

Noꝛ other folke to rede that part of their bookes. And therfoze as I would aduise any man neither to rede these heretikes bookes noꝛ myne, but occupie their mindes better, and standing firmly by the catholike faith of thys, xv. C. yere, neuer ones muse vpon these new fabled heresies; so on the tother syde if it misse-happe any man to fall in such a fond affectiō and vayne curiouse minde, that neither peryll tempoꝛall in bych of his piñces proclamacion and the lawes of the realme, noꝛ the peryll spirituall in hurtling of hys own soule, noꝛ thei both to gether by putting hymself in daunger to burne both here and in hell, cā hoide hys itchyng fingers from their poisoned bookes, then would I counsel him in any wyse to reade ther w such thinges as are wrytten agaynst them, and way them both at the lest wyse indifferently, and not to fal sodenly so dꝛonke in h new myll of their newefangled neweltyes, that the olde hollsome wine with whych good folke haue lpyed now this fiftene hundred yere, offend their dꝛonken taste, because it is not so waloꝛe swete but dꝛinketh moze of the verber.

Foꝛthermoze sozasmuch as accoꝛdyng to the wordes of Christ. It will none other wise be, but that some stumblinge blockes wyll alway bee by maliciouse folke laied in god peoples way, though beste were to stoppe your eares bitterly and giue none herayng to any false enchauntoꝛs that woulde bytwich you wylpꝛyde, to make you delpte in those bookes: yet sith some that be plaine and symple may foꝛtune to be secretly mislede by false wply shewes excepte they

Be well armed befoze, I doubte not by Goddes grace but if thei rede syke the thinges that are wrytten agaynst them, they shall theymsel be able to reiecte & confounde any deuill that would dꝛaw them to them. And therfoze as I am sure that euill & vng raciouse folke shall euer finde the meanes that such bookes shall neuer in some coꝛners lack, wher by good people may bee deceined & coꝛrupted: it is moze then necessari that me haue agayne at hande, suche bookes as may well arme them, to resist & confute them. Of which kinde of good bookes albeit I know wel ther may & dout not but ther shall be, many better made the mine & y soe such I se already: yet haue I not so lightly seene vnto mine own, noꝛ thoffled it by so harsell, noꝛ let it sapsse vnloked ouer by better men and better

learned also the my self but that I trust in god it may amonge the better stande yet in some good stede. And that it so may to gods honnyr and the profite of some good folke, I hartely beseeche our loꝛde, without the adspiraciō and helpe of whose especiaall grace no labour of man can profite, and to whom therfoze be all thanke refered, which liueth and reigneth in eternall glory. To whych as he hath al redy brought many a blessed fait: so mote hys mercy bring with spede the soules that are in purgatoꝛy, and giue vs that here liue in thys wretched woꝛlde, ayde and help of grace by true faith and good woꝛkes to folowe them, the rather by the intercessiō and prayers of all hys holy sayntes that are already wꝛth hym. Amen.

The pꝛeface of Tindall with the aunswere vnto the same.

Tindall.

The grace of our loꝛde, the light of hys spirite, to see and so indgetrewe repentance to ward gods lawe a fast faith in the mercifull promyses that are in our sauour Christ, feruent loue toward thy neighbour after the sample of Christ and hys saintes, be with the (Reader) & wꝛth all that loue the trouth, and longe foꝛ h redemption of gods elect. Amen.

More.

Tindall here beginneth with an holpe salutaciō, & so doth Luther to, and so doth frere Huskine to, & so doth euery sonde felow of any of their sectes. They begin thete piffles in such apostolical fashiō, that a mā would wene it wer wꝛite fro saint Paule himself. But woulde God they would ones rather folow him truly in faith & good woꝛkes, then in simulaciō of like lantytie with their holy salutacions. Foꝛ if me cōsider y where Tindall here prayeth holply foꝛ the lyght of the spirite to see trewe repentance, he then teacheth hymself a sodaine sleighte repentaunce, foꝛ bedding both confessiō & all

All doynge of penance: thei shall if they be god men set litle by his holy salufacion. And to be thei consider that where he prayeth god sende them a fast faith, hymselfe teacheth a false sayth against the sacramentes, and meaneth that thei should be fast in the same: there will no good Chyristen man can hym thank for that holy praitour. And wher he prayeth here so holply for the loue of the neyghbour, if me loke on the loue that is bled amonge all the maysters of that whole holy secte, and consider their liuinges, and looke vpon frere Luther the verye father of their hole secte, & see hym rûne out of religion, and fallen to fleshe and caren and liue in lechery with a nunne vnder name of wedlocke, & al the chiefe heddes of them late monkes, and freres and now apostatas and liuinge wyth harlotes vnder the name of wyues: he that lookyth on thys and then seeth them and theyr scoles, as Tindall here and such other come forth & spake so holply, woulde he not weene that yt wer a sort of freres folowing an abbot of misrule in a chrystemas game y wer pycked in blankettes, and then should stande by and preache vpon a stoole and make a motyng sermon. And as lewde sermons as they make in suche noughty games, woulde god that these menues earnest sermons were not yet much worse. But surely as euill as the tother be, yet is ther moze harme & moze deadlye popson to in thys one sermone of Tyndalles, as ye shal here or it come at the ende: then in an hundred sermons of frere Frappe, that fyrt gapeth & the blesseth, and loketh holily and precheth ribaldrye to the people y stand about. For there is not the worse thinge that frere Frappe precheth in a lewdesport: but father Tindall here writeth muche worse in very great earnest, and muche worse then doth the tother abusethe the scripture vnto it. The tother when he precheth that men may lawefully go to lechery, he maketh commenly some sonde textes of his ownde hed, and dare not in such mad matters meddle wyth the very scripture it selfe. But Tindall teacheth vs in good earnest that freres may walk out and wedde nunes, and is neither aferde nor ashamed to drawe the holy scripture of god vnto the maintenance of abhominable sinne & seruite of the deuill. The tother ribalwe in hys sonde sermon medleth but with fleshy vices and woildely wantonnesse. But

Tindall here with an earnest hyge p-
 fection of godly spirituall doctrine tea-
 cheth vs a false faith and many moztal
 hereties, & woulde to scripture destroye
 the scripture, and amidces his earnest
 holynes falleth in to mockes & mowes,
 and maketh in ad apithe resting against
 the holy certinonies and blessed sacra-
 mentes of our sauour Chyist, and the
 thinges sanctified with y blessed blood
 of our sauour Tindall turneth in to
 scozne. Neuer was there any scoffynge
 frere frappe preaching vpon a stoole,
 that durst playe the knauithe foolle on
 such a fashion as ye shal see Tyndal do
 here. For if any shoulde, hys audience
 (werer they neuer so wanton) woulde yet
 at such woordes (if any sparke of chyist
 zele remained in their hartes) pul down
 the ryhaulde by the skyrt, and bzeake y
 stole vpon hys hed. And now where as
 he saluteth vs to the light of y spirite, &
 entendeth to bzinge vs in darcknes of
 the deuill, where he speaketh of trew re-
 pentance, and then woulde put away
 two partes thereof, that is to wyt both
 confessyon and satisfaccion, and where
 he speaketh of fast faith, and then tea-
 cheth a false presumptuose faith, with
 such trust put in sayth alone that he re-
 keneth all good woikes frutelesse & vn-
 profitable, & that faith alone suffileth
 to saluacion howe deuelyshly that any
 man liue beside: we may well perceue
 that these that so teache, be wyth theyre
 holy salutations the false ydle ppheres
 of whom the blessed apostle Paule writ-
 teth vnto the Romains, y by their swete
 blessinges wast out and empye y pooze
 wydowes houses. For by such holy sa-
 lutation, as by swete blessing, prayng
 for them, so good thinges as they seme
 to do they wyne their hartes to assent
 after to theyr heresyes, and so expel and
 kyl trewe sayth in their hartes, & God
 so taken from them they make the wy-
 dowes, and so waste and empty out the
 substanciall vertues of their soules.
 But now when he speaketh of seruent
 loue after the ensample of Chyist & hys
 saintes, as earnest as the matter is,
 who can for bere laughing when he se-
 eth the lecherouse fleshely loue of those
 freres and theyr nunes, wherof tyll
 Tindal câ tell vs some like ensaples of
 Chyist and his saintes, that anye of the
 were wonte to bzeake theyr bolwes of
 chastitie, and fal to such filthy lechery,
 tyll he can tell vs, that we may well tel
 hym that hys holye prayer of seruent
 loue

Frere Frappe

Roma. 16.

A lone here in his prologue, goeth quite against hys purpose shamesh all hys hole booke after. Wherefore good Christen readers who so shal happē to reade his pernicious booke, take wilsdome to you as I doubt not but ye will, and be not so ledde with a fewe paynted holy wordes as it were with the beholdinge of a peccokes taylor but that ye regarde therewith hys fowle feete also, and loke well whyther he walketh and to what ende he speaketh, and consider hym by the hed maisters, & archeheritiques of hys vngacious secte, which when they haue spoken as religiously as he, yet haue as ye se wel shamefulli shewed the selues open incestuouse harlottes, and that of the most abhominable sorte deflowring religious women. And Tyndall himself (which thing is worse then the deede doing) mayntaineth in hys boke their deede for well done.

Tindall.

Tindall is now the holy ghost sent downe from heauen to rebuke the iudgement of all christen-dome this xv and thall proue that the taste of their C. pere passed.

Our sauour Iesus in the xvi. chapter of Iohn at his lasse supper when he toke hys leaue of his disciples warned the sayeng, the holy ghost shal come and rebuke the woꝛde of iudgement, that is he shal rebuke the woꝛde for lacke of trewe iudgement & discretion to iudge, and thall proue that the taste of their C. pere passed.

Swete to be souze & souze to be swete: & theyz eyes to be blind, so that they think that to be very seruice of God which is but a blinde supersticion, for zels of which yet they persecute y trewe seruice of god: and that they iudge to be the law of god which is but a false imaginaciō of a corrupt iudgement, for blinde affectiō of which yet they persecute the trewe lawe of God and them that kepe it.

More.

How sone might a poze symple soule be led to thinke, that all those y beliene not as Tyndall doth, wer in a wꝛog way & in a false beliefe, whē he heryth Tyndall here lay agaynst the the woꝛdes of our sauour himself spoken vnto hys dyscyples in his last supper. But now they y bee learned and knowe the place in the gospell, perceiue very wel that Tyndall here synfully doth abuse the holy woꝛdes of Christ, and manifestly misfurneth the mynde and sentence of our sauour, folowing, the example of y deuill that alleged the scripture vnto Christe in deserte. For as the deuill there falsely

wꝛessed the scripture of God, and layed it against God: so dothe Tyndall here wꝛess the woꝛde of our sauour against himself and his whole church, I sai his whole church not the clergie onely, but the hole congregacion of all christen people. For it is well knowne that Christe spake those woꝛdes agaynst the Jewes and Paynims that refused hym and hys true faith, shewing that y holy ghost at his conning shoulde reprove their false iudgement, and their vnfauerye taste, that iudged swete souze and souze swete, and that he shoulde teache hys church and his congregacion the very truthe & leade them into all truth that shoulde be necessary for their saluaciō. And thys promise hath our sauour both made in the gospell and also fulfilled in deede. For the holy ghost hath not sayled to teache hys church al suche kinde of truth from the begynnyng hitherto nor neuer shal cease so to do, as well by hys own holy secrete woꝛde writte in y scripture & yet by himself writte in christe mes hartes, as by his holy scripture either writte in tables of stone or in beastes skintnes, according to hys own woꝛdes spoken as wel by y mouth of the prophete Ezechiel, as of y blessed apostle saie Paule. These trouthes had the apostles, the martyrs, y cofessours, the holy doctours of Christes church, and the comen christen people of euery age from Christes death hitherto. And in this comen knowen church of christe dome (except suche as at sondꝛye tymes haue fallen there from, as Arius, Pelagius, Donatus, Wicliff, and Hulle, and such other, and nowe Luther, and Tyndal, & frere Huskyn, and theyz fellows) hath euer the trewe iudgement remained & the ryght sauozed taste, and neuer lost any of those heretiques these necessary trouthes till the deuill had thꝛough pride, enuy, and malice made the sette nought by the church. And thē did he cast them forthwith in such a feuer that they clene lost theyz taste, and then byd they as Tyndall doth nowe, iudge swete that al christe dome iudged souze. And by those trouthes and this faith alway from the beginning kept in Christes church bee we nowe very sure that this new faith of Luther, Tyndal, and frere Huskin is verye sonde and false, and that theyz moutnes are all oute of taste, lithe that from Christes death hitherto all holy men, all good people, al true christen naciōns, haue sauozed alway

Ezechiel. 2. Corinth. 3.

The church neuer lost the truthe.

A waye those meates to be good and hol-
some, which these sode felowes affirme
now to be bitter and perillous meate,
and haue alwaies affirmed for vnsaue-
rie meate and cuill, such as nowe these
mad men affirme to be well seasoned &
good, & haue alwaies hitherto reputed
for shamefull and filthy lechery, & flesh-
ly coupling to gether of freres & nunes
& these losels now do boldly put for the
and auow for good and lawfull matrimo-
ny. If Tindall graunt that I saue
trew in this, then shall he bee faine to

B graunte that the wordes which he alle-
geth against vs spokē by the mouthe of
our sauour be not spoken against vs &
beleus as all Chyristes church hath be-
leued euer hitherto, but that thei be spo-
ken against himselfe & his felowes that
belieue the contrarie. And on the other
side yf Tynndall deny me thys, and will
saye that al good men and gods electes
haue alwaie beleued as he and hys fe-
lowes do teache, and that they haue al-
way taught & done the same: let Tyn-
dall then tell vs one good honest man,
what speake we of honest man: let hym

C tell vs of anye one so verie a farke ri-
bawld in al thys. xv. C. yere afoze Lu-
thers dayes and hys, that euer taught &
it was lawefull for a frere to wedde a
nunne. If Tynndall thewe you not this
as I wot well he cā not: than be ye very
sure that sith euery holy mā before hys
dayes hath taught the contrary, & hath
had it in detestacion, & he now defedeth
it for good against al good mē & hath ben
euer since Chyristes daies to his owne,
how holy a tale so euer he tel you beside
& howsoeuer he paie it to scripture, wri-
then and wrested out of al good course,
ye may be sure ynough & hys doctrine
is for all & very farke naught in deede
and that he meaneth no good, and that
if he belleue as he teacheth, as I verely
belleue he doth not, hys sayth is verie
falle.

Tindale.

And this same is it that Paule saith
in the seconde chapter of the first epistle
to the Cozinthians, how that the natu-
rall man that is not bozne againe and
created a newe with the spirite of god,
be he neuer so great aphilosopher, neuer
so well seene in the lawe, neuer so soze
studied in the scripture, as we haue en-
samples in the pharassies: yet he cā not
vnderstand the thinges of the spirite of
god, but (saith he) the spirituall iudgeth
all thinges, and his spirite sercheth the

depe secretes of god, so that whatsoener
god commaundeth hym to doo, he ne-
uer leaucth serching till he come at the
botom, the pith, the quicke, the life, the
spirite, the mary, and very cause why,
and iudgeth all thing.

More.

Consider well that Tindall in
these wordes woulde ye should weene
these folke of whom saint Poule spea-
keth in that place, be such as cā not sa-
uour the doctrine of Luther, frere Hul-
kin, and hym. But then consider again
vpon whome hys wordes fall. For ye
doubte not noz himself cā not deny, but
that his doctrine is farre from the taste
of saint Austen, saint Hieroe, saint Am-
brose saint Cyprian, saint Gregory, &
al those olde holy doctours of Chyristes
church vnto Luthers dayes and hys, or
els as I saide let him tel me which of al
theim did not abhorre & a priest should
wedde a nunne. And therefore thus ye
see that by Tindals holy tale ther were
none of all the were they neuer so great
philosophers, neuer so well seene in the
lawe, neuer so soze studied in scrip-
ture, that coule vnderstand & thinges
of the spirite of God, because they were

Saint Poule
in that place
speaketh not
of any serche
that spirituall
men shoulde
make of the
cause of gods
commaundē-
tes, but Tin-
dall saith
that thing to
finde by the
serche of the
cause the dis-
charge of that
commaundemēt.

F

but naturall men not bozne againe noz
created a newe with the spirite of God.
How knoweth Tindale that none of al
these that hath bene aduersaries to hys
doctrine, that is to witte of all good mē
& euer were in chrysendome sith Chyrist
was bozne vnto Tindalles time, was
bozne againe or newe created with the
spirite of god. How himselfe vnderstand-
eth his high spirituall wordes I wote
nere, but I wote wel, that al those holy
fathers were reputed for good chrysten,
and I weene they were al baptized and
bozne againe of water and the spirite as
our sauour saied vnto Nichodemus, &
after that thei liued well & spiritually,
& died wel & spiritually, as apperech by
their bookes & histories writte of thep-
lyues, and miracles thewed for thep-
of god after they deathes. And vnto
such simple grosse carnal prople as we
bee, these thinges seeme well to thewe
that thei were bozne againe of god and
newe created with his spirite, and so by
Tindals owne tale should seme able to
vnderstand the thinges of the spirite of
god. But yet wil Tindale none of that.
For he liketh not their iudgement, but
he saith that the spirituall iudgeth all
thinges. And where as saith Paule in
that place alledged by Tindall saith that
the

G

John. 3.

H

Tindale
tareth here
saint Poule
at hys plea-
sure. For saith
Poule spea-
keth not there
of bozne againe
noz new crea-
ted with the
spirite, but
that sensuall
men as those
that be carnal
& concouise,
be not mete
for the perfite
doctrine of
spirituall re-
uelacions, and
then by that
place Tindals
spirituall say-
be not spiri-
tual noz mete
for the doc-
trine of the
spirite for
ther be no
people so car-
nal & so concouise
soule as thei.

A the holy goss & spirit of god searcheth & unen the depe thynge of God, because y vnto that holy spirit which is god there is no thynge of God unknowne: Tyndal taketh that high power vnto his woordes: this full spiritual sozte, saying the spirituall iudgeth all thynge, and his spirit searcheth the depe secretes of God. And with this not satisfed, he amplifeth & enhanceth theyz holy search by height, and saith that the spirit of theyz spirituall sozt searche the depe secretes of God so farre, that what so euer god coman- deth them to doo, they neuer leaue searchyng tyll they come at the bottome, the pythe, the quicke, the lyse, the spirite, & mary, and very cause why, and so iudge all thynge. What an heape of hygh vehement woordes hath Tyndal heare heped by together: who woulde not wene that he were with some holy meditacion carryed by in Ennocke and Helias chayze. **B** But yet good christen reader, for all his holy tale, remember agayn y frere & the nunne, Luther and his wyfe, Tyndals owne maister and maistres, the chyeffe head and authour of his hygh spiritual sayth. For Luther ye wote well (yf Tyndal and his felowes be spirituall and selectes) muste as theyz syffe authour of theyz newe spirituall sect, be nedes one of the very chiefe. Let not therfoze Tyndal (good reader) with his gaye glozyous woordes carry you so fast and so far away, but that ye remember to pul him backe, by the sleue a litle, and aske hym whyther his owne hygh spirituall doctor mayster Martine Luther hymself, beyng specially bozne agayne and newe created of the spirit, whom god in many places of holy scripture hath commaunded to kepe his bowe made of chastitye, when he then so farre contrary ther vnto toke out of religiõ a spouse of Christ, wedded her hymself in reproche of wedlocke, called her his wyfe, and made her his harlot, and in double despite of marriage and religion both, liueth with her openly and lyeth with her nightlye, in shamefull incest and abhominable bycherye: dothe he the whyle after Tyndals hygh woordes searche the depe secretes, and neuer leaue searchyng tyll he come to the bottome, the pythe, the quicke, the lyse, the spirite, the mary, and the very cause of that commaundement why, & so iudgeth all thynge: Thus good reders examine hym, and then shal ye perceiue howe fondly such an hygh pure spiritual proces, accordeth w such a bale soule

fleshly liuing. But Tyndall hath an hope that whyle he painteth his prologe with suche gay colours of spirituall vertue: there can no man in the meane while remeber and consider what vngracious fruit theyz deceitfull doctrine and fals faith byngeth forth. And therfoze to carpe the reader farther of, from the remembrance thereof, he letteth gooe by theyz filthy lechery and holily speaketh of loue.

¶ Tyndall.

¶ Take an example in the great commaundement. loue god with all thynge heart, the spirituall searcheth the cause and looketh on the benefites of god, and so conceiueth loue in his heart.

¶ Moore.

¶ In this example of the great commaundement of louyng of god, there can lacke no causes, but without any farre searche there offer themselves ynowe at hande, except men wilfully wyl forget them. But yet albeit that in many thinges a manne may peradventure well & with fruite ensearche the cause of Gods commaundementes, yet may the spirit of a manne that were as spirituall as Tyndall is, or Luther eyther, and take freere Huskyn to them, go sometyme to farre in the searchyng of y depe secretes of God, and wade so farre therein, that he shal fynde these woordes of holy scripture true. He that is the searcher of the maiestye shalbe oppressed of the glozpe, and he shal fynde y depe secretes of god so depe, that the secrete bottome will not be founde out for hym, and specially in that thynge in which Tyndal and his felowes be, as I shall hereafter shewe you most presumptuouslye bulie, that is in goddes synall electes and predestinates, whereof saynt Poule cryeth hymself, *o altitudo diuinarum sapientie & scientie dei.* **Roman.** the heygth and depenes of the ryches of the wysedome and science of god. And as for that that Tyndall sayth, that whatsoever god commaundeth the spirituall manne to do, he neuer leaue searchyng tyll he come at the bottome, the pythe, the quicke, the lyse, the spirite, the mary, & the very cause why, and iudgeth all thinges: I say as I said before it may peradventure in some thynge doe well to consider the causes of gods commaundement so it be done moderatly and with reuerence. But manye suche spirituall parsones as Tyndall is and Luther, and

aa. i. freere

¶ The spirit of me may wade so far in gods secretes. **Proverb. 25.**

¶ Roman.

Reg. 16.
Eue. 31

A frere Huskyn, so he wote to reason and searche the cause of goddes commandementes with themselves as kyng Saule did, or betwene the deuill and them selfe as our mother Eue did, that they fall vpon fallacies and false causes, whereby lyke as Saule was deceiued in sayng of the beastes for sacrifice, which bestes god had precisely commaunded hym to destroye, and Eue was so begyled that she thought she might wel eate the apple which God had precisely commaunded her to forbear: so dothe I saye too, these menne that are in this newe fashid spirituall, the deuill they euill spiryte and themselves with their incessant searche fynde out false causes, whereof they take occasion to breake the commandementes of God, whiche commandementes ofther good selye simple soules without any searche obserue. As for ensample, loe where as God hath in holy scripture evidently commaunded, y who so make a vowe shall perfourme and kepe it, as is wrytten by the holye Psalmist. **V**owe ye and pay your vowes to our lord, and where as our blessed Ladye thought herselfe bounden thereto, and all the holye saines, since Chrisses dayes vnto Tindals time, haue without any variaunce wrytten and affyrmmed thesame, and not onelye they but also all Chrissen people bothe good and badde, haue this. **xv. C.** yere abhorred as an abhominable monker, and accompted it in comen talkig for suche a prodigious cryme that ever monke or frere should wedde an nunne, as they thought should neuer happen in Chrissendome, and therfore haue alwaies telled that Antechrist hold be bozne betwene a frere and a nunne: these newe spiritual men haue nowe, Luther, Tindall, and frere Huskyn and the deuyl together, so long ensearched the cause of this commaundement of God, by which every man is commaunded to kepe hys vowe, that they haue with long searche founden out at last, y monkes, freers, and nunnes, bee not bounden by that commaundement at all, but maye for all theyr vowe lawfully runne out of religion and lye together when they lyst, and call theyr splthy lecherie good and lawfull wedlocke. And thus loe good reder, these newe spiritual men with theyr depe searche interpretate and expositid holy scripture, and fynde out therein suche godlye vertues as this is which h olde holy doctors coulde neuer fynde therein for lack of grace by likelyhod, for we see wel they

Psal. 75.
Ecclesi. 5.
Esa. 19.
Jonas. 1.
Now and pay
your vowes.

lacked no witte and had as muche learning as these men haue and ten tymes moze too, and did their diligēce too, but they were as it seemeth but natural onely, not bozne agayne nor created of newe with the spirit of God as Luther is and Tyndall and frere Huskyn and hys fellows.

Take ensample saith Tindal in h gret commaundement, loue god with al thine heart, the spiritual searcheth the cause & loketh on the benefites of god, and so conceiueh loue in his heart.

In these wordes I laye no fault. But all be it a man myght assigne other causes of our loue towarde God the Tindal doth, as for ensample his own excellent nature and goodnes of it selfe, worthy to be loued, lauded, and honoured of vs, though we should if it were possible receiue to our selfe no benefite at his hand at all: yet I very well allowe the cause y Tyndall alledgeth, that is to wit h consideration of the great benefites of god, and it is a cause of loue in dede bothe reasonable of it self, & also by many a good & vertuous man alledged and considered before. But yet me thynketh that this consideration of loue affyrmmed by Tyndal, dothe confounde bothe Tindal and Luther and al their whole sect, in that they holde that it is not lawfull to loue and serue God neither for auoiding of pain, nor for obtēing of reward, calling this maner of loue and seruice seruile bonde and mercenary. This is theyr comen opinion, and Tyndall hath it often as wel in this boke as in diuers other. But nowe remember good reader that Tyndal sayth here the contrary which I am glad to heare him saye. For I am better content that he say sometyme well then alwaye naught. And here he sayth right wel that the respect of goddes benefites is a cause of our loue towarde god, and surely so is it in dede. For although the very good and great excellent nature of god be worthy to be loued of vs & wooed, shipped and serued too, for the souerayn and surmountyng goodnesse of it selfe, though we should our selfe take no maner of benefite thereby: yet may we well haue mo causes of loue, honour, and seruice ioynd therunto. Yet am I not sure whither Tindal wyl saye that I do him wrong in that I ioyne seruice with loue, where he speaketh not of seruice but of loue only. But I haue bene bold to ioyne our loue & seruice towarde god together, because I verely thynk y Tindal will him

Beware of
this opinion!

selfe

A selfe graunt vs, & for whatsoeuer cause it is lawfull for vs to loue god, for þ self same cause it is lawfull for vs to serue God. But Tyndal agreeth that we may loue hym for his benefites, wherof it foloweth except he say that we maye loue for some cause, for whiche it is not lawfull to serue hym: els I saye muste Tyndall nedes graunt that for goddes benefites it is lawfull for vs to serue him.

Now if Tyndall graunt vs that conclusion, we wil then wade with hym a litle further, and toyne therunto that yf it be lawfull for vs to serue God for his benefites, whiche we haue receiued: it is also lawfull for vs to serue hym for his benefites which we lōg & hope to receiue. And

Two good causes of loue towards god

surely as the respecte of his benefites which we haue receiued is a good cause of loue: so is the reliefe of his poympes and hope of his benefites to come, a good and a great cause of loue towards hym. Then if we may serue God for his benefites to come, it semeth no dout but that we maye serue hym for to geat heauen,

whiche is of al benefites the greatest. At thys poynte wyll Tyndal happely sticke with me, and he wyll saye styfly & sayth we maye vse and serue god therewith, to thetente therewith to geat heauen, for

saith his felowes and he affirme to bee þ thing which onely dothe iustify vs. But then they say playnelpe that if we serue God with any other god woꝝk, fasting, prayer, or almofedede, to thetente that we maye therewith please God the better or the rather come to heauen: thys seruice is vnlawful, displeasent to god, and playne vnfaithfulnesse, for asmuch as we shal as they saye bes laued onely by Christes bloude and by our bestet in his poympes of the same, and therefore they call it plaine ydolatry to serue god with any good woꝝkes for heauen, or to thetente that we might please God þ better thereby. For that thyng they saye

Note how fondly they speake.

wer as much as to make our selfe Christ, and to say that we wold be our owne sauours by our owne woꝝkes, and not Christe by the woꝝke of his passion.

In thys poynte they stycke styckely, and when they bee answered that all though we serue god with god woꝝkes wroughte wyth hys gracypoule helpe, to thetente to please hym the better thereby, as hym selfe hath in manye places of holpe scrypture commaunded vs, and hope also that suche good woꝝkes shal the rather helpe vs to heauen, and that we shal in heauen be rewarded for them

and for the respecte of goddes commaundement, and for this entent also we dooe them as Christ hath also geuen vs good

Mar. 9.

occasion, where he sayth þ who so geue so muche as a draughie of colde water, shall not lese his rewarde, and where he byddeth vs geue vnto the pooze to the

Luke. 10.

entent that they may receiue vs into the eternal tabernacles, & where he sheweth

Math. 25.

that at the daye of dome men shall haue heauen for their charitable almes dedes done here in earth: nowe when we tell them thus, and that we doe neuer þ lesse knowledge and confesse therewith that we neither doe nor canne doe any good woꝝke without the speciall grace and helpe of god, and that our dedes be com-

R.

monlye so defectyue that though good dedes well done be rewardable, yet euery man may fynd in himselfe great cause to mistrust his owne: and that we tell the also that at the best that the best man may do, is yet no moze thā his duty for

euery man is of his dutye bounden to labour for heauen, and to serue & please

Luke. 17.

god as well and as muche as he maye, & notwithstanding that we also tell them that the best woꝝke that any man woꝝketh

with gods helpe and grace, is not yet rewardable with heauen of the nature or goodnesse of the woꝝke it selfe, al

G.

though he suffred euery daye in a longe lyfe a double martyrdome accordyng to the woꝝdes of saint Poule, the passions

Roma. 8.

of this world be not woꝝthie the glorye þ is to come that shall be reueled and shewed vnto vs, and notwithstanding that we tell them too, that al the heavenly re-

warde of mans god woꝝkes commeth onely of gods owne liberal goodnesse, in that it hath pleased his high bounty to geue so great a riche price for so pooze &

H.

simple wate as are al mennes woꝝkes, and albeit that we tel them also that god would not rewarde our woꝝkes in such wyse, were it not for the shedyng of hys sonnes bloud, and so we finally referre

al the thanke and rewarde of oure good woꝝkes, bothe þ beginning, & progresse, and the ende, effectually to God and the

merites of Christes passion, when we tel Tyndal and Luther al thys, yet fare they as though they heard vs not, & styll they syng vs on theyr olde song that it is

ydolatrye to serue God with anye good woꝝkes, to thetente the better to please god therw. & the rather to come to heauen

therfore, & þ we maye not without synne for any helpe to heauenward, serue god with any good woꝝk sauynge only faith.

A Yet whē we aske them whither we may not lawfullye for the same entente serue God with hope too: to y^e thyng they care not to graunt, but then they confounde the termes of faith and hope, so as I nei- ther woote howe nor thentself neyther.

Then if we aske them farther whyther it be not lawfull to serue God with charitie too (whiche now they leaue and sal all to lusty loue) with entent to geat heauen the rather: to y^e they let not to graūt also, but they say the cause is for y^e sayth the saye hath alwaye charitie therewith.

1. Cor. 13. 13.
Iacobi. 2.

B But albeit that in that poynte their affirmacion is false, as by reason & plaine scripture hath bene often proued vnto them: that is ynough to me y^e they graūt that a man may lawfully loue God and serue him with charity to thentent to be the rather saued and come to heaue ther- by. For nowe semeth me that yf we lawfully may (as Tyndall wyll graunt we maye) serue God with the vertues of faith, and hope and charitie, or of anye one of them, with respect vnto gods benefites receiued and also to come, and to thentent thereby the rather to bee saued and come to heauen, we may then lawfully with like respect, purpose, & entent

C serue God w^{ith} any other vertue y^e procedeth of faith, hope, & charitie, or of anye suche one of them w^{ith} which it is lawfull for vs for suche respect, entēt, & purpose, to serue god: then wyll not Tyndall deny but that prayer, fasting, almoosedede, and continence and clenness of bodye, penaunce, trouble of the mynde, with sufferance of tribulacion or affliction of the fleshe wyllingly taken, with manye other outwarde and inwarde woorkes, may procede of faith, hope and charitie. Wherefore I can not see but that Tyndall as he graunteth here that we maye serue God with loue, entending thereby to please hym and bee saued the rather: so muste he nedes graunt and agree that lykeloysse maye we with lyke entente and purpose serue w^{ith} al other woorkes aboue remembred, procedyng of a faithfull woorkyng charitie, wherof he and all hys sonde felowes in euerye place holde hitherto the contrary.

D And thus haue I nowe playnelye deduced vppon Tyndals owne woordes the full confusion of hys owne common conclusion, so many tymes by him and hys felowes objected, and among them all neuer once yet wel proued nor neuer able to bee proued, agaynst the profite of good mens chryste woorkes, for chryste

be theyr praters, their fasting, and theyr almoosededes, whē they be done in fayth, hope, and charitie, & in the state of grace.

¶ Tyndall

And whē he is comāded to obaye the powers & rulers of y^e world, he loketh on y^e benefites which god sheweth y^e world thzough thē, & therefore doth it gladly.

¶ More.

In this obedyence Tyndall is yet contente to haue a respecte to the benefites that God woorketh and sheweth the world thzough the powers and rulers of the world, and putteth that for eyther the onely or the chiefe cause of his obedyence, as he putteth it for the onely or chiefe cause of gods commaundement. In which kynd of obedyence semeth not the greatest vertue, when a man obedyeth onely for his owne aduantage, but the very chrysten obedyence is to obaye specially for that god so commāded, and not so to searche and limite the cause of goddes commaundement, as he maye thereby take hymselfe and geue to other an easy bolde occasion to disobay, resist, and rebell agaynst their heades and rulers, pretending y^e thei be not profitable.

¶ Chrysten obedyence.

This thyng meaneth Tyndall as it appeareth by his woordes here in y^e cause of his obedyence, to the powers and rulers of the world, and as it appeareth in diuers other places of his woorkes and Luther his maisters too. But God all though he wyll that the gouer nous and rulers of the world should be good and profitable to the people, yet will he not that the people shall measure the duetye of theyr obedyence by the onely rule and measure of theyr owne profite and commoditye, but that they shall obaye theyr prynces and other rulers & gouernours, because that they be theyr gouernours & rulers, and because that God hath so comāded. For if they may measure their obedyence by the measure of theyr owne profite as Tyndal telleth vs: they shal looke seke occasion of sedicion, and they of do the self also more harme in one day then should their ruler in many yeares, all wer he right vnprofitable in dede, as appeared by the hplandische Lutheranes in Almayn, whiche measuring theyr obedyence by Tyndals rule geuen them before by Tyndales spayffer, became all vnrewole and dysobeyed and rebelled agaynst theyr rulers, and thereby dysobeyed Goddes commaundement, and bzought thereby the vengeaunce of God

A God vpon theyr owne heades, to the slaughter of aboue foure scoze thousand of them in one sommer, and the remenant the woorse entreated euer since, and that hath made Luther and Tyndal a litle to retreat since and set a newe glose ther to that wyll but shrewdly serue them as I shal shew you when I come to y place hereafter in his boke.

¶ Tyndall.

And when he is comanded to loue his neighbour as himself, he searcheth y his neighbour is created of God, and bought with Christes bloud & so forth.

¶ More.

Bloe this is very louingly spoken, and he saith very well, and I praye God that he be one of those spirituals that so doth, but surely manye places in euerye boke y he writeth seme clerely to declare y he hath another maner of spirite then suche a spirite of loue. And yet were it hard except y gods comandemēt geue vs y warning, els wil it be somewhat hard for any man vpon the other two causes, by any search to perceiue that he wer in reason bound to loue another as well as hymselfe though thei maye serue to loue him right well.

¶ Tyndall.

And therfore he loueth him out of his heart. And if he be euil, for beareth hym & with all loue and pacience draweth him to good as elder brethren waite on y yonger and serue them and suffer them, and whē thei wyl not come they speake faire and flatter and geue some gaye thyng & promise saye, and so drawe them and smyte thei not, but if thei may in no wise be holpe, referre the punnishment to the father and mother, and so forth. And by these iudgeth he all other lawes of God, and vnderstand y true vse & meaning of the, & by these vnderstandeth he in y lawes of mā which are right & which tyranny.

¶ More.

Wlsey Tyndal and his spiritual mayster this maner of loue, this forbearng and this maner of pacyence toward the Pope and the clergye, and toward princes and other tempoꝝal rulers: we see perdye thꝛough al theyr bookes in what lowly louing fashon thei serue and suffer them, and how saye they speake and howe pleasauntly they flatter all holpe catholike christen people sayng onelye theyr owne sect, w as venemous wordes and as popson speche as the deuyl canne

deusse them, with all the meanes they maye to soue deuision and discencion & set the people in sedicion, and vnder colour of true sayth to byng them in heresies and destroy bothe body and soule.

But Tyndall would now y we should for the while for great all that he and his maister writeth els where, and hymselfe in many places after in this same boke, and that we should only marke these holy louyng wordes that he writeth here i his present prologue, in whiche he sayth that they whiche he spiritual doe neuer smyte theyr yonger brethren, that is to saye, suche as be not in sayth and vertue growen vp as they be, nor will not with them come forwarde therein, but be euil and wyll be no better, but the spirituals as theyr elder brethren dothe flatter the and promise saye, and geue them gaye thynges, and so draweth them forwarde in grace, and finally if that wil not help them, then the spiritual elder brother referreth theyr punnishment to the father & the mother, that is as he meaneth to almightye god, for yf he mente vnto theyr rulers so it is alreadye, for none other hath authozitie to correct and punishe. And his mynde he hath declared in that behalfe in sondꝝy places, that no manne should in any wise pursue and punishe any man specially for anye heresy, for he that pursueth any man is no spirituall man. I let passe here that after this wat the world, albeit that it be badde inough alreadye, woulde yet ware then muche woorse, and I passe ouer also that as wel al wyse menne as all good menne, and holy scripture also it self, is open & plain to the contrary. And I wyll for y whyle no moze but aske of Tyndall whither he accompt the Pope & the clergye & the tempoꝝal princes for men bozne agayn and renewed with the spirite of God, & ther by spirituall or not. If he reckon the for suche: then by his owne rule they canne and do very well iudge all thyng, and so should he then think that y thinges that they do be wel done, for he sayth hymselfe that y spirituals do searche the bottome of gods commaundementes and fulfyll them gladly.

Howe yf he saye that they bee not the spirituals, but suche as Luther is, and freere Huskyn and hymselfe, and suche other as so searche the causes that they care not as Tyndall sayth after, whyther the prieste saye Masse in his towne or in hys Cope, and wyll as soone gape for sande as holpe salte, and hadde as

Out of his heart not in his heart.

And this is most true.

A leefe be smered with vnhalowed butter, as annoynted with charmed oyle, except mē cā tel thē the causes whiche they say that no man cā, and therfoze they mocke and iesse therat, now yf this theyz sozte be as Wyndal sayth the spirytual & ther- by the elder bʒethzen: then wyll we saye to Wyndal and ask him why doe not you Wyndal and your spirytual felowes ac- cordyng to your own woʒdes here, loue out of your hertes ȳ Pope, ȳ Cardinals, the clergy, the p̄inces, the people, and so foʒth, being as your yonger bʒethzē not

B yet boʒne agayne, and why doe you not foʒbeare them with all loue & paciēce and so foʒth, and wayt on them & serue them and suffer them and so foʒth, and when they wyl not with you come foʒth why do you not thē speake them fayze & flatter them and p̄omise them fayze & so foʒth, and so dʒaue them foʒth & so foʒth. And yf that foʒ all thys they wyl not come foʒth: why doe you not then refer the punishmēt to the father and mother, and smite them not, but cōtrary to your own woʒdes vse at your yonger bʒethzē to laugh them to scoʒne, to mock, to telt to check, to chide, to bʒawle, and ribaul-

C dously to raile, calling thē apisth, pluisth, popisth, iuglers, theues, murtherers, bloudsuppers, toʒmētours, & traitours, Wylates, Cayphaas, Herodes, Annaas and Antechʒistes, Judaas, hypochʒites, motenmongers, p̄riapistes, ydolaters, whoʒemastiffers, and sodomites, abhomi- nable, thamelesse, stʒarke madde, & faith- lesse beastes, hangemē, martyʒquellers, and Chʒist killers, serpētes, scoʒpions, dʒemers, and very deuils, and finallye with suche benemous woʒdes and other malicious wayes the woʒst that the de- uill and you deuise together, busily put foʒth your payne to lowe debate, dys- senccion, scismes, strife, and sedicion, &

D cause your spirytual people, that is to wytte the elder bʒethzen boʒne agayn of the sp̄irpte, to rype and rebell agaynst your yonger bʒethzen, but natural yet and not boʒne agayn, and the tone part to smite and kyl the tother by thousandes on a day, as ye haue done in Almayne, p̄ouiding alwai that your selves ȳ chief captaines and authours of such sedicyō and rebellious bloudshed, gate by vpon some hyl in the meane while, and stand and loke vpon sure and safe a syde halfe out of al gunshot, and come not at hand strokes in no wise, but serue foʒ trumpe- tours to the blast of your woʒdes & vn- gracious wytynges to kindle thē & call

vpon and set them all a woʒke, and yf it **E** walke on your syde then to galode and gloʒy, and if it go against you and your part go to wʒacke, then synke away fro the fielde, and make as ye came not ther noʒ neuer intended harme noʒ ment anī such matter, oʒ as your maister dyd in Almayne to put your self out of suspici- on, crie to the contrary part to kil them downe hand synothe, whom your owne woʒdes rayled vp and sinnefully sette a woʒk. And lo thus hath Wyndal cōting- ly declared the great cōmaundement of loue, and by himself and his felowes as ye see so louingly put in bʒe, that they would help the tother part to al the mis- chyeſ they might, and would that on the tother syde whatsoener they do themself **F** be it neuer so mischieuous, no mā shold once chyde them, noʒ geue soule woʒdes but in their deuilish dedes foʒbeate theyll and tatter them, and take them then as yonger bʒethzen litle babes vntaughte, and geue them fayze woʒdes and p̄etys proper geare, ratilles and cokbelles and gay golden thone, and if the wantons wil not learne yet, but byte and scratch their felowes, beate not the babes yet in no wise, but go and tel their mother and so foʒth. And when Wyndal hath thus conningly declared the great commaū- dement of loue, and hath so spirytuallye set it out to ȳ thew: thē cōcludeth he wel and woʒshipfully that by this commaū- dement of loue in suche a wyse way vnderstanden, his spirytual foʒt iudgeth at the lawes of god, and vnderstand ȳ true vse of them, and by the same in likewyse vnderstande thē al the lawes of manne whiche are right, and whiche tyrannye. Foʒ by this they vnderstande that foʒ ȳ loue that they beare to theyz owne wyl, euery gloſe that thē geue themselfe is ȳ right meaning of the woʒde of god, and al that al other holy men haue wyttē is but fantasies and false. And in mennes law to let them beat other men foʒ sayig **G** truth, wer wel oʒdeined and ryght, but any man to chide once any of them foʒ a hundred heresies, that were vtter woʒdg and no lawoful law but plain tyrannye.

C Tindall.

If god should commaund hym to dʒink no wyne as he commaunded in the olde testamēt, that ȳ p̄iestes should not whē they ministred in ȳ temple and foʒbade diuers meates: the spirytual because he knoweth that man is toʒd ouer all other creatures, & thē his seruantes made to **H** be

Wyndal taketh gret pleasure in often bring- ing in these woʒdes. And so foʒth.

The bene- mous woʒdes of the Luthe- ranes.

A be at his pleasure, and that it is not com-
maunded for the wyne or meat it self that
man should bee in bondage to his owne
seruant the inferiour creature, ceaseth
not to search the cause. And whē he findeth
it is to tame the flesh, and that he be
alway sober, he obeyeth gladly, and yet
not so superstitiously, that the tyme of
his disease he would not drinke wyne in
way of a medicine to recover his helth,
as Dauid eat of the halowed bread, and
as Moyses for necessitie left the childzen
of Israell vncircumcised, and were yet
thought to be in no worse case than they
that wer circumcised, as the childzen
dyled within eyght dayes were counted
in as good case as they that wer circum-
cised, whiche ensamples might teach vs
many thynges if there wer spirit in vs.

¶ More.

Some commeth he to those thynges
whiche he taketh for indifferent, that is
to wit of their nature neither good nor
euil, but takyng their goodnes or theyr
euil of commaundement or prohibition
and of the minde of the doer with cyrcu-
stances of the dede, and in these thynges
he speaketh as one that would we holde
wene that his high spiritual wisdom had
a verve depe insight in that he telleth vs
as a newe strange tale, that neuer man
had heard before, that the inferiour crea-
tures be subiectes to man and not man
to them.

But now this truely labourer he to
make a false grounde to builde his lyes
vpon. For by this he wold haue vs wene
that we were at libertie to construe and
interpretate al commaundementes ey-
ther of Christes church or of Christes
owne mouth immediate, after our owne
swete wyl. whensoever we can find out
ani false glose of the commaundement to
flatter & begile our selfe wall. As here yf
god should comaunde hym to drinke no
wine as he comaunded in the old law
whyle they ministred in h temple: he wold
anon search for h cause. And thē he saith
yf he should find h cause to be for taming
of h flesh & to kepe hym sober, & thē for h
cause he would obey the comaundemente
gladly, but yet not so superstitiously but
yf in time of his disease he would drynke
wine to recover his helth, & therof he lat-
eth ensaple of Dauid & of Moyses. But
what an aplyeth hym al this tale. For we
deny not but yf the word & precept of god re-
ceiveth iterpretaciō. But we say yf the au-
thoritie therof leth not in euery mans hed

at auenture, & yf although sōe thynges be
plain & open ynough, yet it is perilous for
any mā except certain reuelaciō of god,
to take himself for so farforth renned to
h spirit of god, yf he boldly leane in suche
thynges to his owne witte, lest hys wyl
blind his wit, but let vs leane ther in vnto
the iudgement of the olde holpe enter-
pretours passed, and special to the sence
receyued of h whole catholyke church,
not the church of onely electes whiche
church no man can knowe, but vnto the
catholyke knowen church of all christen
people saue heretikes, whiche catholyke
church what so euer Tyndall saye can
neuer fall in damnable error. For yf a
man leaue these wayes & boldly cleue to
a cause of his owne searthyng: he is wel
lykely to bzeake the commaundemente.

As here Tyndall presupposeth if god
would himself forbid all men wyne vpo
certayne dayes, or commaunde thē cer-
tain dayes to fast: here would Tyndall
anone as a man spirituall ensearche the
cause why god would commaunde hym
so, and then would he fynde that h cause
wer but onely to tame the flesh & to kepe
men sober, and therfore woulde he ob-
euey it.

But now by this fashyon if god gane
Tyndal a comaundemēt wherof Tyndal
could find no cause at all, he would not
do it at all. If our father Tyndal had be
in paradise in the stede of our father Adā
he should neuer haue neded any serpent
or woman either to tempt him to eate h
apple of the tree of knowledge. For whē
god had forbid him the eating thereof v-
pon pain of death, as he forbiddeth vs le-
chery vpon pain of dānacion: thē woulde
he haue searched for the cause of the cō-
maundement. And when his wit woulde
haue founde none because the fleshe had
there no nede of taming: then woulde he
haue eat on a god pace, & haue thought
yf God almighty had but playd h wan-
ton with him, and would not be angrye
with hym for an apple, and so woulde he
by his owne rule of searthyng haue found
out as much mischief as the womā and
the serpente and the deuill and all. And
sarely now too, by this spiritual rule of
ensearchyng of the cause of fasting & for-
bearyng meate, and fyndyng the cause
to bee none other but for tamyng of the
fleshe and sobernesse, whosoever thynke
hymselfe to the synnes of the fleshe not
muche inclyned as some of nature are
not, nor by moderate drynking of wine
anye thyng dysposed to dronkennesse:

It is per-
ious for a mā
to leane to his
owne wyl.

Leane to the
sence of the
church the
whiche can
not erre.

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A shall interpret hymselfe dyscharged of the commaundement, and shall dzyneke wyne & shall bzeake his fast at his pleasure, or if he forbeare wyne or kepe y fast he shall at the vttermoſt kepe it but for a countenaunce, and as they wypte themselves in auoydyng the flaundyng of suche as haue a weake conscience, and wene themselves bounden to the keeping thereof. And therefore when they haue kept the fast in syght, they shal not force to bzeake all those fastes pziually, where the weake consciences of other synple soules are absente & no body by the, but **B** suche as are all spiritual and haue a conscience strong ynough to bzeake y strong fast ypon good friday without grudge of conscience at all. And afterwarde lytle and lytle they shall when they be suffred, amend also and make strong in the lord the weake consciences of their sick bzythen, and make them bzeake all the fastyng daies too, with laude and thank geuen to the Lord that by his elect preachers in these latter dayes of this blinde world, that could not on fastyng dayes fynde their meate, hath now illumined theyr eyes & geue the lyghte, by whiche they haue founden the way into the ehzyten liberty of eating, dzyinking, and honest lykynge lechery, from the bondage & thraldom of all fastyng dayes, & al pzeſſed chastite.

For to this end we see that theyr spiritual doctryne hath all ready brought it in Saxony, for there is now the lent all turned into throstide. And there it well appeareth all though it wer true y Tindal saith, that fastyng were of god ordainyd for none other cause, but onely to tame the fleshe: yet was it nede for the church to doe as it hath done by the spyryte of God, ordayne and appoynte certayne common fastyng dayes in which the people should faste together. For els yf there were no suche, the moſte part of y people whiche now in the comon fastes do tame the fleshe together by the commaundement and laudable custome of the church of God, would fynde verve fewe dayes therfore of their own mind, & many not one thzough the whole yere as ye nowe see in Saxony, where they y were wont to fast many, faste nowe neuer a one.

And surely yf fastyng were not profitable, done of anye other deuocion but only serued for taming of the fleshe, and then the custome taken away of commo fastyng dayes, in which folke fast toge-

ther in obedience of the commaundemt, and those common dayes taken awaye, folke wer onely left to their owne libertie and pziuate secrete conscience, to chose their fastyng dayes their selves, not of any other deuocion but onely for taming of their fleshe, when themselfe lele it beynne to boyle: then many wedded men shoulde nede fewe fastyng daies to their payne, haupng theyr remedy so pleasant and so present alway ready at hande, & then would many an honest maiden bee ashamed to fast any daye at all, lesse she should seme thereby to gene young men warning that she wer ware warne and byd them if they wil speede, speake nowe.

But Tindall with hys spiritual felowes are fallen into this folie by the liking of their owne luste, in samoz wher of they sinnefully study to fynd out false gloses, to bee open glottons without reproche, and also with the prayse of suche people as theyr false doctryne hath corrupted and brought in a wzong beleefe, contrary to all doctrine of al the old holy doctours, and against all holye scripture, euen the very ghospell it selfe and y very wordes of Chzist, by whiche not onely all chzisten people hzyther to but also y Jewes haue frō y begynnyng ben taught to beleue, that mans fastyng hath bene pleasaunt to God for other causes then Tindal would haue it seme, y searcheth and seketh only the meanes to bzeake it.

Tindall and his maister be wonte to crye out vpon the Pope and vpon all the clergy, for that they medle philosophy with the thynges of God, whiche is a thyng that maye in place bee verve well done, sythe the wyldome of philosophy all that we fynde true therein, is y wyldome geuen of God, and maye well doo seruice to his other gistes of higher wyldome then y is. But Tindal here in this place as it semeth, doth leane vnto y old natural philosophers all together. For as for abstinence to tame the fleshe from intemperance and soule lusses also, this was a thyng y manye phylosophers byd bothe teache and vse. But as for fastyng that is another thyng whiche God hath alwayes among his faithfull people had obserued and kepte, not onely for y purpose, but also for a kinde of paine, affliction, and punishmet of the flesh for their synnes, and to put vs in remembraunce that we bee nowe in the vale of teares and not in the byll of ioy, sauyng for the comfort of hope.

And albeit that Tindall bee lothe to heare

Philosophy may be well medled with the thynges of god.

whi fastinges are obserued.

A hears thereof, because he would not y any mā shold do true penance w putting hymself to any pain for his own sinnes, yet would god the contrary. And as he wyll that men for theyr synnes shoulde be soze in their heartes, so would he that for the same cause the sozowe of theyr heartes shoulde redounde into theyr bodies, and that we shoulde for the pꝛouocacion of gods mercy, humble oure selfe befoze him, and not onely pꝛaye for sozogenenes but also put our bodies to pain and affliction of our owne selfe, & thereby to shew how beautifull we take it that we have offended him.

15 And to the intent that we shoulde well knowe that fastyng is not onely for taming of the fleshe, but also for payne to be taken for our synnes, was pleasaunt vnto him: he taught his people by his pꝛophetes that they shoulde fast, and appointed them certain daies. It appeareth also that fastyng was and is pleasaunt vnto god, when menne doe for deuocion to God not onely sozbeare their pleasure, but also part of their necessari sustenance in occupying the time of vsual feeding of the fleshe about the plenteous nozishing and spirituall pampering of the soule.

C Also vnto the obtaining of great spirituall giftes of god and high reuelacions, howe speciall a thyng fastyng is, bothe our sauour declared hymselfe in the ghospel of Mathew, where he sayeth that that kynde of deuils whiche he dyd cast out of the chylde, is not cast out but by pꝛayer and fastyng.

16 And of all these thynges we haue in holy saintes liues so many examplis, that it were ouer long to rehearse them. But for as much as we wel y findal maketh but mockes of al suche matters, and all theyr holpe reuelacions & miracles taketh but for trybles: we shal sende hym to looke better vpon y good bookes whiche hymselfe hath euyl and of euyl purpose translated, the bookes I meane of the holy scripture it selfe. For therein shall he see that fastyng serueth not onely to tame the fleshe, but for al these good vbes also that we haue spoken of befoze, and yet for many other moze. And there shall he speciallly see the thyng that he is mosse lothe to let you see, that fastyng and other bodily affliction eyther take by commaūdemēt of god & his church, or willingly take of our own god mind done for our synnes, done in true faith & deuocion with purpose of amendement, is one of the very speciall thynges y ob-

teine remission of the sinne, release of y more pain, with getting greater grace & increas of goddes fauour, which thyng is the same that he and his selowes dooe so soze oppugne, that the whole church of Christ, pꝛiestes and lay men both, call satisfaccion, not meaning that we can doe penance ynough for our synnes, nor that we could doe any thyng thereof at all without helpe of grace, noz that all y we can doe, could be worth a ste to heauenwarde without Christes passio, but that with helpe of grace and merites of Christes passion, our good woꝝkes well wrought, helpe to geat remysion & purchase vs pardon and release of payne, & may well be done for that intent, and be by god ordayned to serue vs to y intent, and for that cause be they by the church called satisfaccion, for the deuoure that we shoulde do to punishe at the ful our offences our selfe, that god thereby the rather moued with mercy, should wdzaw his great heauy punishment, whiche els he shal cause to be done vnto vs himself, and not so soze yf we iudge and amende our faultes oure selfe, accoꝝdyng to the woꝝdes of the blessed apostle to y Corin. thies: If we iudged our selves, we shoulde not be iudged of our Loꝝde. And surely yf we iudge our selfe cruelly, we shall bee content to punishe our selfe.

17 And that fastyng is one of the good woꝝkes that helde other good & greate godlye purpose serueth for satisfaccio of sinne, and pꝛocuryng of remissio, grace, and pardone, and that it serueth not onely for the taming of the fleshe as findal here would haue it seme: ye shall see to maniffestly pꝛoued by many playne places in euery part of scripture. First the fastes that Moyses fasted fyꝛst for the lawe, and after for the synne of the people and the syn of Aaron also. Were these fastes for nothyng but for to tame his fleshe? It is in y. xxi. chapter of y thirde boke of Kinges, when Achab had heard these woꝝdes, he tare his garmentes & put on his body a shert of here, he fasted & slept in a sacke, and wente hanging his head lowe downe, and our loꝝde said to Heli as Thesbites: hast y not sene how Achab hath hūbled hi befoze me? And therefore because he hath hūbled hys self for mi sake I will bying no euill in, during his lyfe. Doth it not maniffestly appere by these woꝝdes y hig Achab fasted not for taming of his fleshe to kepe it frō wildnes, but he fasted for y self same cause for whiche he ware heere & slept in a sacke, y is to wyte to

Satisfaccion.

Note.

1. Corin. ii.

Exod. 14. 31.
Deut. 9.

Achab faste.

Note.

Leuit. 27.
3achs. 2.

1. 17.

A to humble hymself afoze the face of god, and to doe penauance in puntyshyng hymself fo: hys sin to moue thereby almyghty god to mercye, and to the withdrauyng of his hygh puntyshment, which els he feared wold fall bpō hys head, which puntyshmente God at the respecte of the bynges humble penauance and payne of fastyng and other affliction wpyllngly taken by hymself, dyd mercifullye withdraue from hym, so that in al hys daies he suffred hym to fele no part thereof.

W And so maie ye see this place of scripture euydent and playn against Tyndal and that very repentaunce requyret of the repentaunt parson, not only taming of the fleshe against the sinne imminent or to come, but also puntyshmente by fastyng and other affliction fo: the synne already done.

And nowe Christ hath to chrystē men promysed of our synnes fo: geuenes, and of our pain releace by vertue of his pain, but this meaneth he to them that set not their owne synnes at so lyghte after his great kyndnes shewed, but y they: own selfe shewe by they: own wilful puntyshment woorthy to suffer payne also the self therfoze, and then his payne hath geuen they: payn the lyfe that maketh it quick and auaylable, not entenyng yet that hymself so should take paine y the sinners themselfe should sinne at their pleasure and bee saued all with ease, as Tyndall and Luther would make vs wene. fo: that were the waye to make men wanton and ware very bolde in synne.

Furthermoze in the fyrst boke of Esdras and the viii. chapter it is wyrtten thus in the person of the people: we haue fasted and prayed to god fo: this, that is to witte fo: helpe against our enemyes, & it is comen prosperously to passe. Ye may here clerely see this pestilente opinion of Tyndal with fewe wordes confuted. fo: this fast was not fo: taming of the fleshe, but fo: auoydng of they: perill.

Agayne in the seconde boke of Esdras and the first chapter thus said Beremias: when I had heard suche tydynges, that is to wytte howe the walles of Hierusalem wer thzowen downe, the pates burnte, and the chyldzen of Israell in great affliction and misery: I sat down and wept and mourned many daies: I fasted also and prayed afoze the face of the God of heauen.

Lo thys fast was not fo: to tame the fleshe, fo: the manne was in heauynesse

farre from suche wanton thynges: but he fasted as he wepte and mourned, to moue god to mercy.

Also the greate prieste of God Elyachym sayeth in the fourth of Iudytte: knowe ye that oure Lorde shall heare your prayers yf ye contynen in fasting and praying in the sighte of him. I suppose no manne is of so simple wytte and vnderstanding, but he maye at the bare rehearsall of thys byrefe terte well perceiue that Elyachym dyd not esteeme fastyng as Tyndall dothe, nother toke it not onely fo: a tamyng of the fleshe, but fo: a meane also to purchase grace with remission and pardon, and also to obtayne ayde and helpe of God in that great necessitie.

Is not the fourth of Hester also clene contrari to the doctrine of these deuillish preachers of fleshy libertie: Go and assemble (sayeth that good Quene) all the Jewes that thou findest in Susan, and pray ye fo: me. Eate ye not, neither drinke not in thze daies and thze nightes. And I likewise wpyll fast with my maydens. Would she y thei should fo: beare meat and drynke to the entent that by they: fastig thei might tame her fleshe: nay noz fo: the taming of their owne. But that by their deuout fasting and her maidens and her owne, they might promote oure Lorde to pitie them and preserve them from that imminent peryl that thei wer then all in.

What sayth Tobye: Prayer (saith he) toynded with fasting is good. He sayeth not this onely fo: yong lussy folk fo: taming of their fleshe in auoydng of intemperance, fo: good chrystē fastig goeth sometyme farre aboue the natural temperance, but he teacheth all menne that maye withoute harme, to toyne with prayer the payne of fastig, as a thyng pleasaunt vnto god in suche wyse as the prayer is, and it is a secreete inwarde effectuall prayer whē the pain of all the body repenting and puntyshing the sinne, cryeth to God fo: mercy wyth voyce of the mouth. In the xxxiii. chapter of Ecclesiasticus it is wyrtten: The man that fasteth fo: his synnes & agayne committeth the selfe same synnes, what auayleth hym this humillitie. Whereby it is wel vnderstanden that he wiche fasteth and amendeth hymselfe, his fast auayleth & is profitable. And wherfoze: not only fo: taming of his fleshe, fo: that may be tame inough and yet the manne had inough, but it auayleth fo: remission

A of sinne and for merite in heauen. For as holy saint Austyn sayth: To say that the fast of a Christen man shall haue no rewarde in heauen, is not the oppinion of a true christen mā, but of an heretike: The prophete Joel in the second chapter: And therfore nowe sayth the Worde, turne to me with all your hert in fastig, wepyng, and waylyng. Ceare youre hartes and not your garmentes, and so forth.

Loe here the prophete exhorteth to fasting, as he dothe to hearty mourning and weping, not for a countenance of sorrow, but to be sorrowful & to take pain in dede, not in theyr clothes where they fele it not, but in theyr bodie & inwardlye in theyr hartes where they feele it thoroughly, so that they may thereby not onely tame theyr fleshe, but also tourne agayn to god, that he may take pitie vpon them and turne agayn to them. Read we not in the thirde chapter of the prophete Jonas, that God seyng the Ninuities chastise and punish themself with fasting and other afflictions voluntarily done vnto themselfe, did mercifully take quite away the great and grieuous punishment that was at hand ordained by himself for theyr synnes and offences? wherfore dyd they fast? for to tame theyr fleshe as Tyndal saith: Nay, they fasted and did penance for their synnes, & therewith purchased pardon whiche Tyndal wyl not perceiue.

I could here alledge vnto you christe readers other tertes out of the holy prophetes and other places of scripture, as the first chapter of Joel, the .iiij. of Daniel, the .xxv. of Hieremy, the .xx. of Iudicum, with an hundred places moe very strong for vs in this matter of fastig, but these fewe maye seme to many, for a thyng so manifest and clere. How bee it I wyl alledge vnto Tyndal the wordes of our sautour himself written in .v. .xxvii. of Mathew: where he saith: This kynde of deuils is not caste out but by prayer & fastyng. The holy Euangelist Luke in the .iiii. chapter of the Apostles actes, writeth thus: when they had ordained them priestes in euerye churche and had prayed and fasted, they comended the to the Lord in whom they bekeued.

Here may ye clerely see good christen reader, that the holy and blessed apostle Paule with many other mo, dyd not fast in this place for the subduyng of his flesch and taming of bodily lusses, for they fasted here for other folke, & is to wytte

for his priestes to whō they had geuen holy orders, & for the people whō they had committed vnto their charge, & god for theyr deuoute prayers & fasting shoold geue increase of his grace & fauor among them.

Finally what wyl Tyndal saye to his wordes that are wyrtte in the .vi. of Mathew, and spoken by the mouth of our sauiour Iesu Christ, where he sayth: whē ye fast make not your selfe saddelike hypocrites, for they waste out theyr faces to the entent it might bee perceiued that they fast. For sooth I saye vnto you they haue theyr rewarde already. But when thou fastest annoynt thy head and wash thy face, that it appeare not vnto men & thou fastest, but vnto thy father that seeth in secreete. And thi father that seeth in secreete, shall rewarde thee openly.

Loe doth not our lord here promise to rewarde all them & for no desyre of mans prayse or pryce of vain gloze, but of mere humilitie and true repentance of hearte punish theyr body with fasting. Which one place being so playne open and manifest for the merit of fasting though it might haue bene moze then sufficient to confounde Tyndal and his mayster Luther w all their scholers: yet haue I bene therein the longer and haue spoken of this matter somewhat & moze at large, for his manifestation of their great blindness, and as it semeth malice to mennes soules, and for the comfote of them that hitherto haue had the mynde to punish the fleshe with fastyng, that they do not hereafter as vnchristes haue in Almayn done already, leaue of their deuocion to God for the soude babbling of such sensual heretikes. For if Tyndal wil say & yet all thys was nothyng but to tame the flesch, that the menne might pray the moze quietly without rebellious motions of the flesch, whatsoeuer he shal saye therein consider the places & his wordes together, & ye shal find al his pcesse therein in a fayre tale of a Tub. For albeit that Christe fasted fourtye dayes and after hungered, yet whyther Moyles hungered in hys fourtye dayes or not we be not verye sure. And it semeth wel that he dydde, for he woulde not of likelihood haue tolde it for anye greate thyng that he fasted for the synne of Aaron, and also for the sinne of the peopie, so straightlye fourtye dayes, that in the whyle he neyther ate nor dranke, if he neuer had in the whyle been neyther an hungered nor a thurstie. How bee it if Tyndal will bypunge all these fastes in questyon: yet

A yet of the Penitentes and þ other aboue rehearsed there is no maner of dout but that they fasted in hūger & thirst. And it wer in dede a mad thing to thynk ȳ whē they went about to punish theyr synnes and humble themselfe befoze the face of God with fasting. thei fasted but til thei were a hungred and then gate them to breakfast. If he wpll say that the payne of the fastyng was onelye to tame theyr flethe that they should not synne, he can not so say, for it appeareth that they dyd it willingly as well for theyr synnes befoze passed as for divers other causes. If he wpll say that there was difference betwene the repenting in the olde law and the new, and that there was cause why they should punish theyr synnes themselfe and not we, because Christus hath now done penaunce for our synnes and had not at that tyme so done for theyrs: it wpll not serue hym, bothe because dyvers of the authorities for fastyng be alledged in the new law, and also because the Jewes had the profit of Christes passion by theyr sayth that it was to come & should be done, as we haue by the sayth that it is passed and all ready done, and theyr repentaunce and oure repentaunce were lyke, sauing our priuilege of moze haboundaunt grace and pardon by the sacrament of penaunce whiche Tyndal goeth about to destroye. If he wpll saye that the fastyng serueth but to kepe the mynde calme and quiet in prayer, from all mocions of fleshly lustes þels might trouble the mynde: to this I say that the hunger it selfe may trouble the mynde & make it lesse quiete, then yf the flesh wer in temperate rest without it. And ouer this his aunswere in that point wpll not serue, sythe it appeareth well by the circumstances in many of the places befoze touched, that many whiche fasted were not in suche ease of heart nor luste of body, that theyr prayers were at that time likely to be letted with voluptuose waton mindes. Wherefoze let Tyndall saye what he wil: ye shal find for trouth that besides the taming of the bodye, fasting and our pain taken therein pleaseth god done with deuocion, & serueth vs for obtaing many & great giftes of grace.

Ray saith Tyndal in his boke of obedience as for pain taking. god is no tyrant & therfoze reioyseth not in our pain, but pitieth vs, & as it were mourneth w̄ vs, & would we should haue none, sauing ȳ like a good surgeon he putteth paine of tribulacion vnto the sozes of our sinne,

because the synne cannot other wyse be rubbed out of the flethe and cured.

We say not neyther that god reioyseth in our pain, as a tyrant, albeit that Luther & Tyndall would haue vs take hym for such one as had moze tyrannous delite in our pain, then euer had any tyrant, when they by the taking away of mānes free wil, would make vs wene that god alone worketh all our synne, and then damneth his creatures in perpetual tormentes for his owne dede. But we say ȳ god reioyseth and delyteth in the lone of mannes heart, when he findeth it suche as the man inwardly deliteth, and in his heart outwardly to let ȳ loue of his hert so rebounde in to the body, that he gladly by fastyng and other afflictio putteth the body to paine for gods sake, and yet thynketh for all that, that in comparisō of his duetye all that is muche lesse then right nought. We say also that God reioyseth and deliteth in iustice, and for ȳ cause he deliteth to see a man so delite in the same, & to take his sin so sorowfully that he is content of himself by fasting & other afflictio willyngly to put himself to payn therfoze. And I say that if God had not this delite, which is not a tyrannous but a good and godly delyte, elles would he put vnto man no pain for syn at all. For it is plain false that god doth it for necessitie of dzying the sinne out of the flethe as Tyndal sayth he doth, because ȳ otherwise it canot be cured. For it is questionlesse ȳ God can otherwyse dzyue the sin out of the flethe, & by other meanes cure it if it so pleased hym, and so would he sauing for his godly delyte in iustice, which he loueth to see man follow by fasting and other penaunce, and which delite of folowynge gods pleasure therein, Tyndal in maner by withdrawing of penāce cleane goeth about to destroy.

Howe where Tyndal as a spirituall enscarcher of the cause of euery comādement of God, did in reproouing the superstitious maner of them, that wout such a depe spirituall searche dooe kepe gods commandement straightly: bying in the examles of Dauid and his company, which for necessitie dyd eate of the offered halowed bread where of by ȳ law he should not, & of Moyses also leauyng the chylzen contrary to the comādement of god. xl. yere vncircūcised in desert, he endeth that matter w̄ this greate weightie word: These ensamples myght teach vs many thinges if ther wer spirit in vs.

What

Luther taketh
away mannes
free wil.

C

H

Q What thynges the euill spirite that in-
spyrerh Tyndall, teacheth hym I canot
tel. But of any good spyrte he learneth
no farther in these enlamples, then that
in necessitie Moyses the leder of the peo-
ple vnder god, and being also the prieske
of God, dispensed with the people in de-
serte in delaying the circumcisiō for pe-
ryll of sodayne trauayle thereupon, tyl
they should come where they might rest
bypon it. And that Achimeleche p̄ p̄riest
in likewise for necessitie dispensed with
Dauid and his seruauntes, ȳ they might
eate of offred halowed bread, and yet w
great difficultie, but if they wer cleane
from anye late commixcion and carnal
knowledge of their wiues. And of that
poynt myght Tyndall yf he had a good
spirite in him, learne at the least wyse
one thyng agaynste the boldnesse of hys
wedded harlottes, monkes, and freers,
that from their filthy lechery go so bold-
ly not to the halowed bread, but to h̄ bo-
dye of God in forme of bread. But Tin-
dals spirit teacheth hym to be bold ther-
in, and to bid euery frere boldlye breake
his bowe and the commaundemente w-
out any necessitie or dispensacion at al,
saying that freers may no moze lyue w-
out nunnes, thē Dauid might without
meate.

¶ Tindall.

¶ And lykewyse of the holy dave, he
knoweth that the dave is seruauant vnto
man, and therfore when he findeth that
it is done because he should not be let frō
hearing h̄ word of god, he obeyeth glad-
ly, and yet not so superstitiously, that he
would not help his neighbour on the ho-
ly dave and let the sermon alone for one
day, or that he woulde not worke on the
holy dave nede requirung it, at such time
as men be not wont to be at church.

¶ More.

¶ Here Tyndal teacheth vs high spi-
ritual doctrine, ȳ chrisen mē should not
be to superstitiously holy on h̄ holy day,
wenyng that they might doe no bodilye
worke for necessitie. But the people for
ought that I see, know that wel inough
and moze too. But yet to make them the
moze bold: he teacheth them that the ho-
ly day is seruauant vnto manne, that he
may therfore be bolde byō the holy day
as byon his owne seruauant to vse it as it
please him. But yet al beit ȳ Chyist said
vnto h̄ Jewes ȳ the sōne of mā is master
& lord eue ouer the sabooth day, to vse it
as himselfe list, which neuer list to vse

it but to the best: yet can I not well see ȳ
Tyndall is in suche wyse matter & lord
of the sabooth dave, noz no man els, that
he may vse it as his man, though it was
of god institate for man, and not manne
for it, that is to wit for the spirituall be-
nefitte and profite of man as our sautoz
saith also himselfe. But yet he calleth it
not seruauant vnto man as Tindal cal-
leth it. For the scripture sayth that God
hath sanctified the sabooth dave vnto
himselfe. And that was the cause why ȳ
Chyist thewed vnto the Jewes that him-
selfe was Lord of the sabooth daie, be-
cause he wold that they should thereby
knowe ȳ he was very god, sith that they
hadde learned by scripture that the sab-
booth dave was sanctified onely to god
himself for mannes profite and no man
lord therof but onely God. A gouernoz
of people is made for the people, and not
the people for the gouernour, and yet is
there no man among the people wonte
to call the gouernour his man, but him-
selfe rather the gouernours man. The
beti manhode of our sautoz himself was
to some purpose ordeined for mankynd,
as the incarnation of his Godhead was
ordayned for man, but yet vseth no wise
man to call Chyist his seruauant, all be it
himselfe of his mekenesse byd moze then
serue vs. But we wyl not much styck to
Tyndall for a worde to what wretted a
wyse, so ȳ we wyl he mēt no harm ther-
by. But I fers me moze of his meaning
lest he wold byyng holy daves and wo-
king daies al in one case. For as for do-
yng our neighbour good, and also the
working for our owne necessitie, the ne-
cessitie may be suche that the church de-
nyeth it not. But whoso doo interpret his
necessitie ouer large, or differte vnto the
holy day the worldlye workes whych he
might and shold haue done byon h̄ wo-
kyng dave befoze, or may as well doo it
after, and yet wyl woork it on the ho-
ly dave, and thereby wyl for his parte
byyng it in custome to withdraw the re-
uerens frō the holy dave and make wo-
kyng day therof: this manne hath in my
mynde much nede to consider Salphat,
which for lyke vlyng of h̄ holy day, ga-
thering wood on h̄ holy day ȳ he myght
haue done on the woorkyng dave, was
by Goddes owne indgement stoned vnto
to death.

And I like Tindall in this mater the
woyse, both for his woordes in his other
bokes, & for h̄ custō of his sect now grow-
en in Germany, & also for h̄ only cause ȳ
he

Mat. 23

1. Reg. 21.

1. Reg. 21.

More.

Same. 15.
More this ex-
ample,

A he fyndeth out here for the keepyng of the holy dape, of whiche he putteth no moe but the only hearing of the word of god, so that by the cause which he findeth out a chryssen man that wer epyther in desert or among infidels where he could heare no preaching, should haue no moze respect vnto Chrysmasse day or Ester day, or Whitsontide, to kepe them for holpe dayes hymself, then the worst day in the yere, or then woulde a Turke hymselfe. And this is his hygh spiritual doctrine concerning the holy dape.

¶ Tindall.

B And so thzough oute al lawes, & euen likewise in al ceremonies & sacramentes he searcbeth the significacions and wyl not serue h̄ visible thynges. It is as god to him ȳ the pziell say masse in his gown as in his other apparel, if thei teach him not somwhat, and that his soule be edyfyed thereby. And as sone wyl he gape while thou puttess sande as holy salt in his mouth, yf thou shewe him no reason therof, he had as leyffe bee smered wyth vnhaloweb butter, as anoynted w̄ charmed oile, if his soule be not taught to vnderstande somwhat therby and so forth.

¶

¶ Moore.

Loe good chryssen reader, this holpe spiritual man, at last I wyll wel woulde somewhat shewe hymselfe, what ghostly spirite inspireth hym. For here you se for all his holy salutation at the begynnyng, with gay wordes of grace & light and faith and seruente loue: he bloweth and blaffereth out at last his abhominable blasphemie against the blessed sacramentes of Chryst, and lyke the devils ape maketh mockes and motoes at the holie ceremonies, that the spirite of god hath so many hundzed yeres taught his holy catholike church. And here perceiue

D per the false wylines of the deuill in vttering of his dregges & poisoned draught. He couereth his cuppe a litle and shadoweth the colour of his enuenemed wine, that it may be dronken doune gredely ere the peryll be perceiued. For he maketh here as though he founde no fault, but in that the significacions of the sacramentes bee not opened and declared vnto the people, as though yf that were done he were content, and that he mocketh not the sacramentes but the mynysters that openeth not the betokenynges thereof. But I shall shal first shewe you that he playeth the devils disoz euen in this point, al though he ment no farther

and then shal I farther shewe you what mischief he meaneth moze, and proue it you by expzesse woordes of his owne.

First I saye it is a lewde and a knauishe raylyng vpon the sacramentes of our sauour Chryste, to lyken and compare them in any maner wyse vnto such scoznesful thynges, as the annoyntyng with holy oyle vnto butter smeryng, w̄ other suche lyke knauishe toyes whiche no wretche would doe, but such as hath the very name of the holpe sacramentes in hated and despise. For we where he sayth that his holy spiritual sozte wyl alway so villanously effeme the sacramentes, but if men tell them the reasons and betokenynges of them to the edyfyng of their soules: it will be great busyness and muche a doe to edifye and build v̄ the soules of suche a sozte, whiche the deuill hath by h̄ blast of his mouth thzowen doune so depe and frushed al to fitters. But I pray god to whom nothyng is impossible, to builde them once again vpon the rocke of his faith, from which thei shew themself so farre fallen down ȳ they be full vnlikely to ryse. For truly if they shood therupon they heartes would abhorre to bittere suche frantpque fantasies. For as touchyng the significacions and betokenynges of the blessed sacramentes, the lacke of knoweledge wherof Tindal would make seme a sufficient cause of his villanous blasphemie: all good people that haue the vse of reason and come to these sacramentes with good deuocion, be taught and do thinke and conceiue in their heartes, that God was incarnate and borne god and man for our saluacion, and suffred his passyon, and dyed for our redempcion, and h̄ we wer redemed to heaue with his blessed bloude, and that withoute hym we should neuer haue bene saued, but hadde bitterly lost heauen by the syn of Adam, and for this cause we call him our sauour & belieue that he hath promysed vs ȳ if we be chryssened and kepe his holy commaundementes, and for h̄ breaking be sozy and turne againe by penaunce, God wyl byyng vs to heauen that he hath promysed vs and bought vs too. And they belieue that he hath ordapned here holpe sacramentes, whiche he wyl that we shall receyue with reuerence, and that euery man with those sensible sacramentes except the fault bee in himself, receiue the some inward grace & aide of god by h̄ merites of Chrystes passio & by his holpe promise & ordinaunce,