The second boke.

As for miracles, quod he be none articles in any mans crede. And there is not so fable of a secte of heretikes, but they might if they were theran, some match you with miracles, wherof they might sayne sytrone in a fayzene. And then as we fauto nowe, it wolde bee thought be that though some were untrue, yet all were not wves. It were ethe in bide of ffime were maade, among whome they should report them, and would no wthing doe for the truthe. Jis yet if they did quod he, yet migh a fewe wised men deuise and feine a thing of such a falsity that it would bee beleved and hard to trie the truth out. Let it be so quod J. But yet would it not long hold among good xchast people. But god woulde be the falsity to light, to one cast it out of crebence. What laboure toke theo. Prohythatus to make a booke full of wves, whereby he would have had Aposfolutus Ehamans, in miracles matched unto Christ: And when he had all done, he never found one wise to refuse to believe him. But he prye you tell me if he there not of heretikes manye sectes? And quod he. Is there quod I any wor- bye churches of Christane then one? No quod he. Is not it that quod I that is true? Yes quod he. Be not quod I then all the sectes of heretikes falle? Yes quod he. Who is like quod I to xayne and lie, the capany that is the true parte, or some of them that be wves? It is quod he more likely that they should all yse that be wves, then that compayny that is the true parte. Than false and faine miracles? I see they yse or not? What elles quod he. Then quod I by your argument it semeeth that they were muche more likely to bee among every secte of heretikes then in the church. So seemed it quod he, Howe apparched it then quod I in miracles be fenned, that among all the false sectes of heretikes (where suche false staffe should be by all reason most yse) is none at all spoken of, but miracles tolde onelpe in the church of Christ, which is onely as ye agree, the true parte. There be quod be heresdue fome done ether miracles or meruynes, but they are not speake of them for fear of persecution. If they were yse miruines only done by the be that, it would not helpe your matter. For the wuld you grant be of miracles of God oneip done in Christes church, and if there had bee be very miracles of God done for any secte whome we calle heretikes, that secte had bee beene no secte of heretikes, but the very church. De ils had god by miracles testified the true of a false report, and that is impossible. And thereof phonde have folowed, that excepte there were of Christe two churches of two contrary report, and both true whose were impossible, elles not some, but all the miracles done, tolde, and woznyt in one church, had been either faine or done by the be, where by would it folowe that our church wer not the very church, but a false secte of heretikes, which were as J have already poued you dyes wile, as terre imposible. But now for the more cleres of our parte therin, for the further passe that ours is the true church, I only direct our the doctrine of our church appell by miracles, neuer hath there ben no done for the doctours of any secte of heretikes. So if they had any true miracles ben done by god, the y see not a false but the true church: y professe you could have ben, and could never have queched the same thereof, as we apparethy by y miracles done in our church, in al fayz time as both y Jesus the painine pur sued it. Now thile there be so many false sects but one church true, y miracles not speak of in any but one, it is a good token the matter's subsyce of them is true. For els they were as likely to be spoken of in most of the false lyes yng sert be so many. And the also mirrors be true, y being done but in one of all these manye capantes, the calling xhifel the church, it is a good profe y blame one in which only by done, is only the very true church of Christe, to which his holy spirit saysverous manesfet geneth his special affycion. And surely of all mirrors y ever god hath woznyt for yps church, J see not in my minde lightly a moe meruynous, the is as man sects of heretikes as hath spoyen a parted out of chiifles church, x echo of the labe- ring to be taken for the very church, yet bath our loze ketherto neuer: suffered neither the be of vode anye wonnder for them that myghte have the coueure and face of a xymacel, no as falle as they themselfe, yet phate he not suffered then ketherto not so muche to vode as sayne a xymacel for thys paert. Which is to my minde, not onelpe great wonder: but all they confed falshead confoubere, a verye clear profe that they could never have been a j.
The second booke

A kept se it, but by the speciall providence of god and his euer care, upon his chosen church, yt where it hath like him hitherto that miracles among other thinges, have beene one good and sure marke betweene his church, and all those exceptious sectes that be spung in out thereof, and not his church, but were taken to be. For as for Paphnts, Lucches, and Barbutes, which he open practised acts of another knocke, and hear not the name of Christ, no lookes for hym; he suffered the devill sometime to delude with wonder and miracles. But the Jews that still gape after hym, miracles as farre as he can bear, be gone to the inter, they may knowe that he hath left them and goent by, which was wont to be, and all those wonderers for them. House as for heretiques which failely maye themselves to be his own flocke, and presume to bare and professes his name, he keepeth them from the honour of any miracle doing, to end the lache there for amongst all their sectes, as the doing thereof, in his onely church, may be amongst many other thinges, one good marke sure token, whereby all these false sectes of the may be discerned s known from his by true church, yet is to say, for the whole congregation of true chilfren people in this worlde, which without internalities of obstinate heresies, professeth the righte catholike faith. Now is it not only true that miracles be woungeth only in the church, and therfore be they which made the church, but also they doe shew that those holy doctors do whom god hath showed them, wer good men and of the righte belief. For so if it were as ye wold of late haue had it seem, it might not have beene so, the holy doctors of our faith, who we take for saintes, were in deafe no saintes not sainctes; but happen those were fauned saintes saintes in heau, (though it wer unknowne here in ear) which did teche they doctrine here we wold call heresies: then wer it a hiddern change, they were as god amag the Jewes profoved, that in every age, ther wer some good me by their good living and his high miracles, in notable and knowe to people. Men had the alway like bright light illares, which doctrine they might boldly declare, where as they might falsely follow, he would now in his especiall church of Christ, not onely doe nothing like, but also doe eene the contrary. For if he hold take that way that pe ray to lice enuer since apostles, dates, all the true interpreters of his very true fact in ye world unknown, then on the other side, set forth his miracles, or suffer those to be lesse with miracles, that his church should take. And accepte for lames such evil persons, or proprie as officious scripture word, and ever since his apostles dates have taught false errors, led his flocke out of the right way in a bypath to belowe to wicked heresies and idolatry: then hath not god sent the holy goate, for himself also carest Kir tradition, to teach his church the truth as he said he wold. But he the had holpen to begyle the himself, which wer impossible yet god to do, more the blasphey for any man to think. So the wer not like his sufferance of an unconscrate host, whereof he putte the saumuleo, wherein the peoples unweake they with their devout aouancement, do not harme to their foules, the suffer in the thing that solowe happly, endureth fo to do a while. But if god wold leave all good douctors unknowe, suffer his church to be deceived with miracles, or heresies taken by them, or taught heresies; for they call idolatry, then hold himself as I say, not onely suffer his honour and right faith and religion to be perpetually lost, but helpes also himselfe to destroy it. Which whose could think possible, wer worse than Judas, more madde than any man in Kedem. And therefore can it not in no wife, that the church can be deceyued, in that they take for; haunte these holy doctors of the church. For they so being, can it in any wife be that the doctrine wherein they consent or agree, can be faile or not true? Among whom doctrine, with the thinges whereof we speake, I meane the praying to saintes, the worship of images, reverence of reliques, and going in pyrgrynages, is a parte as by these books playny doth appeare, we may well and surety conclude, that none of these thinges be damnable or displeaunt to god, but thinges highly to his contentation and pleasure. And therfore further presume that their bookes be written in divers regions: in sundry ages, we thereby well perceive these thinges be parcel of rites, hales, helles of Christes church not onely newe of state, but continually fro the beginning heretero. And fith it is playntly proved you, the church can in no wise be suffered of god to fall into any...
The third booke.

If any damnable error thereby, it is yet well surly concluded, that these thynges be none other. And consequently proved that no text of scripture, being to sowne to the contrary, can be taken as under philmy. For that the church cannot in pretence of the spirith mak underlyd the scripture. And that the subtextual pointes of the spirith therefore learned of the church, is one of sullure rules that can be founden for the right interpretation of holie scripture. And that no seet of heretics can be the church of Christ, but your church is sullure church. And it is also clearly proved the matter of miracles therin dayly done, seither seeped by me, nor done by the devil, but only by the mighty hande of God. And such obstructions as ye lye into the contrary of any point alleged, be as farre as I can see sufficiently answerd except ye have any further objection to lye therein, which ye have, ye get no shese to spare. Thereunto ye lye, and seare therwith that he fully sall himselfe al- saungd and contented therein, that he thought himselfe able therewith to content sallie any man, that should hundred to dic the contrary, therupon for that day we depart till another opne, in which we appoined to peruse the renumant of the thynges that he had in the beginning purposed.

The end of the second booke.

The third booke. 5. The 1. Chapter.

The messenger baying in the mene whole been at the uniwrit, the wery with the authour an obseccion which he learned there, against the one poynce proued in the first booke, thay is to wite that in the necesary point of faith, legal credit be to given to thy church and to the scripture. Whiche obseccion the authour answereth and dissueth.

Fonte night after your frende came again in a moyster newe comen from the uniwrit, where he was, as ye were at leaerning, ere he came at you. And there had he noe, as he sayd, visite of his old acquaintance. And upon occasion being in co[m]unication, had agayne reported with some of them whereby they leare the men, good parte of our formar dysekction and reasonyng, hath bene to bese of his departing. Which as he lye they take great pleasure in, and much wished to have been present therat. But forely he lye that some of them seem to take they love to hear, the harde binding of the man that ye were of, and the burning of the new testament, and the forbidding of Luther booke to be reade, which wer as some of them thought, not at thing to babbe as they wer made for. And finally, touching the burning of heretics, there were some that thought Sullure in sall out of ryght order of charitable. If I am quod I serue glad that it hath been your babbe to be there. Not to muche for any thinge that ye have shewed them of our communication had already, concerning the praysing of Saintes, woorshipp of images and reliques, and going in pilgrimage, wherein I thinke ye tolde them no newtitty, for I doubt not but they could have tolde you more of that matters then. Then ye have had, or conde heart of me: as for that I thinke that among them, bening as ye lye to well learned, ye have either heard some what whereby ye be in some part of these matters (that ye thinke of) already satisfied, whereby your bullines therein may be the mone, or els ye be the more strongly instructed to: the other parte, whereby your disputacion shall be the fuller, and the matters more plainly touched, the more ample satisfaction of such as your selue of your maister shall herafter happen to finde in any bount of these thinges that we shall now touche and treate of. In bebe quod he somwhat haue they shewed me they minde the in, as in some parte of the matters ye shall harshe when we happe to come to them. That shall I gladly heare quod Is. I have you lucy answer in my poyt but will serve me. But yet I praye you be playne with me in one thing. Wher they satisfied they shewed me in these thinges that wer at lye so much: he agreed betwene us. In good sayth he to say the haue, all were one, and in all thynges one. And to your greater playne and they commen- bacyon, they lye that in these matters. C Poyte quod I, let they: poyte passe, lest ye make me to doute. But I praye you tell me, not whiche one was liked one thing, but what one it was, and why ye disliked it. C Surely quod he, for ought that he could bene.
A bys him, he could nerther agree the 

Taph of church out of speech. And 

he as se a bynus to the hel[le] the re-

of, as f ygoes of holy scripture. why 

quod I., Ie rememberd well what ye 

sayd, ye ha also to prove by that 

Croush is yquod he, so fast a and to 

I, and in suche wise that divers waies 

I ronght him to the use, that he woul 

d not howse to bynde. But that bynde he 

to me that he woule not done with me 

as I had done with you. So it wa 

(bynde) no wesudome for a manne a 

agayne his aduersarie to use allowe 

the buckeler hande. So to must all th 

parcell be byng, and his aduersarie stand 

in froust, But on the other lyke if he be 

the twed, the lath, and the ycke among 

and byne the othe to his decese, so map 

he hap to put hym in half the parcell. And 

lykewise he bynde, that if I proued my 

parte to clearly to him that he could 

not say ney, yet if I would agan an 

swer him an other lykle, he might par 

adventure bring me to the same poynte 

on the other lyke, and than shoule the 

matter stande yet at large. For of two 

contraries if both the partes beynew, 

then sall they both beynew. And ther 

for quer be I play you anwer me this 

a little. When you belye the churche, 

wherefore do ye belye the churche: do 

you not belye it because it sayth truth. 

yes mary quod I what elles. And how 

know you quod he the churche faith 

trouthe? And one ye that ane other lyke 

than by scripture. Have mary quod I. 

But than by playing scripture. I know 

it berpe well. For the scripture tellett 

me that god hath fully taught and 

teache his churche and bethysy belye 

logh y churche. Lee quod he at al your 

procese, see wherto ye be hought now 

ye woude in any wyke before, and ye 

semed to prove it too, all the whyle that ye 

argued and I anwered. The churche 

was in al nererary points of our faith 

as much to belye as f scripture, that 

we should not have beleued f scripture, 

but for the autorytate of f churche, as ye 

taf captyne antike faith. And now 

when I argue and ye autlwere, I haue 

bieten you to the wyke in three wydes, 

and poone unto you that the churche 

is not to be beleued, nor that your self bele 

eth it nor, but for the autorytate 

of the scripture, and after that he hadde 

therothe the remanent that were present 

allowed it mache, and I was therwith 

affromt, and sayde I would adopte me 

me further thersen. But he laughe 

and sayd he woulde lende me this, and 

not to use happe on me, for he woulde 
gave me receyve of payment till I had 

spoken with you autlwere. Whan you re-

vende had tol, so fast all ye tell to you 

lyke a courtes an creditor. And syn ye 

hath gour ye to loge, ye shal not rede 

tru I truel in his skete. And to say the 

trouth ye oyle bi not much. For ye mar 
dere him his owen autyw, a tell byng his 

money is hought. But I have elpped, it 

is as he sayth e great abuadentage for 

him to oppose, for he hath luche craffe 

in arguynge, that he will tene being the 

autlwere to a perliouse poynte, if he happe 
on one that wil autlwere him haun-

tously as he woulde hawe him. But on 

the other side, if he had happe on one 

that had autlwere him as torwardly 

as the bope autlwere one Caines a po- 

et at Cambidge, than happe he by his 

opposing parte, wome nothing at all. 

For Cavanys for his pleasure plaung 

A merpys 

For the bope being a younge lophyster 

sayde that he woulde praise the bope an 

alte. Whych whan the bope he蒱ped weel 

quod Cavanys, thou wilt graunte me thi 

self, that euer ye thynge that hath two 

care is an alle. Samy mary autlwere wyl 

I not quod the bope. No wyl thou quod 

Cavanys. By wyse bope, there is noth 
test beyond me. For and thou woulde 

haft graunte me thi, I woulde haue 

prised the an alle anon. Mary aut-

lwere quod the bope wyl be well, and 

myghthe euerly bole bope. Well quod 

Cavanys, I wyl goe owen an other ways 

to bypse with thee. Thou wyl 

graunte me thi, euer alle hath two 

care. I by mary wyl I not autlwere quod 

the bope. Whys to bope quod he. Mary aut-

lwere quod he, for some alle maye happe 

haue neuer one, for they may be cutte 

of bope. Haue quod Cavanys. I gue thee 

ther for thou art to stroarde a bope for 

me. And so if he had not graunte what 

he wold, he had nothing wone at your 

hande. Whych yor frende, what 

bynde bynde ye graunte hym that I 

shoule not. For fast yor autlwere no more 

but all that ever ye graunte. For yor 

than he asked you whether the cause 

why we believe the churche be not 

cause it is trueth that the churche 

tellye you, though ye autlwere whiche 

ye made therein, was not the caye of 

yor rebargeyon, no the thing whe 

by ye were concluded, ye autlwere 

ye not well sketo when ye graunte i.
The thirde boke.

Why quod he, wherefore should I believe the church of any man else but because they tell me trewe. Sontyme if it happened so, but some it happened otherwise. For if a knowen man tell you a knowen trewe tale, ye will believe him because he telleth you truth. But now is a knowen trewe ma tell you an unknowen trewe, ye believe not him, because the thing is true, but ye believe the thing to be true, because ye believe the ma to be true. And so believe you the church, not because it is true that the church telleth you, but ye believe the truth of the thing, because the church telleth it. But yet was not that answer of his as I say the thing that cost you. For now if ye so hold have answered him as I have showed you, though ye should have spoyled him most, yet ye might a word of likelyhood have gone further with you, if ye had asked you whereby ye knew ye should be the church. And what answer would ye then have made there unto? Mary quod he might I have said that I believe the church, because that in such necessary points of faith the church can not erre. That had ben very well saith quod I. But he would have asked how ye know that. That must quod he, have said the same that I did, that I know it by plaine and evident scripture. For the church in such things can not err but true. And then would I have laide him the texts that ye alleged unto me for the same purpose before. If ye had laide quod I, ye had answered him truly, but yet not with your most advantage. Why this he me: For if your next answer were so fast as truth is, that ye believe that the church in such things can not erre, because ye believe that God hath taught and tolde the same things to his church. Then would I have askèd me further, why your frede, what thing makes me believe that God hath taught and tolde the church those things. So wolde he have askèd you quod I, and so might he well. Then were we commen quod your frede unto the same pointe agayne that he should have concluded me as he did before. Nay quod I not if ye answered thereto well. Why quod he what could I answer els, but clearly grant him that ye believe that thing for some other cause but only because the scripture to thegeth me. So could ye quod I, what if never scripture had ben writen in this world, should there never burne or here any churche or congregation of faithfull and right believing people? That wost I were quod he. So ye quod I were there never any folke that believed in God, that there was a true faith betwene Adam and Poë, of such as never heard God speke them self. Yes quod he I suppose they were some, but it should seem they were very few. For they were scarce found in Posis hyp. The world was at that time quod I wert was woole as it were then. But it is not unlikely that there were many right believing people in the same time. That is quod he likely enough. Whereas for the popes quod I of Poë him felte, though they were few found a true, yet promisely not that the people to be all false creades and without faith. For if faith by the as it was now by as that there were many that beloned the world and had a faith, but they followed the false and saints for their lyne. For they appear no longer upon the sym in Gesu. But that the world was washed with the water of the great flood for the filde of the disabled lyunge. And all beit that in the first epistle of Sainë Poëter, it might some some incredulity in them, yet may it be that it stretched no further then to the lackes of ore in the crede of goddes companion, and ever marche hope of bolderch of goddes yetewer favour and suffetrance. Where of the repeteth after to late for this present life, yet many through goddes mercy not to late for the final salvation of their soules. (As quod the by the great clerke, Nicolauu del py upon the same place that could not without bene to if the had lacked faith. Whiche faith what scripture had the to teche the, Oh all the men in estrete. Any faith had from God the empero-Was ther also no faithfull folke at all from Poë to Poës, noz he self neither till he had the law deliverèd him in woltinge. Did Abraham never believe more but those things he had in scripture specially to have bene tolde him by god? Was his father and all his frendes indiblese? Were ther no people belide in all that long time that had a right faith? Yes on your frede that I think be forly ther was. That may ye quod I be true there was. And why did any man that beleue that church is to write the nombes of generacon of good and right believing folke, of whole mouth and tradition.
The third boke.

A he herde the true beleeue, againste the wronge myr ful beleuene, that was in all the world among infidelles, I folaters befor; why did an man this; but because they beleuened that god hath taught those thinges to god men before, that it was as would be the foluon to the lenion of God. And then what thing made the to beleuene that God had taught them so? It was not the scripture that made the beleuene that, as ye would that nothing can tell us that beleuue but the scripture. I say, you tell me, what scripture hath taught the church to know which bookes be the very scripture, to retelle many other that were written of the same makers, that in suche wise written, and in the names of suche men as (saueing for the spirit of God graunted to his church) a naturall wise man had not bene likely enough, either to have taken both for holy scripture, or to have retelle both as none holy scripture? And surely in the recepct of the tense, a retelle of the other, there would have been at the left way such diuerse opinioun that the hole church had never take all the tense forse to retelle all the other, had not that holy spiritus inspired that consent. and fait be the menimes in domo, which makesthe the church all of one minde accord. And therefore all be that against them that nothing will beleue but scripture, we pone that absconditie of the church by scripture, and in such wise pone it them by scripture, that thei shall be gains either further to gratifie that thei be bounden to beleue the church in thinges not specified in scripture, s as fully as they beleue the scripture itself, or els the hall deme the scriptures all: yet should we have beleued the church if never scripture had ben written, as those god faithfull folke dyd, that beleued well before the scripture was write. And now the scripture self made vs not beleue the scripture, but the church made vs to knowe the scripture. And god without scripture hath taught the church the knowledge of his very scripture fac all counterfeit scripture. For it is not as I say the scripture that makest us to beleue the worde of God written in the scripture (For a man might (as happeyn many doth) rebe it all together and beleue therof never a white) but it is the spirit of God that is our oboue towardenesse and good endeour, wotthing in his church in every good meethe of the creduous & beleue, whereby we beleue as wel the church cernynge goddes worde taught us by e the church and by God grauned in mens harents without scripture, as his holy worde, wrote in his holy scripture. And thus we perceyve that where ye granted him that to dyd opposte pou, we beleue the church by none other way but by the scripture:there did ye not answer us well, for we beleue the scripture do beleue the church, because that God him selfe by secret inspitation of his holy spirte, hath (if we be wyllyng to learn) teche do to beleue his church. And also if we will wylle with him, lecheth us in to the beleue therof, by the selfe same meathe by which he teche us by lecheth us in to the beleue of his holy scripture. For likewise as when we heare scripture as rede it, if we be not rebellious but entendour vs to beleue, as capture and wedwe our understanding to see as follow faith, payinge for his gracious side a help, he then wotthing with us, as inwardly both incline us heart to that entend of that we rede, as after a litlle spakke of our faith, encresed the crede in our incredulite: to both his godnes in likewys inclynes more of mindes of every like towards and like wyllelyng body, to the young of fast sterme credence to the faith that the church to cetheth him, in suche thinges as he not in the scripture, to beleue that God hath taught his church those pointes by his holy word without wryttyng. And now if ye had answered him thus I beleue surely that ye had cleerely barrened him and broken his gape synce in twain. Which in my mind I promise you how gayly it g车位er in ones eye for a skynouth, vet who fighteth with thal find it neither harpe nor fur, if it fall on a good buckler and not on a naked man. By my trouch quod your fronde so se men here now. And though s beruckle blest myne eye at the time, yet I trust he shall wyntne no wyllyng therof when we waste agayne.

The ii. chapter.

Circuteply somewhat is there touched the superficious se & scrupulous that the person abiered did as it is laid begon with. The werpes, hypocrisie of bane him to the belowe of suche hyberose as brought him to the countere of g god deservynes, dieth comely in Chrisles church. And in this chapter is somewhat touched g god mens maner between scrupulous superficication.
The thistle boke.

conceit, and reckless negligence, that would be bred in the springing of saying of unwise sermone.

But surely, concerning the meaner absurdtion y we speak of, they be imprudently pass'd that he had much wrong. Nor that in that the opinions were catholique which were lap'd to his charge (for therein haue ye soynough) but in that he was a man of reason, where he did not so. And thus be the very credibly informed both by yours and writing of suche as were present there. And therefore long I look and would be very glad to hear how those maters were jured. Now I am quod I for my part very loyly do to hope the wise men therin, as a thing in effectu fractus, sauynge that it may be pereabundence a fructfull example that no man be at all to beleue suche things hereafter, as he shall happen to hear spoke against the church, in the favour of any man or of any heresy, while he seeth as much as against the judgemen of this matter, wherein so to say the can n'oe more holde then if the would say the crowne were white. And in good faith to say the thruth, there can not in my mind be a more mete example to match the vawdes with all. For likewise as he that would say the crowne were white, much if he will be beleued, go tell the tale to a blinde man, and may peracle with him be as well beleued as one that will say the contrary, till that he be either by no mean of men of more hone ys put after a wordly acatance, to make these folkes that thus talk and write of hym, be as they do in deo suche hearers as be blinde in the mater, and knowe nothing therof, whom they persuade with false suggestions to conceive an ill opinion of the judges, to incline their hartes first for pitie to the favour of the ma. to the favour of ye maters that he was absured for. I have myselfe a letter written out of Luton by a priest reputed honnest, how brist in deo as I saw it proved after a plaine pensile heretic, in which letter he declareth the ma we saw talke of did no more absurde any heresy, that he had done him selfe to the ma that he wrote of. And yet was his writing as fals as god is true. Whereas with he laboured curteously to make the man believe, that these opinions were none heresies, and that he which was pretended to have abus'd them had not to doe in deo, but had well anow'd them a spy ably abnden by them. Lo thus do such as are of that secte, set forth their materes with lies, and reason is it that they set fo. For with their sectes be false, lies be for them most mete. And yet is it a madde things of the to hotte of him. For he forthwith took the, and ever before his inques he confessed from the begynnynge that the materes were plain fals heresies, & the holder of the with heresies. Saying for him well that he never preacher the. And to that I can't to be prouve of him, which in open audience at the first would be refused and condemnde the. But the then thinking that for all his byndenge with his mouth, he favour'd the in deo, and their heresies in his mynde, pardonnd therfore these wordes which his thought spoken out of intendit for iec and saind harte.

And therefore wold he be glad yet amongeth men that knew not the mater, to maintayne and uphold his authority against a better time. And surely this that I shall tell you, have I hardye reported, how be it I will not warrant it for tromth. But yet have I as I lap hardye it reported right credibly, that the man he speake of which was absurde, stood amonge some of that secte to say: Let us speake a set forth our way. And if we be accussed, let us say we fyle not so, and yet some of them, shall be wyn at alwaie the while. And after I will not as I lap warrant that he thus said, yet I entreate you to mynde his matter in his mater before his indges was as stonante as could to that intent, of purpose. For surely thether of his beoffice was nothing els. but against a laud and plainly proued mater, an abstinence Homedon nep. By my tromth quod your frende I marcell me much therof. For he was called a good man and a very deour. I will not quod I as I tolde you in my beginnyng go about to reproue his lyking, & so question slander not but in his tetching. And yet maye I be bolde with you to tell you what I have harte. He was (as it was said) after that he fell to the study of the law wherein he was a practour partly well learned into the studie of scriptur, he was as I lap very stercul and scrupulous, and began at the first to fall in to suche a scrupulous holynes, that he rekoned him selfe bounden to straitly to kepe & observe the wordes of o.iiij.
A Child after the very letter, that because our io, doth attempt oneself to teach the doctrine of the church and of the saints, is always to be feared to have his chamber door shut upon him, while he lade his master. This thing I do; I have no desire, and one of his self friends and acquaintance it in his face for truth. Howe be it, I tell you not this thing for any great hurt in the man. For it was more people and painfull, than evil and sinful. But surely men say, in conclusion with the verite of that superfluous service, they held so fast as faith, which he took for spiritual consolation, that so ever him selfly to take for god, that thought he should be approved by god. And so framed him self, and framed him self of a confidence, framed him self a devocion wherein him self, subterr him liked, he sette him selfe at libertie. And if it so were quod your frend, there ye so what cometh of this savoye of service. Of laying service quod, this is much like as at Beverley lay what much of the people buyng at a bese bapting, the church held solemnly down at evenlonge time, and over whelmed some that were in it: a good fellow that after herd the tale tolde, lo quod he, now make you see what it is to be evenlonge when ye should bear at the bese baptinge. How be it the hurt was not ther in beinge at evenlonge, but in that the church was falsely thought. So was in him a man a none harme but good in savynge of divine service, but the olation of harme is in the superfluous passion that their owne folly sten, they ther aboute, as some thinketh they say it not, but if they say every plain thing. In fact quod your deme than if I were as he, I would mombell it by a pace or else tale none at all. What were as quod he on the other side. There is a meane may terme betweene both. Ye quod he, but wot ye what the wise said that explained to her gospell of her husbands forewordness? She said her husbands was so waydow that he woulds neuer he pleased. For if this bese quod ye the be done taken, than is he angry. Nay no meruall of her gospell. Nay and wot ye what gospell quod he? And if I take it all to bese copy, yet is he not content neither by saint Jane. So quod he gospell pe should bate it in a mane. In a mane quod he: saint I can not happen on it, and so in a page of matyns it is much toke to happen on the mane. And than to save them to boste is lacke of devotion. And to save them to serpious is somewhat superfluous. And therefore the best waye were in my mind, to save none at all. The quod if it than is God as wayward an husband as ye stak of, that will neither be content with his bese bapting so called, nor dougt bate neither. For our lady quod he but be content of not, I woteth much dougt baten bese amary. For the matyns I tell you be in some places longer faster than I can say the. Ceteraducte good I to were it neede. For if the Holy long matyns no faster than ye say the, she should were long. Very few matyns in a pere. In faith quod he some that say the make me to dout much, whether the bees in their hives use to sav matyns among the. For some another buzzying they make. Ceteraducte good I, that is as true as it is evil. In the service of God furishious for instance of religeous, over deedful and scrupulous in deede of doent and diligent, so is it a much more faute to be therein rechelesse and negligent. For accursed is he as helpe scripture of faith, that both the worke of God negligely. The parell therof apperture by Cuthicus the songe scripling that is spoke of by saint Luke in thes of the apostles. Who falling in love while the apostles and the discipules were occupied in redyng, prechyng, and paper, fell out of an high windowe downe into the grate, and there had died God wrote in what case the merites of saint Paul had not recovered him. And now if he be of God accursed, ye negligely both his worke, how much he is more accursed that casteth his work away and leaveth it quite undone, suche worke I say as they be bounde to do? But in this matter we spende more time than needeth. For it is not much to our pricet purpose, saying that if it be truth that the man whom we taketh of fell first in such superficies, it is the more likely that the devil by