

and they had a worldly Tabernacle made with hands, and worldly ordinances, and Carnall rites. Heb. 9. 1. 2. 10 and therefore were the Ordinances or law commanded to be kept by a worldly power, and the Tabernacle to be built by hands: but now wee have a Tabernacle which the lord pight, and not man Heb. 8. 2. and that carnall comaundement is changed Heb. 7. 12. and wee have a comaundement after the power of endles life vers. 16. vnto the obedience of which law, no earthly Kings power, can cause or bring anie one man to obey, in anie one thing: and the which Tabernacle not made with hands, no earthly power, which consists onely of the strength of hands, can cause to be built in anie one part thereof: but all this is to be done onely by the K. of Israels power, who hath all power given him in heaven and in earth, whose power is all sufficient to bring vnder obedience all his subiects, where vnto no earthly power can be helpfull, whose sword is his word, which is lively and mighty in operation, and sharper then anie two edged sword Heb. 4. 12. and therefore needs not the helpe of anie Kings sword. If his sword will not prebaile to bring men vnder obedience to his owne lawes, what can our lord the Kings sword do? it is spirituall obedience that the lord requires, & the K. sword cannot smite the spirits of me: & if our lord the K. shall force & cōpell me to worshipping, & eate the lords supper, against their cōsciēces, so shall he make his poore subiects, to worshipping and eat unworthily, whereby he shall compell them to sinne against God, and increase their owne judgments.

Oh let not our lord the K. suffer such evill to be done by his power; little doth our lord the King know how many thousands of his people, have bene compelled (through trouble, and for feare of trouble,

ble, to worſhip and to eat the lords ſupper in worſhip, and ſo to worſhip and to eat and drinke to their owne damnation: who, although they periſh in their owne finnes, yet their blood wilbe required at their hands, that have compelled them ſo to ſinne againſt their conſciences, and the lord in mercy gibe the K. a hart to looke vnto it, that it be not laid to our lord the K. charge, if he ſhall ſuffer them to exerciſe ſuch powre by his authoriti.

And wee bowe our ſelves to the earth beſore our lord the K. in greateſt humblenes, beſeeching the K. to iudg righteous iudgment herein, whether there be ſo much a thing, and of ſo great cruell ſpraying, vnder the ſunne, as to force mens conſciences in their religion to God, ſeeing that if they erre, they muſt pay the price of their tranſgreſſion with the loſſe of their ſoules. Oh let the K. iudg, is it not moſt equall, that men ſhould chuſe their religion themſelves ſeeing they onely muſt ſtand themſelves beſore the iudgment ſeat of God to anſwere for themſelves, when it ſhalbe no excuſe for them to ſay, wee were commanded or compelled to be of this religion, by the King, or by them that had authoriti from him. And let our lord the K. that is a man of knowledg, yet further conſider, that if the K. ſhould by his power bring his people to the truth, and they walke in the truth and dye in the profeſſion of it, in obedience to the Kings power, either for feare, or love, ſhal they be ſaved? The K. knowes they ſhall not: but they that obey the truth in love, whome the love of God conſtraineth, their obedience onely ſhalbe acceptable to God. 1. Cor. 13. Thus may our lord the K. ſee, that by his Kingly power, he cannot cauſe or make men bring an acceptable ſacrifice to God, and will the King make men, (whether they will or no) bring

no) bring an unacceptable sacrifice to God? and shall the King herein thinke he doth please God? God forbid. If the King will please God in such service, then must he seeke to convert sinners from going astray *Iam. 5. 20.* & turne men to righteousness *Dan. 12. 3.* not with his sword of iustice, but by the foolishnes of preaching, for that is the meanes whereby God hath appointed to save them that beleebe *1. Cor. 1. 21. and 27.* for God hath chosen & appointed the foolish things, of the world; the weake things: the vile things: the things that are despised: and things which are not, to confound and bring to nought things that are: and these things hath God chosen to set furth Christ, the power of God, and the wisdom of God. Here is not the absolute auctenticall word of comaund, nor the mighty powerfull punishing sword of our lord the King required to this worke of the publishing of the Gospell of Jesus-Christ. And let the King call to mynd, that which (no doubt) the King hath often read in the gospell, according to *Luk. Chap. 9. 52. 56.* That when the Samaritanes would not receive Christ, and that his disciples said, wilt thou that wee comaund fire to come downe from heaven and consume them. Jesus rebuked them, and said, I knowe not of what spirit ye are, the sonne of man is not come to destroy mens lives but to save them: whereby the King doth see, that Christ will have no mans life touched for his cause, if the Samaritans will not receive him, he passeth by them: if the Gadarens pray him to depart he leaveth them: if any refuse to receive his disciples, he onely bids them shake of the dust of their feet for a witnes against them. Here is no sword of iustice at all required or permitted to smite any for refusing Christ. Then let not our lord the King suffer his sword of iustice, which,

which God hath giben him with power from himself, to defend and rule with authoritie, & keepe in all obedience, his owne people, & people of God, vnto the Kings owne lawes & statutes, which apperteynes to the well governing and ruling of the Kings state & kingdome, which is worldly and must fade away. Let not our lord the K. suffer this sword to be vsed to rule and keepe in obedience the people of God and of the K. to the lawes, statutes, and ordinances of Christ, which apperteyne to the well governing and ruling of the kingdome of Christ, which is heavenly and endureth for euer: the sword of whose kingdome is spirituall, by the power of which sword onely, Christs subiects are to be ruled, and kept in obedience to him: by the which sword our lord the K. must be kept in obedience himself, if he be a disciple of Christ, & a subiect of Christs kingdome. And this takes away (with out gain-saying) all the kingly power & authoritie of our Lord the K. in the kingdome of Christ, for he cannot be both a king & a subiect, in one and the same kingdome: the Kings vnderstanding hart, will easily deserue this.

Then let our lord the K. in all happines & prosperitie sitt in his owne Princely throne of that mighty kingdome of Great Britannie. Which God hath giben to the King and to his posteritie, and the lord giue the K. a most wise hart to rule & iudge his people: and the lord giue all his people faithfull harts to love & obey him: and let all those the K. enemies that would not that he should reigne over them, beslapne before him.

And let our lord Iesus-Christ in power and Majesty sitt vpon Davids throne, the throne of the kingdome of Israell/ which his father hath giben vnto him, & let Christ according to his owne wisdom

domes iudg his people Israell, and let our the K. be his subiect, the which our lord the King peilding himselfe to be, the K. must needs grant that as he is an earthly King he can have no power to rule in this spiritual Kingdome of Christ, nor can compell anie to be subiects thereof (as a King) whilst the K. is but a subiect him self for there may be but one King in Israell.

And let not our lord the King be now angry, and his servants will speake but this once. Will our lord the K. being him self but a subiect of Christs Kingdome, take vpon him by his Kingly power to make Primats, Metropolitans, Arch. Bishops, and lord Bishops to be lords in the Kingdome of Christ, and ober the heritage of God? And will our lord the K. do this against the whole rule of Gods word? wherem there is no one tittle to warrant our lord the K. thertoo. Will not our lord the K. be supplicated by the humble petition of his servants to examine his power & authoritp herein? Farr is it from the harts of vs the Kings servants, to move the King to depart from the least tittle of his right that belongs to his Royall Crowne & dignitp: and farr be it from the King to take from Christ Iesus anie one part of that power & honoz which belongs to Christ in his Kingdome. Let our lord the King pardon his servants for medling in this matter: for wee professe our selues bound (vpon the perill of our soules) to be faithfull subiects both to Iesus Christ our K. & to our lord & K. & there fore it stands vs vpon, to know what belongs vnto Christ our heaueuly K. and vnto our earthly K. and Christ our spirituall K. hath freely spoken vnto vs, & comaunded vs to give vnto our K. that which is our Ks., & will not our lord the K. say as freely vnto vs, give vnto God, that which is Gods? Wee doubt not but our lord

the King will say so, why then we appeale vnto our lord the K. that is our earthly K. & lett the K. speake according to the true iudgment, of his hart, will the K. say, that it belongs to him to make spirituall Lords ouer the house of God? And will the K. warrant his saying to be Good? And if the King warrant it onely by his Princely prerogative, may wee therepō gibe vnto the King this power in submitting our selues to such spirituall Lords, and to their power? were not this to take from our Spirituall Lord and King, that which is even his owne name, title, and power, and gibe it to another? what greater evill can be comitted against Christ, then to take his honor and power from him and gibe it to earthly mē, who should feare & tremble before him, in gibeing to him glory & honor, and not takeing from him. Yet not our lord the King be partaker in such great evill to suffer, a power and name of blasphemy to be set bp so directly against the expresse comaundement of Christ, who forbidds all Lordly titles and ruleing power one ouer another in his Kingdome: we dare not but thinke it is done ignorantly, both by our lord the K. who suffers this, and by them that administer in this greatest evill, wee the Kings seruants say, this greatest evill, in that it is the abomination of desolation set bp in the high places, which are the dayes of greatest tribulation, that ever was or shalbe, the which dayes except they should be shortned no flesh should be saved.

And if it shall not yet appeare vnto our lord the that this Hierarchy of Arch-Bishops, and lord Bs. is this abomination of desolation set in the high places, then wee beseech the K. vpon our knees, by his highest honor and renowne, by his truest justice & most righteous iudgment, by his most Godly Princelike care of the salvation of al his subjects, and lastly
and

& aboue all by his cheifest lobe vnto God & to his
 holy truth. That our lord the King will with his
 Royall cōsent geue way that this cause may come to
 an equall tryall, but thus farr: that the K. will but
 take & hold his sword of iustice from this Hierarchy,
 that they may not smite the faith full true, & loyall
 subiects of the K. therewith, nei ther to death, nor
 to imprisonment, nor to banishment, for speaking or
 writing onely against their Kingdome. And let our
 lord the King (by the humble supplication of vs his
 seruants) be intreated, to leaue them to defend their
 spirituall power and names by the sword of the
 spirit, (which ought onely to be the weapon of
 their warefare, if they be spirituall Lords as they
 pretend, and then shall our lord the K. see this cause
 truly decided, to the Ks. honor and great comfort:
 for the K. knowes that this Hierarchy, with all their
 learned dependancy, if their cause be good, they
 cannot lose it for want of learning, in that they
 haue wisdom & learning if it be according to god-
 lines, sufficient to conuince the whole earth, and if
 they can with all that masse of learning, mainteyne
 their Primacie, and Prelacy, Arch-Bishopry and
 spirituall Lordships, then may our lord the King
 let them enioy it with comfort; but if they cannot
 with all the spiritual weapons and armor they
 haue, vphold it, then let it fall and go into the bot-
 tomless pitt, from whence it is come. Rebel. 9.
 2, and whether it must go, though all the Kings
 on the earth should stibe to vphold it. Rebel. 20.
 1. 2. 10. Let not our lord the K. therefore geue the
 least support thereto, by the power of his sword.
 The lord grant that wee may find fauour in the
 Kings eyes, in this so iust and equall a cause, which
 is, that wee may but try the power of these (called)
 Spirituall Lords: and that by earthly power

they may not force men to yeild vnto their spirituall auctority. How can it but seeme equall in the Kings sight, that spirituall lords should have no more spirituall auctority, then they can gett and mainteyne by spiritual power. And if the Hierarchy themselves thinke it vnequall that the doctrine of their power should be tryed, & be not most willing & ready therevnto, but shall by pollicie & secret intimations shift it of, then shall our lord the King, that is wise easily deserue that their deeds are evill, and they hate the light neither cometh to the light least their deeds should be reprov'd Joh. 3. 20. But they that do truth, come to the light, that their deeds may be made manifest that they are wrought according to God. This shall our lord the King & all the world, have a full tryall of them, whether their deeds are wrought according to God, or no, for if they will now come to the light of Gods word in the sight of all men, and manifest their deeds to be wrought according to God, then have they approb'd themselves: but if they do not, then hath our Saviour Christ here condemned them with his owne mouth, and let our lord the King also condemne them in his owne wisdom. Shall wee need to be importunate with our lord the King in this cause of his poore people which concernes the condemnation of all their soules? what need wee, seeing our lord the King knowes, that a King that iudgeth the cause of the poore rightly, his throne shall be established for ever. Ps. 20. 14. Then let our lord the King here the cause of the poore: and the rather in that the Kings most noble Predecessor, hath before iustly adiudged the same cause, and freed his people so far of the bondage wherein they were. King Henry the 8. that Prince of great renowne, freed his people from the bondage of the first Beast, especially in these

these two great and maine perticulers, in causing the scriptures to be set ober and printed for the people in their owne language, that so they might heare the word with their owne eares: and also that their worship should be in their owne tongue, that they might speake to God with their owne tongue, and not in a straing tongue, as they did.

Let heaven and earth iudg, and let our lord the R. iudg, & let all the Kings people iudg, whether this was not the depth of all darknes, when men might not knowe what God speake vnto them, nor knowe in their publike worship what they speake vnto God. Let our lord the R. iudg whether euer there was such spirituall cruelty vpon the earth, when the poore people of God for whome Christ died, were debarred from the presence of God, in their publike worship, & might neither heare god, nor speake to God, with their owne outward eares & tongues, but as the Ministers of the ma of sinne appointed and in astraing tongue, as they taught them. Wee knowe our lord the R. doth see that here the abomination of desolation was set vp in the high places: as also that the Corpes of the two witneses of God prophesed of Reuel. 11.8. (which are the word and spirit of God) lay dead in the streets of that great Citie, there being no true life at all of them, and the people being depriued of the life of them, for the word was a dead letter vnto them, and the spirit a dead spirit.

The Kings predecess^{or} of famous renobome, thus freed his people from that bondage of the first Beast: but there is risen up a second Beast, which exerci seth the power of the first Beast, and now our lord he Kings people cry vnto the King with the sighes and groanes of their spirits (and

would cry also with a loud voyce, but for feare of the Beast) and humbly besech the King that he would put too his helping hand to free his people from the bondage of the second Beast, that their soules may not perish to everlasting perdition, which all must do which are vnder the bondage of the same, and so continewe. And now let the King heare with an eare of compassion, and see with an eie of pittie, the cruell spirituall bondage that his pooze people are kept vnder by the second Beast in these particulars.

The Kings people have the word in their owne language and may pray in their owne tongue: But they must not vnderstand the word, but as the Lord Bishops will haue it vnderstood, and they must not pray nor administer in the holy things but as they appoint. Now let the King with a godly wise hart consider in what woefull Spirituall bondage, Gods people, and the Kings, are kept by this Tyrarchy. How plainely would our lord the King see the cruell Spirituall tyrany hereof, if the King would make it but his owne cause. Would not the King thinke it a most cruell tyranny, if the King should be by force compelled to vnderstand and beleue the scriptures as the Tyrarchy of Rome would haue him? And to worship God and administer in the holy thinges as that Tyrarchy would appoint? And if the King would not so do, that then that Tyrarchy should haue power to put the King in prison, and if that would not serue the turne, to procure or cause the Kings life to be taken from him, or at least to banish the King from his Kingdome, & nation would not our lord the K. thinke this great tyrany & cruell bondage? Wee knowe the King would: for which cause the K. and his predecessours haue cast of this bondage.

Then

Then let the King see that the Kings people are vnder this same bondage : for if they will not vnderstand the scriptures, and worship God, as the Hierarchy of Arch. Bs. and lord Bs. commaund & appoint, they straight send a pursiuant, apprehend them by violence and force, imprison them, sometimes dibers peres, manie times not suffering so much as their wiues to come at them, and if their liues cannot be gotten, then procure their exile or banishment. The lord giue the King a hart to pittie his people herein, the King is ignozant of these dealings, and none dare tell the King thereof, the Prelacy haue bene so mightie and so cruell.

And will it please the King to beilue the cause of his people, (being true and faithfull subiects) yet further : what doth it profit the Kings people to haue the word of God to heare, and read it, seeing they are debarred of the spirit of God to vnderstand it, but according to priuate interpretation, by the the lord B. as though they had the spirit and could not err. Oh that our lord the King that is a man of excellent wisdom, would but bed his wisdom to behold, how that heri (wherein the whole power of the Beast consists) this Hierarchy of Arch. Bs. & lord Bs. doth nothing differ, from the first Beast : for the first Beast kepes both the word and spirit from the people : and they kepe the spirit of God in bondage, & then is the word of God of no effect, debarring the people of God thereof, tving them to their spirits in the vnderstanding of the scriptures which none may cry whether they be of God or no, but must beleebe and obey, or els go to prison, and if they will not yeild either be hanged or banished.

Judg? O King is this a rule of direction, and ordinance of the Lambe? That commaunds

maund Bishops to be gentle, towards all men, apt to teach, suffering the evill men patiently; instructing them with meeknes that are contrary mynded, proving if God at anie time wil give them repentance, that they may acknowledg the truth, and come to amendment, &c. 2. Tim. 2. 24. 25. 26. By these fruits may our lord the King & his people knowe the Bishops of the lambe, that is lowly and meeke, and bids, learne so to be of him. Mat. 11. 29. but to pull men (that are contrary mynded) out of their houses by Purseuants, to cast them into prison, and cause them to lye there at excessive charges, utterly vndoing them, their wives, and children, and bringing them to all out ward misery: and causing them to be banished, from vnder their natural Prince, (to whome they are most true subiects) furth of their native country, and from their fathers houses, and all their friends and familiars. Will not our lord the King say that these are the Bishops of the Beast, who is like a leopard, and his feet like a Beares, and his mouth as the mouth of a Lyon Reuel. 13. of whome they learne, to be proud and cruell. And all these rebiles and manie moe, haue come vpon the Kings people because they will not vnderstand the scriptures by the spirit of the lord Bs. and pray in their worship to God by the direction of their spirit.

Will our lord the K. heare the earnest complaint of his people herein: and grant redresse that as the Is. people, by the meanes of the Kings most noble predecessoz entoy that blessed liberty to read and heare the word of God in their owne language and to pray in their publique worship in their owne tongue: that so by our lord the Kings meanes the Kings people may entoy this blessed liberty, to vnderstand the scriptures with their owne understandings, & pray in their publique worship with
their

their owne spirits, and then if men err, their sinne
shalbe vpon their owne heads, & the Kings hand
shalbe innocent & cleare from their transgression,
which it cannot be, if the K. shall willingly suffer
his power to be vsed to compell men to pray, and
vnderstand by the direction of the Lord Bs. spirit:
and if the King shall gibe his power to the Lord
Bs. but to compell me to eat meates which through
our Lord Iesus Christ are all cleane, yet to him that iudgeth
them vn cleane to them they are vncleane. Rom. 14. 14.
in which case if a man freely of his owne accord,
do eat and doubt, he is condemned, because he eateth
not of faith; why then, if a man in this case be for-
ced by the Kings power, (whether he will or no) to
eat when he doubteth, and so he be condemned ver-
24. is not this to wound the weak conscience, and to
sin against Christ? 1. Cor. 8. 12. and can our lord the
Kings hand be innocent herein? When by the
Kings power men shalbe compelled to sin. Oh
that the King would then see, that if he may not
gibe his power to rule mens consciences in the least
things, that are indifferent, much lesse hath the
King power to comaund mens consciences in the
greatest thinges betwene God and man.

This being so, wee the Kings serbants (with all
the humilitie & reuerence that can or may be giben
to anie earthly Prince) do out of the true Loyaltie,
obedience, & faithfulness of our harts, thus speake
vnto the King: Let it suffice our lord the King and
let it not seeme a smale thinge, that the God of Gods
hath made our lord the King a mightie earthly K.
ouer diuers nations: and hath giben our lord the
King an earthly power, to make lawes, & ordina-
ces (such as the King in his owne wisdom, shall
thinke best, and to change & alter them at his plea-
sure) to rule, and governe his people by: and to

appoint

appoint Governours & Officers to execute the Kings will, and all the Ks. people are bound of conscience to God, and duty to the King to obey the King herein with their goods, bodie, & lives in all service, of peace & war: and who soever shall resist the King herein, they resist the Ordinance of God, and shall receive iudgment from God, besides the punishment with the sword of iustice, which God hath given to the K. to punish evil doers that transgresse the K. lawes. And God hath also honored the K. with titles and names of Maiesty that are due unto himselfe. Psal. 82. 1. 6. Dan. 5. 18. & hath comaunded honor to be given unto the K. 1. Pet. 2. 17. And God hath comaunded all his people specially to pray for the K. 1. Ti. 2. 2. Let this Kingdome power & honor fully satisfie our lord the Ks. hart, & let it suffice the K. to have all rule over his peoples bodie & goods; & let not our lord the K. give his power to be exercised over the spirits of his people, for they belong to another Kingdome which can not be shaken Heb. 12. 22. 23. 28. differing from all earthly Kingdomes: for our lord the K. knowes, that the cheife of earthly Kingdomes are compared to gold, silver, brasse, iron, Dan. 7. 37. 46. But this is the Kingdome which the God of heaven hath set up, which shall neuer be destroyed; & this Kingdome shall not be given to another people, but to the holy people of the most high God; & all powers shall serue & obey him. da. 2. 44. & 7. 27. Therefore in this Kingdome, let our lord the K. give vs his servants leave, againe to tell the K. that he must be a subiect, & that our lord the K. hath no power nor prerogative (as a King) to make lawes, for in this Kingdome, there is but one law-giver, who is able to save & to destroy. Jam. 4. 12. neither hath our lord the King power to appoint Officers in this Kingdome and much lesse to make spirituall lords over

this Kingdome to bring all mens spirits in subiection to their spirits in the vnderstanding of the scriptures and worshipping God.

Wherein least wee may seeme to speake vntruely to the It. wee humbly beseech our lord the It. that it may be law full for his seruants, with his Princely fauour to shew the It. some few perticulers out of a multitude. And first wee shew the It. that whereas our Saviour Christ Mat. 18. 15. 20. giveth a rule of direction to admonish a brother, if he sin, not speaking perticularly of some sinnes, but generally of all or anie one sinne, as wee the It. seruants vnderstand with all the vnderstanding that God hath giue vs. The lord Bs. say, this is not to be vnderstood generally of every sinne against God but perticularly of some, and herein must wee be subiect to the spirit of their vnderstanding and that rule of Christ must be made no sure nor perfect rule. Next let vs shew the It. that if there be such a sin committed, as the Bs. do iudge to be a sin, according to their rule, (which let the It. giue his seruants leaue to suppose to be adultery) & that it proceeds or comes to this degree, that it must be told vnto the Church, which wee vnderstand to be the whole congregatiō, moe, or lesse: The lord Bs. by their spirit of vnderstanding, say, tell the Church: That is to be vnderstood, tell the Ordinary, which is either the Bis hops chācellor, or the Archdeacons Officiall, they are they, that haue power to bind in earth, & it shalbe bound in heaue, & their fees being, paid the, they haue power to loose on earth, & it shalbe loosed in heauen. Oh that the Its. eare would but heare half the depth of this iniquity, & the Its. seruants knowe the Its. hart would neuer endure it that his peoples consciences should be thus wounded and their soules destroyed, by being cōpelled to submit to such spirits of vnderstanding.

Furthermore let our lord the King knowe that whereas the Holy ghost testifieth Act. 14. 23. saieing that they had ordeyned Elders by Election in every Church, and praied and fasted : this wee vnderstand, was the whole Congregations fasting and praying, and Election ; and that the Church hath power to appoint some to ordeyne or lay on hands, if there be no Elders as they did Act. 13. 2. 3. but all this (say the Lord B. by the spirit of our vnderstandings) both belong vnto vs, and the Patron : and the people have nothinge to do, but must be content to have such a Pastor, as wee appoint, though they neuer heard him knowe him, nor saw him: and although the congregation afterward should like neuer so well of him; yet the Lord B. shouds they have power to take him away from them, & to deprive him, and silence him, & punish them if they heare him, although he be neuer so well approbated amongst them. Thus must the Kings peoples be compelled to vnderstand the scriptures, for the aduancement of their power of Ordination, and depriuation. And whereas wee the Kings seruants vnderstand, according to the best vnderstanding that God hath given vs that Th-apostle Paul, giuing arule of direction for the people of God, how to worship God, when they come together 1. Cor. 14. 26. 33. That every one as he hath a Psalme, or a doctrine, or a tongue, may speake to edification, and if anie thinge be revealed to another that sitteth by, the first is to hold his peace, for all (that have gifts) may prophetic one by one : and in all this, God is not the God of confusion, but of Order. Thus do we hold the disciples of Christ, ought to come together, to worship God and edifie one another, in the libertie of the spirit, according to the gifts and graces that are given to every

every one Rom. 12. 6. And that every man as he hath received the gift, may administer the same one to another 1. Pet. 4. 10. The lord Bs. utterly deny the substance of all this vnderstanding, and their spirit of vnderstanding directts, that when the Congregation, is come to gether, the Priest, or Curate, that is licensed by them, onely must performe the worshop, and must beginne their worshop with their booke, strictly tying them to such sentences: and then to that which is written after: then a Confession: then an absolution, with vrsicles and answeres, and Psalmes, and lessons, and Te Deum, and the Latany. 3. daies abeweke, and at other times, when the Ordinary shal comaund.

Thus map our lord the King see, how his peoples spirits are in bondage to the lord Bs. spirit in the vnderstanding of the scriptures: and they must of force against their consciences, vnderstand them as they comaund, or els go to prison.

And our lord the King map also see that whereas neither Christ, nor his Appostles, eber commaunded, or practiced anie set forme of worshop, whose spirit had bene most fitt to have ordeyned such an order, yet the Lord Bs. (in the perfect image of the first Beast) have composed a proportion, and framed an order of prayers and readings for the worshop of God, comaunding absolutely the obseruation thereof, forcing the spirits of the Kings people to be subiect to ther limitations herein: and so deliuer Gods people their bread by waight, and their water by melaure, not suffering the hungry to be satisfied with the bread of life: nor the thirsy to be quenched fro the riuers of waters: but forcing the vnwilling to drinke stolne waters out of their Cestrons, and eat hidden bread out of their storehouses: but the simple that eat and drinke thereof,
knowe

knowe not that the dead are there, & that their ghests are in the depthes of hell. **Pro.** 9. 17. 18. Let not our lord the **K.** be displeased, seeing his servants speake but the words of sobriety: and if the **K.** shall thinke wee misaply the, that is the thinge which wee so humbly & earnestly beseech the **K.** may come to triall, by the **Ks.** free consent, and that the **Kings** hand of power may not be against the iust and due triall thereof.

Now when wee the **Kings** servants do sue for a triall, wee desire our lord the **King** not to conceibe that his servants meane a day of dispute, and so to handle the cause of the lord, as men that contend for prizes, who submit their cause to priuate censure, for that it is priuate and concernes but themselves: but our humble and most equall sute to our lord the **K.** is, that seeing this Hierarchy of **Bish.** **Bs.** & lord **Bs.** do challenge such power & prerogative over our consciences, that all who cannot of conscience peild it vnto the, may walke according to their consciences, and publish their defence against them: & that these that beare the names of spirituall lords, may by spirituall power onely, conuince their gain-sayers: and not pretend to be spirituall **Bishops**, and vse onely the **Kings** temporall sword to rule and conuince men with: And that our lord the **King** would suffer vs his servants to demand of them (that take vpon them to be lord **Bs.** of whome they haue learned to rule by such power, and who hath taught them to put the contrary mynded in prison; & how they wilbe able to answere him (that will bring the greatest of them to answere) who taught all his disciples, to instruct the contrary mynded with meeknes, proveing if at anie time God will give them repentance, and hath taught them to be gentle suffering the evill 2. **Tim.** 2. 24. 25. And let our lord the **King**

King giue vs his seruants leaue to ask these Lord
Bs. whether they thinke that God hath forgotten
this his comaundement? or that he will quite forget
to put it in their atcompt, because they haue al toge-
ther forgotten to keepe it?

Oh that our lord the King would but take his
sword out of these lord Bs. hads, to whose Officie it
doth in no sort apperteyne, if they were Christs Bis-
hops and that the K. would let them onely vse that
sword which is sharper then anie two edged sword,
which onely belongs to Christs Bis hops in their
Office, let the King turne them out, and let them
(if there be anie maner of byrightness in them) come
furth with that sword and armor onely, which the
holy ghost hath appointed them if they be Christ
disciples Ephes. 6. 11. 17. And wee will come
to them through Gods grace in the spirit of love
and meeknes: but when they smite vs with the Ks.
sword of justice, & mayntaine their aucthority onely
by that power, and yet wilbe spirituall lords how
can wee with faithfullnes to the cause of God, but
shoot them thorow with the arrowes of the Al-
mighty, & filling them the double. Reuel. 18. 6. Dis-
cover by the word of truth the height of their ini-
quity: for if it may please our lord the K. to consider
there is no other way to try, and discover them
whether they be spirituall or no, but to apply the
word of God vnto them, examine, & compare them
by it, as the Church of Ephesus did them which said
they were Apostles but were not, & found the lyars. Re-
uel. 2. 2. & if this Hierarchy of Arch-Bs. & lord Bs.
will not nor may not be tryed by the word of God
but will still cause, (by all the meanes they can) as
many as will not worshipping it, should be killed, so
that none may speake, or write against it, but they
shalbe by death, by imprisonment, or by banishment
destroyed,

destroyed, the our lord the K. cā iudg, that knowes the practice of the first Beast in all these things, that where the first Beast hath full power, none may write, nor speake, nor looke amisse, but they dye, the King can iudg, whether this Hierarchy of Arch B. and Lord B. be not the second Beast, who hath thus caused to be made the image of the first Beast. And if the Kings people may not thus say and write, and by the word of God, prove this Hierarchy so to be; but must without gainsaying, beleve the scriptures & worship God, as they commaund, then are they Lords over our faith, and the people of God have no power from God to vnderstand the scriptures, but all power is given to them: and then must wee beleene they cannot err.

And wee beseech our lord the King (that is a man of wisdom) to give righteous iudgment herein, whether the Lord B. do not challenge onely to themselves all power to vnderstand the scriptures and not to eer, when they will by force and violence of imprisonment, banishment, or death Compell the Kings people to yeild obedience to their vnderstanding onely: for if the Kings people must not beleve, that they onely have the power of the spirit, and cannot eer, how comes it that the Kings people must be compelled onely to obey them in all their vnderstandings and practices? Except the Kings people must obey them though they do err. And if our lord the King will not altogether turne his care from the deepe complaints, of his servants, then let the King heare his servants in this point, which is so hatefull to the King, and is of all estates (that have anie vnderstanding in the mystery of godlines) so much detested; yea the Lord B. themselves do in words professe great detestation thereof:

thereof: and that is, that presumptuous sin of blasphemy of that Romish Beast, who holds, he cannot err, and therefore thinks that he may change times and lawes, as is prophesied of him. Dan. 7. 25. and this he doth, as our lord the King well knowes, appointing or commaunding lawes, days, and times, & forcing obedience, and saying he cannot err: so that what soever he doth it must be obeyed, as holy, and good. Oh that our lord the King & all his people, would see that the Hierarchy of Arch B's. and Lord B's. do no lesse, although in word they deny it, yet in deeds they practice and hold the same thinge, that they cannot err. And this can never be denied, neither shall they ever be able to open their mouth to deny it, if they might but be brought to answer: for shall they ever be able to anniswere it, that they should expound the scriptures, & make spirituall lawes Canons, and decrees, & commaund absolute obedience: and in diuers of their Canons, decreeing excommunication ipso facto, but that they shalbe forced to shew by their deeds that they cannot err: & men must obey them vpon that ground, because they cannot err, or els vpon this ground, that they must be obeyed although they do err: for they must be obeyed: vpon which last ground, thousands do obey them. But wee beseech our lord the King that it may be lawfull without offence vnto the King to try the Hierarchy vpon the first ground, which is, that as the Hierarchy of Rome say in words, they cannot err: that so in their deeds this Hierarchy do absolutely professe they cannot err. Wee with our best ability make it plaine to our lord the King and to every eie and eare thus.

The Hierarchy of Rome, expounds the scriptures: makes lawes, Canons, and decrees, and binds all mens consciences to obey, forcing them thereinto

by excommunication, imprisonment, banishment, death, & none may examine the power, auctoritie, or warrant thereof by the scriptures, but all must be receiued for holy and good, because the Hierarchy of Rome, say in words they cannot err. And wee beseech our lord the K. to see that the Hierarchy of Arch-Bs. and Lord Bs. do all the same thinges; they expound the scriptures, make lawes, Canons, & decrees, & bindes all mens consciences to the obedience thereof, forcing the Ks. true & obedient subiects thereunto, by excommunication, imprisonment, banishment, (the K. in mercie & justice restraining them of blood) & none may examine the power & auctoritie of anie of their decrees by the scriptures, but all must be receiued for holy, & good. Doth not the K. in the wisdome of his hart see, & may not all the K. people see, that this Hierarchy of Arch-Bs. and Lord Bs. in all their deedes, do shewe, they challenge to have the same power not to err, which the Hierarchy of Rome do say in words they have? & thus do they absolutely in deedes professe they cannot err, which the Hierarchy of Rome professe in words, and herein the Hierarchy of Arch-Bs. & Lord Bs. are the more deceitfull deceivablenes of unrighteousnes.

And now wee beseech the Creator of harts to giue our lord the King a new hart to consider of all the exalted abomination of desolation executed & practiced by this Hierarchy of Arch-Bs. and Lord Bs. and let our lord the K. know, that it concernes the King highly on to consider of it, in that it is set by, and supported, and all the cruelty thereof executed by the Ks. power, whereby they make our lord the K. guilty, of all the imprisonment, banishment & persecution, which by the Kings power, they impose vpon all the faithfull subiects of the King who with stand their abominations. But aboue all, let our the King

King (for the glory of God, and for the salvation
 of the Kings owne soule) suffer by the Kings ser-
 vants, thus far to prevaile with the King that our
 Lord the King would but search the scriptures
 (whereby the K. knowes he must be directed, if he
 wilbe sated) and let the King see with his owne eie,
 what shewe of warrant can be found, that the
 King should take vnto himself power to Elect
 Bishops. Oh wee beseech the King that the suc-
 cessive possession, and the goodly apparence of this
 power may nothinge swap with our lord the King
 herein: but let the King set before his eyes, the
 worthy recorded remembrance (by the spirit of God)
 of Cyrus King of Persia, who brought furth, the ves-
 sels of the house of the lord, which Nabuchadnezzar had
 taken out of Ierusalem, & had put them in the house of his
 God Ezra. 1. 7. 11. Not regarding the monuments
 of his predecessors great conquest, nor the dispoyling
 of his Gods of such beuotifull ornaments: nor the
 departing with treasure of so great value. All these
 respects could not hinder this King for restoring
 the vessels of the house of the Lord. Let our lord
 the K. be no lesse mynded to the house & Church of
 God: but let our lord the King freely restore at once,
 to the Church and house of God the whole glo-
 rious power of Christ the onely King thereof, and
 perticularly that most beuotifull ornament of Elec-
 tion and ordination of the Bishops and deacons
 thereof, who ought to be elected & ordeyned accor-
 ding to the rule of the holy ghost Act. 14. 23. & 6. 3.
 and who ought to be qualified withall and every
 one of those gifts and graces set downe by Th-ap-
 postle 1. Tim. 3. & Tit. 1. yea & their wives & childre
 also, or els it is grebious iniquity to chuse them.
 And who must onely by their Office beare those na-
 mes & titles which the holy ghost hath given them:

and lead or rule by that power which Christ hath appointed, and by those lawes, and ordinances: and live by those maintenances, if they stand need. And will our lord the King change all these and manie mo lawes, statutes, and ordinances, which Christ Jesus the mediator and King of the new Testament, hath appointed and ordeyned in his Church? Will the King take this power to himself to Elect in such manner, and such men, as the King thinkes good? And give names, titles, and power such as best pleaseth the King? Hath Jesus Christ with his blood purchased to himself this honoz to be the head of his Church? Ephes. 5. And hath he shewed himself a faithfull Mediator? And hath he bene accounted worthy of more glory then Moses? And hath he builded his owne house himself? Heb. 3. And shall he be dispoled of all his honoz? And will our lord the King be entised by evill men to enter vpon the inheritance of the Sonne of God, in appointing and (by the Kings power) suffering to be appointed Lords and lawes in and over the house of God which are not according to the patterne? Which lords, because Christ is not their buckler, nor faith their shield: nor the sword of the spirit the weapon of their warfare, they have deceitfully seduced our lord the King bringing themselves vnder his protection for their defence, and getting the Kings sword into their hands to destroy all that speake or write against them, preferring their owne Kingdome before either Christs Kingdome, or the Kingdome & State of our lord the King as wee have already shewed vnto the King in that they with such loving patience suffer and permitt so manie thousands of Romists, who by their profession, and the practices of some of them are dangerously opposite to the Kingdome of Christ, and to the King and State:

But

But these Lords B's. Cannot in anie wise endure one, that doth faithfully seeke for reformation, because such are onely aduersaries to their kingdome. Wee still pray our lord the King that wee may be free from suspect, for habeing anie thoughts of prouoking euill against them of the Romish religion, in regard of their profession, if they be true & faithful subjects to the King for wee do freely professe, that our lord the King hath no more power over their consciences then over ours, and that is none at all: for our lord the King is but an earthly King, and he hath no auctority as a King but in earthly causes, and if the Kings people be obedient & true subjects, obeying all humane lawes made by the King, our lord the King can require no more: for mens religion to God, is betwixt God and themselves; the King shall not answere for it, neither may the King be iudged betwene God and man. Let them be heretikes, Turcks, Jewes, or what soeuer it apperteynes not to the earthly power to punish them in the least measure. This is made euident to our lord the King by the scriptures. When Paul was brought before Gallio deputie of Achaia, and accused of the Jewes for perswading men to worship God contrary to the law, Gallio said vnto the Jewes, if it were a matter of wronge or an euill deed, o ye Iewes, I would according to right mainteyne you, & he drave them from the iudgment seat Act. 18. 12. 17. shewing them that matters of wrong and euill deeds, which were betwixt man & man apperteyned onely to the iudgment seat, and not questions of religion. The like is shewed by the Crowne-clezke of Epheius in Act. 19. 38. 39. And further Paul being in like case accused of manie thinges Act. 24. in the 25. chap. he appeales to Cæsars iudgment seat, where he saith he ought to be

judged appoyning and justifying thereby, that Cæsars power & judgment seat was the holy Ordinance of God: and our Saviour Christ is himself obedient thereunto, & commaunds & teacheth his Disciples obedience; but this judgment seat, & power which was of God, had nothinge to do in the causes of the Religion of God, as our lord the King may see: for if it had, then could not our Saviour Christ have commaunded obedience thereunto, but he must have utterly overthrowne his owne kingdom and power: Neither could Th^e apostle Paul, have said he ought to be judged at Cæsars judgment seat, if Cesar had, or might have judged in causes of Religion to God, for then had he utterly overthrowne the Office of his Appostle-ship, and then had he submitted his Appostle-ship wholly to the judgment of Cesar, and so had the power and auctority of it, bene altogether destroyed, & made of no effect, which might in no wise be.

Now let our lord the K. (whose honor it is wisely to judg in thinges, that differ) judg, whether there be in these daies, anie other earthly power or anie other spirituall power, but the same that was in Christ and his Appostles times, in which times, all earthly power, was in the hands of earthly Kings and Princes, and them that were in auctority vnder them, and Christ and his Appostles diminished not Kings and Princes of the least tittle thereof. And all spirituall power was in the hands of Christ and his Appostles, that were in auctority vnder him, of which spirituall power & auctority, Christ nor his Appostles would suffer no earthly K. to diminish them of the least tittle thereof, but rather gave them their lives: if then our lord the K. do deserue that earthly Kings and Princes, had the same power then that Kings and

and Princes have now, and that Kings & Princes had no power then ower mens religion, which was spirituall and belonged to Christ: men were then to gibe vnto God, that which was Gods: and vnto Cesar, and so vnto all earthly Princes, onely that which apperteyned to them. Then let our lord the King iudge by what warrant of Gods word the King can now, take to himself a spirituall power, and set by an Hierarchy of Arch Bishop & Lord B. and gibe auctority to them to make lawes and Canons of Religion, and to gibe them power to compell men vnto the obedience there of: by such seuer courses as they have done. Let our lord the King consider (and the Lord gibe the wisdom therein) that if no King nor Prince could have set by such an Hierarchy, with such power and titles then, but they had utterly troden vnder foot all the dignity and power of Christ and his Appostles (for Christ, and his Appostles must have bene subiect thereto) neither may anie King set by such an Hierarchy now, because it doth utterly tread vnder foot, all the dignity and power of Christ and his Appostles, as well now, as it had done then: for wee have now Christ and his Appostles in all their power & dignity as well as they had in those daies according to that saying of our Saviour Christ in the parable. They have Moles and the Prophetts.

And wee humble beseech our lord the K. a little to suffer the foolishnes of his seruants, although wee may seeme as fooles vnto the King herein. If there had bene such a straing hierarchy set by in Christ and Chappostles daies, would the Hierarchy have suffered vs (that are thousands of the K. of Great Brittain subiects) to have gone to Christ & his Appostles to have asked them, whether wee should

have

have obeyed them or no, in all their Canons and ordinances? And whether wee should have given the those titles of superiority, and all that ruling power which they challeng over vs the Kings subjects? surely they will say, they would not have denyed us that liberty to have gone, in so waighty a cause, and being so manie, to have asked Counsell of Christ, and his Appostles, what wee should have done: 20. thousands being ignorant, and 10. thousands being doubtfull whether anie such power might be submitted too or no; and thousands being out of all doubt, that it might not be submitted vnto; they will say they would not have denyed vs: but wee knowe what their Canons would have made of it, and wee may suspect justly, that they would have enformed the King that it were very dangerous to suffer so manie to go vnto Christ, and his Appostles for counsell and that it were not fitt to suffer such giddy heads to have that libertie, for makeing rents and diuisions: and that it were much more safetie, for the King to suffer them, to make all whole by their power, and to subdue such busie refractory spirits. Let the King with fauour suffer his seruants, thus to speake by the way, least peraduenture anie such thinges come in the way. And wee the Kings seruants now takeing it for granted that the Arch-Bs. and lord Bs. (that professe such great holines) would not have denyed vs to have gone to Iesus Christ and his Appostles to be directed. And if Christ and his Appostles, had, (in the hearing of all our owne eares, being so manie witnessees) commaunded vs absolutely not to yeild the Arch-Bs. and lord Bs. anie such power or names, could wee yeld it them? Although the Arch-Bs. and Lord Bs. should (with 20. thousands of witnessees) affirme, that Christ and his Appostles spake

spake otherwise, to their hearing. Would our lord the King thinke it equall, that wee should be forced to beleue their hearing, because they are lord Bs. contrarp to the hearing of our owne eares, & being so manie witnessees of one Nation and tongue, besides hundreth thousands of witnessees of other Nations & tongues. Wee knowe our lord the K. would thinke it no more equall (if the case were so that wee should be forced to beleue the lord Bs. hearing, then that they should be forced to beleue our hearing.

Then iudge O King, for the case is all one and the same: for wee have Christ and his Appostles in their writings, and they do absolutely speake to our understandings, that in no wise there ought to be anye such Hierarchy of Arch Bs. and Lord Bs. in Christs Church. And the Lord Bs. say, that Christ and his Appostles, speakes to their understandings, that there power and names are not contrary to Christs words. Can our lord the King (that is accounted a most wise and iust Prince in his iudgment) iudge, that wee are all bound to cast away our owne understandings of Christs speaking, and are to be compelled to beleue and understand Christ to speake, as the lord Bs. vnderstand Christs speaking? Oh let our lord the King with compassion, consider, whether euer since the heauens and earth were created, there was a more vnequall extreme cruelty then this, that the Kings people should be compelled (in a cause that concernes the everlasting condemnation of their soules & bodies to Hell) of force to submit their soules and bodies to the understanding of the Lord Bs. that are not able to direct themselves from the waies of death, but are perished euerie man, that euer bare that Office with those names and power, if they repented not thereof, although they had no other sinne: and

they also that do now beare that Office with those titles & power shall likewise all peris h to everlasting destruction, if they do not repent thereof, and cast it away: the spirit of the lord hath spoken it Reuel. 19. 20. the Beast was taken, and with him that false Prophet that wrought myracles before him, whereby he deceived them that received the Beasts marke, and them that worshipped his jmage, these both were cast alieue into a lake of fire, burning with brimstone. And thus manifesting to our lord the k. that Jesus Christ is onely k. of Israell, that sits vpon Davids throne, & therefore onely hath the power of the King of Israel, and none may partake with him in that kingdome and power, who had the Spirit without measure: and yet neither he, nor his Appostles that had the Spirit without error to deliuer the Counsels of God, did ever by example, practice, nor by rule commaund nor give power that anie should be compelled by anie bodily punishment to obey their lawes and Ordinances, which were infalibly true holy, and good: How much lesse ought our lord the King to commaund, or give a power to Arch-Bs. & lord Bs. (men full of the spirit of error) to make lawes & Canons with auctorizty from the King to compell by imprisonment & sharpe persecutions, the Kings true subiects, and people of God vnto the obediencie thereof: who for their religion to God (although they be contrary mynded to the k. therein) ought not (seeing they deserue not) to be punished either with death or bonds: & this is confirmed to the k. by the testimony of King Agrippa and noble Festus the governoz, who adiudged Paul to have done nothing worthy of death or bonds, but that he might have bene loosed, if he had not appealed to Cesar: & yet Paul was contrary mynded to Cesar & to the jewes in his religion to God:

But

But they iudged him by the lawe of Nations : by the power of which law, the Kings of the nations are to rule & iudge, according to their owne severall lawes, against which law, Paul had not transgressed for his cause was concerning the faith of Iesus Christ which could not be iudged by that law.

And let our lord the King give his servants leave to comend this to the Kings best obseruatiō, which is worthe to be obserbed : that, where soeber in the new testament throughout, the professors of the faith of Iesus, were adiudged by earthly rulers & Governours, for anie thinge that they did or held of conscience, to God, & of faith to Iesus Christ, if earthly Rulers and Gouvernours tooke the cause in hand by their power, the iudgment was alwaies wicked and abhominable. And if our lord the King will but begin his obseruation at the fore-runner of Christ, John Baptist, whome Herod put in prison and beheaded. And then let the King come to Iesus Christ, whome they iudged and crucified, finding no evil he had done. And so if it please the K. to looke throughout the whole booke of the Act. there the King knowes how the disciples of Christ, were imprisoned, threatned, beaten, stoned: The made Saul hauock with his letters of Comission, and entred into ever houles and drew out both men, & wemen and put them in prison. Then Herod stretched furth his hand and vexed certen of the Church, and Killed Iames the brother of Iohn with the sword, and Caught Peter and put him in prison. Then were Paul and Silas taken at Philippi, by the Gouvernours and people, and were sore beaten & cast into prison, and the Iailer comaunded to kepe them surey, being charged to preach Ordinances which were not lawfull for the Romans to receive nor observe. Here may our lord the King see a true patterne, how the people of God are persecuted, when the
Civill

Ciwill power doth iudg their cause of their faith, and profession in their religion to God. Thus haue worldely Gouvernors delt with the Church of Christ, when the disciples fell vnder their censure for their faith to God. And all these sentences of death, bonds, and persecutions the King can iudg to be vniust and vnlawfull in that these Rulers and Gouvernors had no lawfull power nor auctoritie to iudg Christ, nor his disciples for matters of faith, thep being in all other things obedient to their lawes. But men wil say all this is answered in one word. Thep were heathen Rulers. Now if our lord the K. will challeng a Prerogative or power, because he professeth Christ, then let it be lawfull for the King servants, to tell the King that if he will profess to be a disciple of Christ, that gibes the King no power to do anie of all these thinges to imprison, to banish, to put to death, that belongs onely to his earthly Kingdome: for Christ and Appostles had no such power given them: neither taught thep the disciples to take vpon them anie such power, and to execute it vpon the contrary mynded, but taught them the contrary to instruct the with meeknes, and by preaching the word seeke their conuersion, with all long suffering, and not to destroy them by seuerer punishments: yea the disciples of Christ must wait and laboꝝ for the grafting in againe of the Iewes, according to the prophetes of the scriptures. Rom. 11. 24. 27. and therefore the King knowes thep may not be destroyed, although thep be the greatest enemies of Christ that are vpon the earth, and haue, and yet do cast the greatest reproach and contempt vpon Christ, with such words, as are most fearfull to vtter: yet must the disciples of Christ wait for their conuersion, and not worke their destruction. And let our lord the King call to mynd;

from the Appostle Paul teacheth all the disciples of Christ to be mynded towards all insidells Rom. 1. 14. 15. where he saith. I am debter both to the Grecian and to the Barbarian both to the wise and to the vn wise. And the same Appostle 1. Cor. 9. 20. 21. 22. saith. To the Iewes I become as a Iew: to them that are vnder the law, as though I were vnder the law: to them that are without the law as though I were without the law: to the weake I become as weake, that I may winne the weake, I am made (saith Ch-appostle) all thinges to all men, that I might by all meanes save some. All these instructions and directions, are for our lord the King to direct the King how he should go in and out with holines & all meeknes before his people to wyne them to Christ: and not to set vp a Cruell Tyrarchy to make habock of the R. people (as Saul did) pulling them out of their houses both men and women: casting them into prisons: forcing them to flee the land, and persecuting them with all cruelty. May the King suffer all this to be done by his power, vpon this ground of being a Christian King? the Kings servants I heve the King yet once againe in all humilitie, that Christ the King did not so himself: he never appointed to be punished anie one man for desobeing his Gospell, with the least bodily punishment. And therefore wee instantly exhort our lord the King that the King would be no longer seduced by those most dangerous deceibers, that have gottē the Kings power to punish those, that Christ, the King of Israell would not punish: & that persuaide the King that the King hath the same power in the Kingdome and over the house and people of Christ, that the Kings of Israell had in that Kingdome, and over that house and people of God, as it was the Church of God.

Wee (according to our great weaknesse) have shewed to our lord, the King before, that the King cannot challenge that power, meaning onely in respect of Religion. And wee will, by the Kings favour repeat the substance, of the whole ground in few words : and wee beseech the King that wee may the rather do it, in that the whole cause depends thereon. And wee repeat it unto the King in these few words, which shall never be disannulled or made void, whilst the heavens and earth endure : not because they are our words, God forbid, anie such arrogancie should possess our hearts : but they shall never be made void, neither shall anie ever be able to gain-say them with anie shew of truth, because they are the words of the everlasting God of truth, whereby wee shew unto the King, that the King cannot have that power (in respect of Religion to God) in the kingdome and over the house and Israell or people of Christ now, that the Kings of Israell had in the old Testament, or in the time of the law. The ground wee repeat unto the King is this. That the kingdome of Israell was an earthly or worldly kingdome : an earthly or worldly Temple, Tabernacle, or house : an earthly or worldly people : and the King an earthly King, who in and over all that kingdome, Temple, and people could require onely earthly obedience. But the kingdome of Christ now, is an heavenly kingdome not of this world : his Temple, Tabernacle, or house an heavenly Temple, Tabernacle, or house, his people, a heavenly, or spirituall people, not of this world : and the King Christ Iesus a heavenly spirituall King, requiring spirituall obedience.

Therefore our lord the King can not as a King have anie power over this kingdome, Temple
Taber:

Tabernacle, house and People of God in respect of the Religion of God : because our lord the King his kingdome is an earthly kingdome : and to our lord the King belongs onely all earthly obedience service, and duty, which ought to suffice anie earthly man. And the God of all Grace, give our lord the King a gracious hart fully to be satisfied and contented with that great honoz power and dignitie that belongs vnto the King and to give gloz and honoz to God for it, that it may go well with the King and his posterity for ever. And the God of heaben deliver the King from all such enchanters of Egypt, as shall perswade the King to take vpon him the power of the Kings of Israel, over the Church of Christ, onely for the setting by, and supporting of their High Priest hood with vrim, and Thummim, with Pompe, and power: and the Leviticall renews of Israell, which they challeng and hold as apperteyning therunto forcing the Kings people by cruelty to obey them, as though with them onely remapped, the oracles of God.

And now if they will shew anie manner of byrigtnes vnto God, or faithfulness to the King or anie regard to Gods people, let them not mainteyne their kingdome, which they have obtained of the King by deceit and flatteries, as is prophesied Dan. ii. 21. Let them not mainteyne it by the Kings sword and power: but let them come furth with that sword and power, whereof they gloz so much, and vse so little, and mainteyne their names power & cruelty with it, and wee professe before God, & the whole hoast of heaben: & before our Lord the King and all his people, that if they can prove evidently to our consciences by the holy word of God, that wee may obey them in all these

Canons

Canons and decrees, and giue them those names and titles, without the euerlasting destruction of our soules and bodie in hell: yea if they can but proue that wee ought to rest or depend vpon their iudgements & vnderstandings in the exposition of anie one part of Gods word: or that they haue power to ordeyne and appoint anie one Ordinance, or the manner of administering anie one Ordinance in the worship of God and Church of Christ, wee profess. Into our lord the King wee will peld them all the obedience they require. But if they will proue these thinges onely by Conuocation Canons, both can our lord the King require that the Kings seruants should dishonour God, by casting his holy truth away, and with it the saluation of our soules, and depend vpon their Canons, and peld them obedience, and perish both in soules and bodie. Wee haue rather chosen thus to lay downe our liues at the feet of our lord the King in presenting the cause into the Kings presence. Saying with Ester. if, we perish, we perish for coming thus boldly vncalled into the Kings presence: but we will wait with hope and expectation, that through the gracious worke of the lord, the King will hold forth his golden rod, that wee may liue: and not so onely but also that by the Kings meanes comfote and deliurance shall appeare vnto Israel. And that our lord the King will say, as that great King of Persia said, Ezra. 1. 2. The lord God of heaven hath given me many King domes of the earth, and hath commaunded me to build him an house in Ierusalem, who is he amongst you of all his people, with whome his God is, let him go to Ierusalem & build the house of the lord God of Israel. And as King Darius said, Ezra. 6. 7. 16. Suffer the worke of the house of God, that the Israelites may build this house of God in his place, that they may offer sweet odours

odours vnto the God of heaven, and pray for the Kings life and for his sonnes. And as Artahshashtre King of Persia said Ezra. 7. 23. what soever is by the commaundement of the God of heaven, let it be done speedily for the house of the God of heaven, for why I should he be wroath against the Realme of the King, and his children.

Thus beseeching the director of all harts to direct the Kings hart in these thinges, wee continew praying for the King and his Sonne, and the Kings Realmes and children. That the King and his seed, to Gods glory, may sitt vpon the throne of Great Brittain whilst the earth endures, possessing from God, wisdom and Riches, and Honor befitting the dignity of their high Renowne: & that they may walke in the waies of god that god according to his promise may prolong their dayes. And the Lord give all the Kings people faithfull, vpright, and honest harts, that they may all with one hart as one man. Feare God: and Honor and obey the King, with all the honor and obedience that hath, or can be due to anie earthly King or Prince, which is, all earthly and worldly obedience with lands goods, bodie, and life.

And wee most humbly supplicate our Lord the King and all the honorable and worthy Gouernors vnder the King that they will not suffer them selves to be misled in iudgment in condemning vs as moouers of Sedition, and our bookes for seditious bookes, because wee differ from the receiued profession of Religion in the land, but that they will according to that great gravity and wisdom that is vpon them, wey what Sedition is, and they will easily find that to professe and teach a differing iudgment in Religion to the State, cannot be pro-
bed

bed Sedition: for then had our Saviour Christ, and all his Disciples bene found seditious persons, which neuer could be proved against them: neither could Tertullus with all his Oratory probe Paul a mover of Sedition to Felix the Governour who was willing to pleasure the Iewes in this matter Act. 24. if he could have found anie advantage against Paul: but vnder all that excellent and mighty Government of Cesar, vnder whome there was so manie wise Kings and noble Governours, difference in Religion could never be proved Sedition against the State. Neither could it euer be proved Sedition in all or anie of those that differed from the professiō of Religio established in C. Marius daies although they taught and professed the same as euen the Lord B. them selues will confesse.

And it is neither accounted nor found Sedition, in diuers excellent well Governed Nations round about, to professe and teach a differing judgment in Religion from the profession generally established, as our Lord the King and all his worthy Governours see and knowe. It is but the false surmise and accusation of the Scribes and Phariseis, who feared their owne kingdome: and of Demetrius the Silber-smith with the Craftsmen, whose Craft was in danger, whereby they gott their goods Act. 19. they them selues raised tumults and moved Sedition, and euer laid the blame vpon the Disciples: euen so is it now and euer wilbe, that such as feare their owne kingdome and priuate gayne, do, and will falsly accuse the Disciples of Christ as movers of Sedition against the State. And if the lord B. will not be found false accusers herein, as their predecessors have bene, the lett the (if they can) forbear to accuse before they have cause.

But let them take heed least when they shall see
 fybe in one house devided, thre against two, and
 two against thre, the father devided against the
 sonne, and the sonne against the father ect. let them
 take heed, they call not that Sedetion, if they do,
 they shall call Christ a sower of Sedetion, for what
 was his disire, but that the fire of such Sedetion
 should be kindled Luk. 12. 49. 52. 53. And may it
 please our Lord the King and all that are in au-
 thozity of Gouverment vnder the King, with their
 wise iudgment to consider that it wilbe a straining
 thinge to condemne men for Sedetion, who pro-
 fesse and teach that in all earthly thinges, the Kings
 power is to be submitted vnto: and in heavenly or
 spirituall thinges, if the King or anie in autho-
 rity vnder him shall exercise their power a-
 gainst anie, they are not to resist, by anie
 way or meanes although it were in
 their power, but rather submit to
 give their liues, as Christ & his
 Disciples did, and yet keepe
 their consciences to God:
 and they that teach anie
 other Doctrine, let
 them be held ac-
 cursed.

VE being per (through the helpe of our God) most desirous to awake all you of our obnoxious Nation out of that dead security, and spirituall slumber, wherein as in the Sea, you are all overwhelmed, and finding no better nor any so fitt position of Gods word to effect these our unfained desires, as this prophesie of our Saviour Christ Mat. 24. 15. which prophesieth of daies of so great tribulation: and it is repeated Mark. 13. and Luk. 17. and Luk. 21. all which places of the Evangelists must be most carefully and diligently compared together, because the wise reader shall find (by good observation) that there are 4. Prophecies of our Saviour Christ, by the Evangelists set downe together, which are, 1. the destruction of Jerusalem 2. by the daies of the exaltation of the man of sin, seene and discovered 3. by the daies of the Sonne of Man, in the brightness of his coming for the consuming and abolishing of the Misterie of Iniquity; the abomination of desolation, the Man of sin. And lastly the day of Christs coming to judgment.

Every one of these Prophecies must be diversly considered of, with their proper apperteynings, for the true and holy understanding thereof, and not confounded together. Two whereof, wee have, and shall (by the grace of God) speake of, as God shall enable vs 1. the exaltation seene and discovered, and the dangers of those daies 2. by the daies of the Sonne of Man in the brightness of his coming, for the consuming of the Man of sinne, as being most fitt Scriptures to stir you up, to the consideration of your spirituall estates and standings, and to direct you therein (the Scriptures wee meane, not wee) if you will not harden your neckes and perish in the waies of death and sinne.

And

And as wee haue endeauored to prouoke you to
 looke vp, that you might see the abomination of de-
 solation set vp in the holy place, & how the kingdome
 of the Man of sinne is even within you all that
 submitt your selues in anie obedience to the power
 of the first, or second Beast, bearing the Beasts mark, or
 the print of his name: so shall wee also be willing,
 with the helpe of our God, to stir you vp to consider
 of the great danger that our saviour Christ hath fore-
 shewed shall be in these daies, when men see the
 abomination of desolation set vp, and according
 to our Saviours exhortation begin to flee, as all
 that haue eyes may see, men now begin to do. The
 danger that Christ foretold of, is: that in those
 daies (which are these daies) manie shall come (who
 now are come) in Christs name, and say: Loe heere is
 Christ, Loe there is Christ: and manie false Christs shall
 arise, and manie false Prophetts, and shall shewe great sig-
 nes and wonders so as if were possible, they should decei-
 ve the very elect. May then with your selues whe-
 ther you had not need to consider, when the daies
 are so dangerous & perillous, as if it were possible the
 very elect should be deceived: such is the danger of
 these daies, by reason of the false professions of
 Christ, and false Prophetts that do arise. And seeing
 the false Prophetts are the Teachers and mainte-
 ners of the false professions, wee shall endeauor
 to discover them both vnder one, and will onely
 speake of such false Prophetts, and professions as
 are amongst you, and knowne to you, not burthe-
 ning you with the multitude of straing and foreyn
 false Prophetts and false professions that are in
 the world, whereof wee generally admonish you
 to beware of; but it is full time that you looke to
 those false professions and false Prophetts that are
 amongst

amonge you, if you have anie regard at all of Gods glory, or the salvation of your owne soules.

And seeing wee cannot speake of the false Christs, or false professions of Christ that are amongst you, but wee must name them, wee pray it may not be offensive that wee tearme them by such names and titles, as men distinguish them.

The first whereof is, that great, and so much applauded profession of Puritanisme. The which profession to prove it is a false profession, yea and such a false profession, as wee know not the like vpon the earth, wee shall not need to produce anie testimony but your owne: for whereas in your so manie bookes, you cry out of the thinges that are amisse among you, and sue, and supplicate, and yet still continue in your former waies, you testifie hereby against your selues, that you are vnreformed, and that there is a way of reformation, wherein you would be, if you might have leaue or license to enter thereinto: which seeing you cannot obteyne, you iustify it lawfull to walke in an vnreformed profession of Religion, vpon this ground because you may not have leaue by act of Parliament to reforme. What falsere profession can be found vpon the earth then this of yours, who profess that you knowe a way of much truth where in you would walke, but you do not, because you cannot by the superior power be permitted.

Let this suffice in this place to prove that you walke in a false profession of Christ, by your owne acknowledgment, calling daily for liberty that you might reforme your selues, but seeing it will not be gran-

be granted ; you go on in the false way you dis-
 prove of. Your grounds and reasons wee shall here-
 after (by Gods assistance) try : but in the meane
 time let Gods people knowe, that there will never
 warrant be found , to giue men libertie for anie
 time, to deferr to eschew evill , and to refrayne to do
 good, for feare of men , or in obedience vnto men, or
 vnder anie pretence what soeuer. Most wicked and
 false is that profession ; and most false Prophets
 are all those that professe and teach such a doctrine
 that men are not bound without anie delay , at re-
 spects laid aside, with all speed to eschew evil and do
 good, as that true Prophet, Dauid did, and taught
 who saith, Psal. 119. 60. I made haist and delayed not,
 to keepe thy comaundements. And so wee proceed to
 shew that all your Puritane Prophets (so called)
 are false Prophets, and such as our Saviour Christ
 foretells of, who say, Lo Here is Christ, but comaunds,
 beleeve them not.

And although wee might prove you all false Pro-
 phets because you teach manie false doctrines, yet
 wee hold it the most easie and plaine way, for the
 vnderstanding of all to shew you to be false Pro-
 phets, becau'e you are not sent, nor called of God,
 & herein shall you have the least deceivable shewe
 for your selues.

But before wee speake of your not being called &
 sent of God (which must appeare by your Election
 and ordination vnto the Office or worke of a Bishop
 or Pastor , for other Prophets wee knowe none
 amongst you) wee will set downe the gifts and gra-
 ces, wherewith they are to be qualified, that are to
 be elected and ordeyned , and vndertake that Office:
 as also how their wifes & children are to be qualified

And these are the words of him that said, Let there be light, and there was light. And of him that said thou shalt have no other Gods before my face, and of the Law-giver, all whose lawes are perfect lawes.

These are his words, and this is his law. Let a Bis hop or Pastor be the husband of one wife, watching, temperate, modest, harborous, apt to teach, and able to exhort with wholesome doctrine, and to convince them that say against it, not given to wyne, no striker, not given to filthy lucre, but gentle, no fighter, not covetous, one that can rule his owne house honestly, haveing children vnder obedience withall reverence. Let him not be a yong Disciple, or newly planted in. Let him be well reported of, even of them that are without. Let his wife be honest, no evill speaker, sober, faithfull in all thinges.

This is the law of God 1. Tim. 3. Tit. 1. according to this law, in every perticuler, must a Bis hop or Pastor, and his wife, and children be qualified for it is the law of the perfect law-giver.

And thou shalt have no other Bis hop or Pastor before his face. This wee set downe to put you and the people of God in mynd to looke first, that you their Bis hops or Pastors be thus qualified, for all that are not so both in them selves, and their wives and children are not sent of God to be Pastors of his flock, but are false Prophets in the first degree, for God sendeth none but those that are according to his owne rule: and hereby may you see that every holy man and excellent preacher may not be a Bis hop and Pastor over the house of God.

And now Election and Ordination, which is the doore and way, whereby the true Bishops and Pastors of the flock do enter. The holy ghost doth teach. Act. 14. 23. that election and Ordination were performed in and by the Church or Congregation with fasting and prayer: this is the doore & way, and all that have entred by anie other way, are thieves and robbers, as our Saviour Christ testifieth Joh. 10. Are you not all now at once convinced? and must you not all be forced to confesse that you have no such Election nor Ordination? is your purchased Election of Patrons either perticuler men, or of deane and Chapter, or some Colledg, or the private Election of some friend like vnto this holy order of Election, which Christ hath appointed in his Church, to be made with the gracious free & full consent of every hart & tongue in the whole congregation? how woefull and wretched is the estate of you all (if you repent not) that ioyne in this great wickednes to deprive the Church of Christ of such a blessed and comfortable ordinance of Christ, how blessed and comfortable a thinge were it, for a holy people so to Elect their Pastors that should lead them, and feed them with the wholesome word of doctrine and Exhortation, and watch over their soules in the lord.

And what a blessed comfort were it for a holy man to be so elected of a holy people: so should a Godly people have holy Pastors over them, whom they would all love and reverence: and so should Godly Pastors have a holy people to followe them, whome they would carefully feed and cherish, and this is the Ordinance of God, and law of

Election : but to get an Election for monie either of a mans owne, or of his friends, or by private favour or friends hip or beholdings to men, and so corruptly to become a Pastor over a flock of people diversly affected, and manie openly prophane and wicked, here is an unholy Election of an unholy Pastor, over a corrupt and unholy flock, this is not to enter in by the doze but to clyme by another way, which seeing you all do, not anie one of you entring by that holy Election which Christ hath appointed, Christ him selfe hath adiudged you all, not to be the shepherds of the sheepe, but to be theeves and robbers.

And thus are you all false Prophetts : how shall you be able to stand before the lord in this matter ? or how can you iustifie your selves before men ? will you make the word of the lord of no effect, and blesse your selves in your owne waies, if you shall still do so, as you have long done, yet shall you not be blessed of the lord, in that you do herein violate and utterly abolishe that holy law of Election, which Christ hath ordeined in his Church for the chusing of the true shepherds of his sheepe, and for the keeping of theeves and robbers out of his shepefold.

Next in order to be spoken of is Ordination, a holy ordinance of God, commanded by the holy ghost Tit. 1. 5. and the example of the administration thereof, given vs by the Apostles in the church of Christ Act. 6. 6. & practiced by the disciples Act. 13. 1. 3 And taught vs to be a doctrine of the beginnings of Christ, and of the foundation Heb. 6. 1. 2. being called
the doc-

the Doctrine of laying on of hands. And this Ordinance was performed and done in the presence of the Church or congregation by fasting and prayer and laying on of hands, ordaining, and appointing, and seperating thereby those that were Elected and chosen to Office Act. 6. 6. and 13. 2. 3. and 14. 23. And all this was performed and done by, and in that Congregation whereof they were chosen Officers, the Church or Congregation being in this holy manner assembled together to performe this holy ordinance all fasting and praying to the lord with one hart and soule to give a blessing unto that his owne Ordinance.

Is your Ordination like unto this? which the best of you all are fayne to get by sute and service, by riding and running, by attending and waiting, by Capping and curtsying, and at last by prostrating your selves on your knees at the feet of an Arch-Bishop or lord Bishop receiving your Ordination from him, who herein exaltes him self above God, exercising the power of the beast, disposing Christ and his Church of this holy Ordinance taking it wholly into their owne power, and disposing of it onely to such as promise faithfull obedience unto the Hierarchy of Arch-Bishop, and lord Bishop which is the second Beast, and which your selves say, both in words and writings is an Antichristian Hierarchy. The lord give you eyes to see how you have broken the Covenant of the lord in polluting and abolishing this his holy Ordinance, and be ashamed to remember the Covenant you have made with this Hierarchy, by which Covenant of obedience you have gotten your Ordination, and so are the Prophetts of the Beast: for to whome soever you give your selves to obey, his servant you are to whome you obey.

Rom. 6. 6. although you deny him in words as you do.

Have you gotten an Office of the Hierarchy, and under the Hierarchy, and will you in words and writings protest against the Hierarchy, and yet receive your Office, which you have gotten by promising obedience thereunto? and thinke you to serve Christ with this your stolne Office? Halt not so betwene Christ and the Man of sinne: but if you will deny your lords that have preferred you to Office, deny their Office also, in both which you shall do well, but if you will receive your Office receive your Lords also that have preferred you, in both which you shall do evill.

What conscionable answer will you make to these things? dare anie affirme that Christ hath appointed such an Ordination, either in the manner of administration, or in the meanes of coming by it? hath Christ appointed you to sue, and make meanes to a Prelate and ride manie miles with letters of commendations, & pay all fees that are due (wee speake within our compasse) to get Ordination? Did Th-apostles ever ordeyne Pastor but before, or in the presence of the flock? did anie ever go and sue or seeke to Th-apostles to be ordeyned? and when anie were ordeyned did they kneele downe at Th-apostles feet? and did Th-apostles bid them receive the holy ghost? is this the manner and meanes set downe in the scriptures of coming by Ordination? and if it be not, how dare you seeke and submitt your selves to it. Will you say that Christ hath appointed no certen due order and meanes of Ordination? then do you blaspheme in saying the rules and examples of the new Testament are uncerten rules of direction, and so make you Christ not

not so faithfull as Moses. Is the holy Ordinance of laying on of hands one of the doctrines of the foundation Heb. 6. 1. 2. and may it be come by, by anie meanes, or from anie persons yea even from the Pope? and you approue of it as you do, seeing you have no Ministry but from Rome, it is the roote from whence all your Ministry is sprung, and the Wild Olive wherein you are all by your Ordination engrafted: and therefore as the roote is, such are the branches: and the roote you all confesse is most unholy, and so doth the lord iudge you, you chill servants out of your owne monethes, you are all most unholy, and false Prophets, the Prophets of the Beast, and not of Christ in that you are not Elected, and Ordeyned by the rules of Christ and have not the word of God nor testimony of your flocks for your true entrance.

What can you now have to say for this your Office thus vniustly come by? except you will plead possession (how vniustly soever it be come by) for a good title, and so iustify Ahabs possession of Naboths vineyard, when Jezabell had slayne the right owner thereof. As the lord lieth, no lesse, but much more is the wickednes of your possession, in that the Beast hath troden vnder foote and crucified the Sonne of God Reuel. 11. 8. and sits as God in the Temple of God, and hath appointed you his Priests to serue at the Alter, and thus have you consented together in evill, and trample vnder foote the Testament which Christ hath purchased with his blood, and have broken into the sheepfold of the lord like theeves and robbers and do nothing but steale, kill, and destroy: for you destroy all the people that submit to your Ministry, in that you bring them thereby vnder the power

wer of the Beast, you haueing fallen downe on
 your knees and worshipped the Beast, receiuing
 your spirit and Office from the Beast, and the
 people are all partakers of this sinne in that they
 admitt of you in your Office, and thereby yeild that
 power which Christ hath reserued, in his owne bo-
 dy, (which is his Church) vnto the Beast: so are you all
 dispisers of the law of God, and haue given aboap
 his holy Ordinance of Election and Ordination,
 which he hath by his owne word and Spirit ap-
 pointed in his Church you haue given Christs ho-
 nor herein vnto the Beast: and so are all both
 Priests and people worshippers of the Beast and
 his image, and haue receiued his marke, and there-
 fore shall you all drinke of the mere wyne of the
 wrath of God, if you repent not Reuel. 14. 9. 10.
 And thus much to the ministery of the Puritane
 profession, to proue them all false Prophetts, as
 those that runne and God hath not sent them,
 their Election and Ordination to their Office, and
 their possession of their Office being most vnholie
 and vniust, not being according to the exact rule
 of the law of Christ Iesus distinctly and most per-
 fectly set downe in the new Testament, which he
 hath purchased & sealed vnto vs, with his blood, to
 stand for a law of Election and Ordination for ever:
 vnto which who soeuer addeth or taketh away either
 in word or action, by Doctrine or example, the
 Lord will add vnto them, all his judgments, and take
 away all his mercies Reuel. 22. 18. 19.

You being thus by the word of truth all declared
 and proued to be false Prophetts, not haueing en-
 tred into the shepfold by the doze, it must needs
 follow

follow according to the words of the Lord, that all the great signes and wonders that you shew in this your false ministry are lying signes and wonders.

Let it not be greivous vnto you to heare of these thinges whereby to prouoke you to wrath, but let it be greivous to you, that you thus sinne, and so be prouoked to indignation against your selves, that you may come to repentance.

Here is all your Zeale of wonder, and signes of so great feruency, whereby you worke vpon the blind consciences and ignorant affections of the simple deceaued soules, proued to be false and de- ceauable: all your fire wherewith you kindle the harts of men, and seduce simple women, make- ing them beleefe you have brought it from hea- ven, all this is but the false enlightning and heat of a false spirit, even of that spirit, which your spi- rituall Lord breathed vpon you, when you knee- led on your knees befoze him, and he laid his hands vpon you, and most blasphemously, even in the high dishonor of the spirit of grace, had you receive the holy ghost, by and in the power of this spirit do you preach and pray, and do all your great wonders, and other spirit have you none, for this is the spirit to which you have submitted, and by this spirit onely are you sent, and there- fore are you all false Prophets, and you have not the spirit of God abiding in you, ye are gone out of the way, ye have caused manie to fall, ye have broken the Covenant of levi, in that you are admitted to the Order of Priesthood by the Man of sinne
who

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 haue not entred by Christ the true doore and way, but haue 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 prayer, wherein sometimes you make the people to Cover the Altar with teares, and where by some of you haue taken vpon you to cast out manie Deuills, going on to the hight in shewing signes and lying wonders, to deceaue 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 serue in your Office and Ministry, receiued by the power and authority of the Man of sinne, contrary to the holy Ordinance of Election and ordination appointed by Christ in the new Testament.