thes. 2. By the ministry of the seaventy angel, who when he hath poured out his diall, there shall bee sounds, & lightnings, & thunders, & a great earthquake such as nevers was & the great Citie shall be rent in three parts, & the Cities of the Nations shall fall, & that great Babilon shall come in remembrance before God, & hee shall give vnto hir the Cup of the wine of the feirnes of his wrath. Rev. 16. Thus by the glorious light off the Gospell shall the misterpe off iniquity be abolished.

And whereas our Saviour Christ saith, that this his coming shall be as the lightning cometh out off the East, and is seene into the west, this makes it manifest vnto vs that the glorious overspreading off the gospel againe, shall be as at the first, General over all, and that men shall seeke after, and resort vnto the light of the truth of God, as Eagles do to their pray, according to the prophesie of Esa. 60. 4. Lift vp thine eyes round about, and behold all these are gathered  
and



& come to thee, thy sonnes shal come from farr, & Esa. 66. 18. The Lord saith it will come that I shal gather all Nations and Tongues, and they shal come and see my glory. And the Lord by the Prophet Amos. 9. 11. 12. saith: In that day wil I raise vp the Tabernacle of David, that is fallen downe, and close vp the breaches thereof, & will raise vp his ruins, and I wil build it as in the daies of old, and Esa. 11. 11. 12. In the same day shal the lord stretch out his hand againe the second time to possess the remnant of his people, and he shal assemble the dispersed of Israel, & gather the scatered of Iudah frō the fower corners of the world. And hereunto agreeth the Prophesie. Revel. 19. 17. Where the Angel that stands in the sunne cries with a lowd voicē to al the soules that flye through the midst of heaven, come & gather yourselves together to the supper of the great God, and Revel. 21. The Holy Spirit speaking of the glorious exaltation of the Holy Citie, after the destruction off Babylon, saith: The Kings of Earth shall bring their glory and honor vnto it, & the glory and honor of the Gentils shall be brought vnto it. And this yet is the hope & comfort of the Saints of God, that it shal come to passe, that they which now come against Ierusalem shal go vp from yere to yere to worship the King, the Lord of hostes, and to kepe the Feast of Tabernacles, Zach. 14. 16. Therefore saith the voice out of the Throne, praise our God all yee his servants, and ye that feare him both small and great, for the Lord, that almighty God doth now raighe, let vs bee glade and reioyce, and give glory to him, for the marriage off the lambe is come, and his wife hath prepared herself. Revel. 19. 5. 6. 7. These words are faithfull and true, which must shortly bee fulfilled, blessed is hee that obserueth the Words of the prophesie off the booke. Revel. 22. 6. 7. But woe, woe, woe then bee vnto all that doe not marke and obserue them, and faithfullly and careful-

ly keepe , the Words off the P<sup>r</sup>. phesie off this  
Booke.

But wee demaund, in all these daies of tribulation which are such as never were, nor euer shalbe, where shal the ignozant appeare? iff in the daies of so great danger when there shalbe (as there now is) so manie false Prophets shewing such signes and wonders, so as if it were possible they should deceiue the berr elect, if in these daies, the ignozant bee seduced throuh their ignozance, shal they drinke of the Cup of the wine of Gods wrath? The word of the Lord is perfect and plaine they shal not perish, that are ignozant and are deceiued, because they receive not the love of the truth therefore God shal send them stronge delusions, that they should beleeye lyes, and bee damned. 2. Thes. 2. And it is iust w<sup>th</sup> the Lord, their ignozance being declared to be for want of the love of the truth. Thus then is this ground off truth most euidēt and plaine; they that throuh grace in Christ receive the love off the truth, they are the Elect of God, and shal not bee deceiued, but shal bee saved: But they that throuh the effectuall working of Sathan, w<sup>th</sup> hal his signes and lping wonders, receive not the love off truth, they shalbe deceiued, and beleeye lyes, and bee damned. Moreover our Saviour Christ saith, if the ignorant lead the ignorant, they shal both fall into the pit. Mat. 18. 14. let al therefore take heed, and learne to knowe the truth of God, and to love it, and to vnderstand his word themselves, seeing the Lord hath commaunded them, not to followe such as say: Loe here is Christ loe there is Christ, but to looke vnto the shyning light of truth, whereof, if they bee not able to iudg and deserue of themselves (by the direction of Gods spiritu) they can never have faith nor assurance in the way they walke, so shal they runne blindfold to destruction, not knoweing whether they are ledd: False prophets,



phets, or true Prophets are al alike to them they being ignorant of the scriptures, wherebp they should examine them and find them out, and t<sup>r</sup> their doctrine, such must needs bee carried away with every blast off haine doctrine, whe they are not able to t<sup>r</sup> the spirit s whether they be of God: these are the fruits of ignorance, not to knowe the voice of Christ, from the voice of false Prophets, and yet such would have their ignorance excuse them, although their ignorance be onely for want of their love of the truth. And if they that through ignorance are led into false ways shalbee saved, then they that through ignorance lead men into false ways shal also be saved, and so shal (almost) all flesh bee saved, for who can not plead ignorance for all their transgressions, in al false wo<sup>r</sup>ship, and all their false waies? But they that are ignorant, let them bee ignorant: and let all the disciples of Christ covet spiritual gifts, that they may prophesie, and pray with vnderstanding, and singe with vnderstanding, and speake with vnderstanding, that they may instruct others, and in vnderstanding be of a ripe age. 1. Cor. 14. this knowledg of saluatiō is required off all the Disciples off Christ alike, there being but one law of obedience for all: and Christ hath not appointed anie one to bee more ignorant thē another, and to ebery one that aske alike, he gives alike and they that seeke alike, shal find alike. Mat. 7. 7. For there is no respect of persons with God. Rom. 2. 11.

Now there is one ground that is most dangerously perverted to the destruction of manie soules, wherein wee pray the best advised Godly consideratiō of ebery reader, and that is this: if men walke byrightly in the truth, according to that they knowe, and endeavor to attaine to better and moze knowledg of Gods truth, that they may walke in it, such men though they commit much sinne through ignorance, yet repenting of al their

their sinnes of ignozance, there is mercy with the lord  
 for such sinnes and sinners. We confesse this is a most  
 true ground, or els no fles h could be saved: if the Lord  
 should not accept of the willingnes of mens mynds in  
 the truth, according to that which they have. But this  
 ground is most wickedly perverted and brought in to  
 excuse al vnwilling mynds to be enformed, who wil-  
 lingly resist the truth, and have no willing mynds to  
 be directed by Gods word, no further then stand with  
 their good likeing, and yet this ground must excuse al  
 their false woꝝ hip, and al false waies, ad al false doc-  
 trine, and exposition of the scriptures, and al the pro-  
 phanation off the holy ordinances of God, which they  
 do through ignozance, although they repent not there-  
 off, but iustifie themselves to do wel therein. Can anie  
 Godly hart thus conceive: that because God in mercy  
 doth pardon the sinnes off ignozance, men repenting  
 of their ignozances, that therefore God wil pardon  
 men, that through ignozance commit sinne, and iustifie  
 themselves in those their sinnes, either by woꝝd or prac-  
 tice? Cannot men see the great difference which is be-  
 twixt repenting of their sinnes of ignozance and iusti-  
 fying off their sinnes committed through ignozance?  
 but wil they make it al one, to confesse sinne, and to  
 iustifie sinne? Can the iust God, contrary to his owne  
 woꝝd, and law, forgive anie one sinne, that is not re-  
 pented off? if we acknowledg our sinnes, he is faithfull  
 and iust to forgive vs our sinnes, and to cleanse  
 vs from al vnrighteousnes; but if whe we have sinned  
 in anie perituler thinge, we lay, therein, wee have not  
 sinned, we make God a lyer, and his word is not in vs,  
 and wee cannot bee forgiven, nor cleansed. 1. John. 1. 9  
 10. Can the holy and iust God forgive such sinners  
 and sinnes? as when they have through ignozance  
 sinned, in diuers thinges against the Woꝝd of God,  
 they wil iustifie themselves, that they are not ignozant  
 and



and that they have not therein sinned, and so make the word of God a lye: the word of the Lord is plaine that they which are ignorant and sinne, and say therein they are not ignorant, their sinnes remaine vpon them, they are the words of Christ Joh. 9, 41. If you were blind, that is, if you did see a .d. acknowledged your blindnes, ye should not have sinne: but now ye say, wee see, therefore your sinne remaineth. Thus doth our Saviour Christ shewe in as plaine words as the hart of man can desire that all and ebery sinne, men comit through ignorance, and say therein they do not sinne, all those sinnes are not pardoned, but remaine vpon them, and the iudgment of the Lord is against them that so sinne, as the wiseman further sheweth. Prob. 28. 13. Saying, he that doth not confesse and forsake his sinne shall not have mercie at Gods hands, but he that confesseth and forsaketh them shal have mercie: How shal men yet vaine-ly perswade themselves, that God wil pardon their sinnes of ignorance which they neither confesse nor forsake, but iustifie themselves in manie greivous sinnes, and say they have not sinned, and that they do not commit evill in doing them, but that they do that which is good, and iust in the sight off God. what sinne shalbe condemned? If this sinne shalbe pardoned, shal not the adulterer that confesseth he doth evill, in comitting adultery: and the drunchard that confesseth he sinnes in his drunkennes: and the blasphemour that confesseth hee doth evill in blaspheming, shal not all these bee much rather pardoned (although they forsake not their sinnes, in that they confesse them) then they that neither confesse nor forsake their sinnes but iustifie themselves in their sinnes: doth this cause God to pardon their sinnes: because they are fully perswaded in their myndes, that they sinne not: Why then if the adulterer, drunchard, blasphemour, idolater, and Cobetous man, bee full p

per.

perswaded in their myndes, that they sinne not in doe-  
 ing those thinges, they shal also be pardoned. Thus  
 must the Lord accept of ignozant strong perswasions  
 of mens myndes in error and disobedience, for true  
 knowledg, faith, and obedience: For if they that  
 through ignorance being fully perswaded in their  
 myndes or consciences obey vnrighreousnes and iustifie  
 error shalbee sated, and through Christ bee accepted  
 with God, as they that of true knowledg and faith  
 obey righreousnes, and iustify the truth: so then is  
 there saluation by Christ, through ignorant perswa-  
 sion off mynd and disobedience aswel as through true  
 knowledg, faith, and obedience. What wil men make  
 of God? how hath the mystery of iniquity prebailed?  
 First to take from him his power and goberment in  
 his kingdome, as we haue shewed, and then to take  
 from him his iustice and iudgment: For if the Lord  
 shal not in his iustice, iudg those that ignozantly per-  
 bert his lawes, statutes, and ordinaes, who cal light  
 darknes, and darknes light. sower sweet, & sweet sower.  
 Esa. 5. 20. Speaking evil off that they knowe not:  
 teaching for doctrines mens pzecepts, oberthrowing  
 the doctrines off the Foundation off the beginning off  
 Christ, following the pmaginations of their owne  
 hearts, and setting vp the traditions off men in stead  
 of the holie ordinaes of God, and because in al these  
 thinges, they are ignozant, and walke as far as they  
 see, and do as they are perswaded in their myndes, thin-  
 king they do God good service, therefore they shalbee  
 accepted with God: if the Lord shal not in his iustice  
 iudg these that thus sinne and transgresse against  
 him, then is the righteous iudgment off the Lord  
 oberthrowne, and the Ordinaes of Christ vnder the  
 Gospel made of none effect: and if men knowe them,  
 and do them, they shal doe wel: But if they bee igno-  
 rant, and walke in false wates, maintepning diuers  
 errors



Errors, they being perswaded in their consciences that it is the truth, they also shalbe accepted: of what use the are the ordinances of Christ? he is truth and error al one, if men be as wel perswaded of the one, as off the other. This destroys al the religion of God, if ebery one may take liberie to theselves, to walke according to the perswasion of their myndes though it bee error, yet if they knowe no better, so long as they confesse the name of Jesus, al is wel, if they be so perswaded, they shalbe sated: then not onely they that walke in the way of life, but they that are perswaded they walke in the way of life, shal also be sated, though they walke in error.

Thus as you have set open the dooze of the Kingdome of heauen, and let al in that confesse the name of Jesus ~~Christ~~ (as you thinke) members of the body of Christ: so now you wil also set open the gates of the Kingdome of glorie, and let in al that cofesse the name of Chr, though through ignozance they walke in much darknes, and make the as you ymagine in your foolish myndes, fellow heires with Christ in his glorious inheritance, and yet the Holy ghost saith. If we walke in darknes, & say wee have fellowship with Christ, we lye & doe not truely. 1. Jo. 1. 6. Therefore you shal al be deceived with the foolish birgins, who were overtaken in their foolishnes, who though they hoped, and were perswaded they shoulde have bene let in, yet were shut out, and so shal al you be, that through ignozance iustifie false wales, although you shoulde begin to say: we have eaten and drunken in thy presence, & thou haist taught in our streets, and we thought we had done wel, and we knowe no better, yet the Lord shal say vnto you. I tell you, I knowe you not, depart from me, yee workers of iniquity: then shal you see (if you wil not learne before) that though you shoulde plead, you had done it ignozantly  
it will

wil not serbe the turne, yea though you shoulde say you  
 had sought to enter in at the strait gate, but though  
 your ignorance you were not able, notwithstanding  
 your seeking in that you have not sought aright, the  
 dooze shall be shut upon you, and when you shall knock  
 and say: Lord, Lord, open to vs, the lord shall answer  
 and say, I knowe you not, whence you are. Luk. 13. 27  
 Then shall you see that your deceitful hartes haue se-  
 duced you, and that your good meanings were not ac-  
 cording to Godlines, but according to your owne  
 myndes and perswasions: then shall you see that you  
 casting downe, destroying, and reiecting the holy or-  
 dinances of Christ, and setting by the vaine inventions  
 and traditions of your Elders (as you doe) thinking  
 you do God good service, you shall no more be excused  
 therein then they that haue reiected and killed the dis-  
 ciples of Christ, & thinke they haue done God good  
 service. Your sinnes being much greater then theirs:  
 for they ignorantly kill, destroy, and reiect the disciples  
 of Christ for keeping the ordinances of Christ, and you  
 ignorantly destroy, and reiect the ordinances of Christ,  
 that none should keepe them, and set by other Ordi-  
 nances abolishing Christ thereby. Will the lord thinke  
 you, hold you guiltles for these things although you do  
 them ignorantly? especially you iustifying your selues  
 and saying you do that which is good in Gods sight,  
 and that you sinne not therein: heare what the Lord  
 saith to his owne people, who iustified themselves in  
 their waies of wickednes, saying, they were guiltles. Be-  
 hold saith the lord, I wil enter with thee into iudgment  
 because thou saiest I haue not sinned. ler. 2. 3; ebe so wil  
 the Lord enter into iudgment with every one of you that  
 say you see, when yet you are blind, and continue in  
 the woorks of darknes, and say you sinne not therein.  
 Heare vs with patience and consider what we say, the iudg-  
 of all



al hearts knowes that wee earnestly desire the saluatiō  
of pour soules.

Will the iust God forgibe anie one  
sinne vnrpentēd of? Or can he iustifie them that  
iustifie themselves in anie one evil? Who so knowes  
God, knowes this cannot be, for he that is guilty of one  
sinne, being guilty of al, Jam. 2. 10. Eze. 18. 11-13. If  
God should forgibe anie one sinne vnrpentēd of, he  
must needs forgibe all sinnes vnrpentēd of: but there  
can no sinne bee pardoned without repentance, igno-  
rance shall not excuse anie. For a further proofe  
whereof take the words of our Saviour Christ, who  
saith. He that is ignorant and knowes not his maisters  
wil, and sinnes, or doth things worthy of stripes, shall be  
beaten or receave punishment: Therefore let the igno-  
rant never plead their ignorance more, the Lord hath  
iudged them, they shall al perish except they repent,  
and come to the knowledg of the truth: and is it not  
iust with the Lord to condemne all the ignorant seeing  
the Lord hath giben them al meanes of knowledg,  
and they will not seeke for it, nor aske after it, no fur-  
ther then they themselves thinke good.

What thinke you with pour selues: If a King  
make lawes iust and good, and bind himselfe by oath  
that without respect of persons whosoever shall breake  
anie one of those lawes he shall certainly dye, except  
he acknowledge his fault and repent: and whosoever  
shall keepe them shall bee advanced to great dignitie  
and honoz: and these lawes the King causeth to bee  
written so that al men may have them: And yet fur-  
ther the King in his great mercy, because hee would  
have none of his subjects perish for want of the right  
vnderstanding of his lawes, the King to prevent the  
of that danger appoints in ebery place such a one as  
shall alwaies bee ready truly to enforme his people  
in the right vnderstanding of ebery one of those lawes

and

and statutes, and charging them to bee directed by no other, for the vnderstanding thereof, if notwithstanding the commaundement, and al this love and care off their Lord and King over them to perferbe them from falling vnder the iudgment off death, his people and subiects shal either carelessly neglect to bee enformed, or shal thinke theselbes wise enough to enforme themselves, or shal go to bee enformed for the vnderstanding of those lawes to anie other then the King hath appointed, and resting vpon their information, breake any one of those lawes of the King, and do not acknowledg their fault and repent, shall their ignorance excuse them: When they had one ready at hand alwaies to enforme them, befoze they offended, and yet ready to enforme them that they might repent iff they would, but aske to bee enformed, but they would not bee informed befoze they breake the commaundement of the King, neither after they have offended wilbee enformed to repent thereof, but iustifie themselves that they have not offended: Can a iust King breake his Oath, and pardon and forgive the wilful ignorance of such careless subiects? and advance them to the same honoz wherewith he advanceth his dutiful subiects? But he shal dishonoz himselfe, and make his oath and law of no effect: No wise and iust earthly King will ever so dishonoz himselfe.

How shal then the most glorious King of Kings, who is most wise, iust, and Holy, habeing made most righteous, holy and perfect lawes, and to shewe the stablenes off his counsel, hath bound himselfe by Oath and promise. Heb. 6. 18. Without respect of persons, that whosoever shal breake anie one of those lawes he shal certainly bee damned except hee confesse his sinne and repent. Mark. 16. 16. Luk. 13. 3. and whosoever shall kepe them shal inherite glori, & honor, & immortallity: and these lawes hath he caused to be written by inspi-



ration that al men may haue them: ad pet to make his  
 mercie further to appeare that he would not anie off  
 his people I should perisy for want of the right vnder  
 standing thereof, hath set the coforter, & giveth the holy  
 ghost to every one that asketh him, to teach & lead the  
 into al true vnderstanding Io. 14. 26. Luk. 11. 13. char-  
 ging them to be directed by no other (Iam. 1. 5.) for the  
 vnderstanding thereof. If not withstanding the com-  
 maundement and al this love and care of the King of  
 heaben ober his people, to preserue them from falling  
 vnder the iust iudgment of eternal death, his people  
 ad subiects shal either carelesly neglect to be enformed  
 or shal thinke they are wise enough to enforme them  
 selbes, or shal go to anie other to be enformed off the  
 vnderstanding of those lawes then the Lord hath ap-  
 pointed, and relying and trusting vpon their infor-  
 mation, breake anie one of the lawes of the King off  
 heaben, and do not acknowleg their sinne and repit  
 shal their ignorance excuse them? when they might  
 alwaies haue had the holy Ghost for a thing to haue  
 enformed them befoze they offended, as also after they  
 haue offended, that they might repent: Can the most  
 holy and iust God and King, contrary to his Oath,  
 pardon and forgive the wilful ignorance of such care-  
 les subiects as breake his lawes, and wil not acknow-  
 ledg their sinne and repent? and gibe them eternall  
 glory and honoz with his serbants? (who though they  
 haue offended yet they haue repented) but he shal dis-  
 honoz himselfe and make his Oath and lawe of none  
 effect. Oh that men would consider that the most holy  
 wise, and iust God cannot do so, against his Oath, and  
 make himselfe vnjust and vntue. If men would con-  
 sider what God is as he declares himselfe to bee, that  
 is, a Iealous God, not makinge the wicked inocent, vi-  
 siting iniquity to the third & fowrth generation of the  
 that breake his commaundements: A God of severity  
 against

of the mystery of iniquity.

against them which fall through vnbeleefe. Rom. 11. 22  
A God that wil certainly take away their part out of the  
booke of life that takes anie thing away from his  
word: And that wil add all the plagues writen in his  
word, vnto them that add anie thing vnto his word.  
Revel. 22

If men would beleefe God to bee such a one as he  
declares himselfe to bee, they could not bee so vaine as  
to perswade themselves that God would forgive them  
their sinnes of ignorance, their ignorance being  
through their owne wilfull neglect, and when  
through such their ignorance they obeitrowe the or-  
dinances of Christ, and abolish the Lawes of  
his Testament, and repent not, but iustifie them-  
selves in those their sinnes, saying they sinne not  
therein.

What were sufficient to say in this great deceit-  
fulness of vnrightheousnes wherewith men are seduced  
to thinke, that if through ignorance they iustifie sinne  
it shalbe forgiven them they knowing no better, al-  
though they repent not, which they cannot do, in any  
sinne wherein they iustifie themselves, for men cannot  
both iustifie and repent of one and the same sinne, at  
one instant. If men wilbe so far void of al grace and  
vnderstanding, as to hold and thinke that anie sinne  
committed through ignorance, and through ignorance  
iustified, (because they knowe no better) shalbee par-  
doned, then it cannot be denped but that they that put  
Christ to death through ignorance, and through igno-  
rance iustified they had not sinned, but that they had  
done wel ad according to the word of God, in putting  
a blasphemour to death, that said hee was the Sonne of  
God, they shal also bee pardoned, for they did it igno-  
rantly, and knewe no better, as our Saviour Christ  
testifieth, when he saith. Father forgive them, they



knowe not what they doe : And Chapposle Peter  
acknowledgeth the same Act. 3. 17. saying: Brethren  
I knowe you did it through ignorance, as also your  
Governors.

Now let vs compare things together, so shall wee  
through the grace of God the better see the deceith of  
this ground, as it is misapplied: The ground wee  
are to remember is this. That if men walke conscio-  
nable as far as they knowe, and desire better know-  
ledg, yet through ignorance comit much sinne, there  
is mercie with God, and they, acknowledging and re-  
penting of their ignorāces, shall be pardoned by grace  
through faith and repentance. Ephes. 2. 8. This  
ground is misapplied as wee trust will easily appeare,  
being brought to prove that if men walke consciona-  
bly as far as they knowe and commit some sinnes  
through ignorance and through ignorance iustifie the  
same, thinking they do wel, and knowing no better,  
their sinne shall be pardoned, which if they be, it must  
be by grace through perswasion and ignorance, for  
there is no faith in ignorance, where is there anie  
warrant for such a ground? Who is so blind that can-  
not see the greivous error of this ground thus mis-  
applied: this is to excuse sinne by sinne, that is, by  
ignorāce. We conclude this point by the word of truth  
that none can deny that have anie knowledg of the  
meanes of saluatiō: there is no saluatiō, but by grace  
in Chr, through faith & repētāce, so is there the no par-  
dō for any sinne, but by grace in Christ, through faith &  
repentance. This being an vndenpable ground, none  
then can be saved, nor have their sinne pardoned by  
grace in Christ through ignorance, iustifying any one  
sinne: for there cannot be eicher faith or repentance in  
ignorant iustifying any sinne, therefore no such sinne  
can be pardoned, but all such sinners must be cōdemned  
And

waite therein a liberty according to the vanity and  
 excess of their owne hartes. If the simple harted, who  
 in manie things are weaned from the world and who  
 haue manie zealous desires in them, did faithfully be-  
 lieue the Word herein, that if they iustifie anie false  
 waies, vntruth, or error, and condemne anie way off  
 light, and truth, their sinne remaineth, & they are an  
 abomination to the Lord, if they did beleeue God  
 herein, it would make them take heed how they went  
 on in their ignorant zeale, being led by their Tea-  
 chers approbing and iustifying what they teach the,  
 and disapprobing and condemning, what they teach  
 them to disapprove and condemne: For sakeing the tea-  
 ching off Gods Spirit, not thinking it possible for  
 themselves to attaine to the vnderstanding off the  
 Scriptures, but by the teaching of their learned and  
 good men (as they falsely cal them): but if they did be-  
 lieue this word off the Lord that they must perishe, if  
 they iustifie anie one error or false way, and condemne  
 anie one truth, it would make them with feare and  
 trembling to seeke wisdome, knowledg, and vnder-  
 standing of God, that they being taught off God  
 might bee able of themselves, by the helpe of the holy  
 Spirit, (the onely true Teacher and leader into all  
 truth) to discern and iudg betwixt good and evil, light  
 and darkness, truth and error, least they relying vpon  
 men, be seduced and led to iustifie false waies, and  
 condemne the way of truth in anie particuler, and so  
 fall vnder the iust iudgment off the Lord, eue the iudg-  
 ment of eternal deaht and condemnation, a right re-  
 coequence of reward for al that wil of ignoraunt simpli-  
 city, out of their good meanings and zealous affectiōs,  
 (falsly so called) submit themselves to be led, and taught  
 onely of men, seeking for knowledg at their mouthes,  
 and not wholly depending vpon the scriptures for instruc-  
 tion, and the spirit of God to teach the the vnderstand-  
 ing ther



thee of, neglecting (of faith) the reading and searching  
 and meditating of the scriptures day and night, and  
 earnest praying without doubting, that the Lord  
 would give them the spirit of wisdom to direct the  
 to the true understanding and meaning of God in the  
 Scriptures, that they might be able, if an Angell from  
 heauen should come and teach them any other doc-  
 trine, then Christ and his Apostles hath taught, to  
 iudge him accursed: when this way shall be once truly  
 learned and faithfully practized of Gods people, to ac-  
 cept of true knowledge: then shall all that seeke after  
 Christ, strive to enter into his kingdom by regenera-  
 tion and new birth, being borne againe of water & the  
 Holy Ghost. then shall men learne to knowe the true  
 baptisme of Christ, which is the baptisme of repen-  
 tance for the remission of sinnes, and be therewith Bap-  
 tized, and put on Christ, and not satisfie themselues  
 with childish baptisme, in which baptisme they have  
 not, nor could not put on Christ: and without which  
 baptisme of repentance for the remission of sinnes, they  
 cannot put on Christ: and then shall the elect of God  
 not be deceived by the multitude of false Prophets,  
 with all their lying wonders, that say, Loe here is  
 Christ, loe there is Christ, but they shall take heed to the  
 glorious brightness of his coming, which shall be in the  
 shining light of his truth, unto the which the chosen  
 of God shall flee, and come from far, as Eagles to their  
 prey. And to this cleere light of truth the Lord that  
 hath bought you all with his blood, raise by your  
 hearts that you may seeke his face, and be filled with  
 the fulnes of his presence.

Amen.

Wee hold our selues bound, to acknowledge, and that  
 others might be warned to manifest, how we have  
 bene

bene(through our great weaknes) misled by deceitfull  
 hated leaders, who have and do seeke to save their  
 libes, and wil make sure not to loose them for Christ,  
 and therefore they flee into foraine Countreies and  
 free States, and drawe people after thē to support their  
 kingdomes, first seeking their owne safeties, and then  
 publi(hing(as they pretend)the gospele, or seeking the  
 Kingdome of heaven, as farr as they may with their  
 safetie:and this they iustifie by perverting and misap-  
 plying the words of our saviour Christ, where he saith:  
 when they persecute you, or drive, or thrust you out off  
 one city flee into another, mat. 10. 23. these words have  
 they picked out for their purpose casting away or lea-  
 ving furth, divers rules of Christ goinge before, and  
 following in the same scripture, which cannot permit  
 of their exposition and practice, but wee wil onely in-  
 stance the reason why our saviour Christ bids them  
 when they are persecuted in one Citie, go to another,  
 and his reason is this:for verily I say vnto you, ye shal  
 not go over al the Cities of Israel til the Sonne of man  
 come. This sheweth that our Saviour Christs mea-  
 ning was, that when they were driven or expelled out  
 of one Citie, they should go to another City in Israel  
 to preach the gospel vnto it:but these men flee to Cities  
 to the which they cannot preach the gospel, being of a  
 straining tongue, neither have they any intent or mea-  
 ning to preach the gospel to those Cities, their fleeing  
 is not to that end, but to save themselves for being as  
 shepe in the midst of wolves, and for being delivered vp  
 to Counsels, and for being brought to Governors and  
 Kings, for Christs sake, in witnes to thē & to the Gētiles:  
 these men need not this advise of our saviour Christ  
 who Counsels his Disciples to take no thought  
 they shal speake, or what they shal answer when  
 are brought before Princes and Governours, for  
 flee to such places(wher they make sure they shal



ber come in question before them.

The Disciples of Christ unto whom he spake these words (whē they persecute you or drive you out of one Citie, flee into another,) did not understand our Saviour Christ as these men do: if they had, they would not have beleevēd the Angel. (Act. 5. 19. 20.) that bad them, when he had delivered them out of prison. Go: and stand in the Temple, & speake to the people al the words of this life, they would have said, Wee have bene imprisoned & persecuted, therefore we are to flee: our Lord taught vs so: But they obeyed the voice of the Angel, knowing it did not contradict that rule of Christ, neither would they (if they had understood Christ, as these men do) after they had bene beaten, & comaund to speake no more in the name off Iesus, stil have stayed in that Citie, daylie in the Temple & from house to house, teaching & preaching Iesus Christ. Act. 5. 40. 42. but these mē flee before they feele either strokes or bonds, and teach mē so. The whole scriptures are against them in this their understanding. The 8. of Act. 1. 4. might suffice to satisfie them in this point, and to discover their error fully, where it is shewed, that there was great persecution against the Church, at Jerusalem, & they were al (except the Apostles) scattered abroad, through the Regions of Iudea & Samaria: & Act. 11. 12. they that were scattered abroad, went throughout til they came to Phœnicie & Cyprius, & Antiochia, preaching the word. Here wee may see that notwithstanding the great hallocke sent made of the Church, and entred into every house, and drew out both men and women, and put them in prison, yet the Apostles did not flee: and they that did flee, to Cities to the which they could and did preach the Gospel: but neither the example of the Apostles that did not flee, nor of them that were scattered, who were

to Cities to which they preached the Gospel, will see be these men mine, but they flee to Cities most conuoluous for their safety and profit, to which they cannot preach the Gospel. Furthermore Act. 14. although there was an assault made both of the Iewes & Gentiles against Paul and Barnabas, to do them violence at Iconium, and although Paul was stoned & left for dead at Listra, yet they returned againe to Listra and Iconium, to confirme the disciples hearts, preferring that duty before the feare off persecution.

For further overthrowing off this mis vnderstanding off these words off our Saviour Christ, when they persecute you in one Citie, flee into another. Yett all Godly hartes consider, how Chappostle Paul commended and reioiced in the Church of the Thessalonians, because off their patience and faith in all their persecutions and tribulations that they suffered. 2. Thess. 1. 4. And in the first Epist. 2. 14. in commendation off them he saith. Brethren, yee are become followers off the Churches off God, in Iudea, which are in Christ Iesus, because you have also suffered the same thinges off your owne Countrymen even as they have done of the Iewes. Thus doth Chappostle commend the Churches of Iudea, and off Thessalonica, for their constant suffering of persecution in their owne Countries, not once advising or teaching them to flee out off their Countries, to aboid persecution: This is a new doctrine of devils brought in by men, that were never found in the faith.

Further, heare what the Spirit saith to the Church of Pergamus. I knowe thou dwellest where satthans throneis, & thou haist kept my name and haist not denyed my faith, even in thole days when Antipas my faithfull martyr was slayne amonge



you, where Sathan dwelleth: and to the Chur, of Smyrna the spirit saith: Feare none off those things which thou shalt suffer: behold it shal come to passe that the devil shal cast some of you into prison, that you may be tryed, & ye shal have tribulation ten dayes, bee thou faithful vnto the death, & I wil give thee the Crowne of life. **Re. 2.** Who wil not be blind may se heare how the spirit of God commendes the Sainctis for holding the faith, and dwelling where there was bloody persecution, and where Sathan dwelled: and doth not exhort them to flee: but not to feare what they should do vnto them. Let then the simple harted be no moze seduced by these men, who have rent the words of our Saviour Christ, (when they persecute you, or drive you out of one Citie, flee into another) from the true sence and meaning wherewith they stand compassed round about in. **Mat. 10.** And whereas our saviour Christ in these words gave a rule off direction vnto his disciples, how they should proceed in the publishing off the Gospel, appointing them, when they were expelled or persecuted in one Citie, that they should go to another to preach, because there was manie Cities off Israel to go through: these men of corrupt myndes, lo-ubers off themselves, bitterly perbert the meaning off our Saviour Christ in these words, and say, he gave it for a rule to his disciples, to teach the to flee to save themselves from persecution, and so by this their vnderstanding, when the disciples of Christ had found a Citie of most safetie, there they should hide themselves as these men do, and let the publishing of the gossell alone, except any would follow after them, or come to them where they might be in safetie.

How doth the ignorant blind, corrupt harts and  
tongues of these men conceive and speake against God  
and his truth, and perbert it to their owne destruction  
over.

overthrowing the whole doctrine and meaning of Christ  
 in this place of Mat. 10. from 16. vers. to the 39. vers.  
 where Christ withal the wisdom of the spirit, doth  
 set himselfe to teach his disciples to suffer persecution,  
 shewing them what persecutions they should suffer,  
 and what persecutors they should have, and how far  
 they should suffer persecution even to the losing off  
 their lives. Thus doth our saviour Christ teach his  
 disciples to suffer persecution, exhorting them not to  
 feare them that kil the body, and declaring vnto them  
 for their unspeakable comfort his providence and pro-  
 tection over them, telling the that al the haire of their  
 head are numbred in his sight. And these deceivers they  
 teach their disciples to flee persecution and persecutors  
 and to spare and save themselves that it may not come  
 so vnto them: but when the worthy disciple of Christ,  
 Peter, advised his maister so, Christ bad him, come be-  
 hind mee. Sathan thou art an offence vnto me, and  
 taught him saying: If any man will follow mee let him  
 forsake himselfe, & take vp his crosse & follow me. mat.  
 16. Judg then what Christ wil say to these false pro-  
 phets that are the disciples of the man of sinne, sup-  
 porting and preserving his Kingdome by this their  
 doctrine, for the disciples of Christ cannot glorify God  
 and advance his truth better, the by suffering a man-  
 ner of persecution for it, and by witnessing it, against  
 the man of sinne, with the blood of their testimony. we  
 must leaue this point to Godly consideration (It had  
 bene much fitter (we confesse) to have bene part off a  
 booke, then such an addition) and wee leaue these men  
 withal their disciples (if they wil not be enformed he-  
 re in) to be a repproach to al men, who shal say vnto thy  
 where have you learned to flee into foraine coun-  
 and not to suffer persecution for Christ of your  
 countrymen? where have you learned for  
 to flee from your owne countrie, and father



10  
 to whom you ought, and where you might best publish  
 the gospel: and where have you learned to draw pa-  
 renis from children, and children from parents, to  
 whom they are especially bound to witness Gods truth:  
 and to be as lights vnto the. You have not learned it  
 of Christ, who would not suffer him that had bene  
 possessed when he prayed him that he might bee with  
 him, but Christ said vnto him. Go thy way home to  
 thy friends, & shewe them what great things, the Lord  
 hath done vnto the, & he went & published the. Mark.  
 5 18 Hea all men shal say vnto them, where have you  
 learned to set by your light in secret places: and where  
 have you learned to pul your shoulder from the poack  
 and to seeke to save your lives? but therefore (saith  
 Christ) surely you shal loose them except you repent.

Furthermore if Christ gave this for a rule or pre-  
 cept to his disciples to flee persecution to save them-  
 selves, then was it an absolute commaundement, and so  
 did all the apostles and disciples of Christ, breake his co-  
 maundement and sinne, in that they did not flee to save  
 themselves alwaies when they were persecuted: and  
 hereby do these men condemne all their brethren that  
 flee not as they do, except they wil ad error to error, and  
 affirme as some of them do, that it is indifferent to flee  
 or not to flee, making hereby this precept of Christ,  
 indifferent to be obeyed or not to be obeyed, which can  
 not be affirmed of any one precept of Christ: for no-  
 thing can bee both commaunded and indifferent to bee  
 obeyed or done: and those words of Christ wil no way  
 permit such indifferēci, for they are an absolute precept  
 that end for the which they are given: which is not  
 to save themselves: but to flee or go to another  
 place to preach the gospel. And we put these seducers  
 in variance that our Saviour Christ gives this  
 to his disciples, that if they shall enter  
 into

into anie house or Citie, that shal not receive them, nor  
 heare his word, whē they depart thence, they shal shake  
 of the dust of their feet for a witness against that house  
 or Citie: But when wil these men according to this  
 rule of Christ shake of the dust of their feet for a wit-  
 nes against Amsterdam and Leyden, which Cities,  
 neither receive them nor the word they bring, other-  
 wise then they receive Turks and Lewes, and all sort,  
 who come onely to seeke safety and profit. It should  
 seeme this rule of Christ, appertepnes not to these me,  
 but let them, and al men se, that this rule appertepnes  
 to whomesoever the other appertepnes, they being  
 both giben at one time and vpon one and the same oc-  
 casion, and to one and the same persons: and when  
 these great deceivers have learned not to deuide Christ  
 they wil learne also, not to deuide his precepts and or-  
 dinances, taking what is agreeable to their corrupt  
 myndes, and forsaking what is contrary to them.

We wil passe by the lamentable fruits and iudgments  
 that we have, and doe see with our eyes followes this  
 damnable error, when manie, yea the most men that  
 had in a great measure forsake the love of the world,  
 and began to be zealous of some good thinges, being  
 drawne by this opinion and these seducers into far-  
 repne Countries, not knowing which way to support  
 their outward estate, have turned againe vnto the  
 world, and are fayne to hunt to and froo, far and neare  
 after ebery occasion, and al is too little to satisfie most  
 of their wants, and nothings wil satisfie some of their  
 distres: al these thinges and manie mo, these hirelings  
 their shepherds, can wel beare withall, so that they  
 returne to the hibe, that their portion may not  
 be reproved. And those of best har. s, and some of best  
 qualty that cannot runne and robe, and set their har-  
 to seeke the world, consume that they have and sel v-  
 der hard conditions, and by litle and litle loose it



first lobe also. It is the general iudgment we asme at  
 in al this, in that by these meanes, former zeale and the  
 best first beginings: hat were in these men do vanish,  
 fade away, and come to nothinge, to the vnfained  
 greife of our soules to see it: how much better had it  
 beene that they had giben their liues for that truth  
 they professe, in their owne Countreies. Now as wee  
 through the grace of God, and by the warrant of his  
 word, (as we have here manifested) cast away these  
 perverters of the holy scriptures and their doctrines,  
 so we wissh al to do, that feare God and secke the glo-  
 ry of his name, and come and lay downe their liues in  
 their owne Countreie for Christ and his truth. And let  
 none thinke that we are altogether ignorant, what  
 building, and war fare we take in hand, and that wee  
 have not sitt downe and in some measure throughly  
 considered what the cost and danger may be: and also  
 let none thinke that wee are without sence and fee-  
 ling of our owne inability to begin, and our weaknes  
 to endure to the end, the weight and danger of such a  
 worke: but in al these things we hope and waite for  
 wiseboone and strength, and helpe from the Lord,  
 Who is able to establish vs, that we may stand; and by  
 weake meanes to confound mighty things, 1. Cor. 1.  
 Lett none therefore despise the day of smale things.  
 Zach. 4. 10. Nor bee greived and say with that scozner,  
 Behem. 4. 24. What wil these weake lewes doe? Thus  
 comending all our pooze endeavors to the best accep-  
 tance of every wel disposed reader, beseeching the  
 Lord to make his grace to abound to pou  
 al, for the glory of his name, and the  
 saluation of every one of your  
 soules.

Amen.

A SHORT DECLARATION OF THE  
MISTERY OF INIQUITY

Condition when received:- Bound full brown skiver, boards detached. Paper extremely poor condition, soft and weak on corners and edges, also very grubby. Sewn on three sawn in cords. Pages 123 to 186 and 201, 202 were missing.

Treatment:- Book carefully taken down, dry cleaned, washed in warm water, deacidified and resized. Spine folds regarded with Jap hand made paper, edges repaired with impregnated tissue. Corners repaired with hand made paper. New hand made paper ends with linen joints. Sewn on four single cords. Bound full brown Harmatan leather. Old lettering label used. Box made.

D. SHAW 1987



