The first Booke.

A deceived in he had cast off it for false. And thus he held his own subburnel. Not reason, till the bokes were seived him again. And himself red the at all ye people, so that he perceivd the audite of be about him, to see and understand its prude sely, in the defence of his indefensible error. And thereupon at the last, red himself again. Such secret pride had our gho sly enemie conceived in his heart of him, which endure you sent in all his other outward maner, as make a simple soule, as a man would have seen in a somers day. And some of the let not with less s perjury to defend the self, and some to frame in defence of their errors or fallin deming of these own deede, to their great parit of the seer, if their judgses were not more merciful then their matter deserueth. And all this done because (as them fell both at last caste) that think of the abuse, they shall after be suffer to practice again. Such a secked itch of bayinge catches they in their preaching, though at first would be the worke for it, their own deede them, yet shouldst they long to be pursueth. And this I telle hath come of some I have in contempt of all other leyminge given the to scripture alone. Whole affections of pride shoulth hath not in the beginning bene conveyed to the false, but have accompted their voices for verius. I would ye quod he condemne that maner of study, by which a man hath to great adhesion to the scripture alone. He for the belte thereof, secketh little san do; in any thing els, but that we should lest time in philosophy the mother of heresies scripture alone. Nay quod I that mind am I not of. Ther were neuer thing writhe in this world ye ca in any wyle be comparable with any part of holy scripture. And yet I think other libera l fece a gift of god also, and not to be cast away, but worthy to wait and as handy maides to give attenbance upon divinete. And in this point I think not this alone. For ye that finde fister hieron, fater Aukine, fater Basil, and many of the old holy doctours open plain of the same opinion. And of divinete reken ye the best parte to be conteined in holy scripture. And this I taye; for him it harmeth the churchward, and to make himself with Gods helpe to be the office of a preacher. Howbeit if any man other happen to beginne to late, ye shall peradventure have no sympto, or elles any man of youth to hante that servente appetite unto scripture, that he can not finde in his heart to rede any thing els (which affiecieth which are happen to hante given him, is very fortunate, if the with grace & melience goe it well) she would I counteele him, specially to finde for the verdous framing of his own affections, & beinge great moderation & temperance in praching to other me. And in all thing to see the desire of people & desires of counth, ever mistrusting his own inclination, & live in deads& see of the devils lustful height & incitaments. Who though he lye in a continuall a wait for every preacher to change him in to pride if he can; yet his heats enterprize and yondest triumph standeth in the bringing of a man to the most abuse of that thing, ye is of his own nature the best. And therefore great labour inaketh he a gret bold, if he bring it about that a good will make abuse of his labour, bestowed upon the study of holy scripture.

Q for the sute avoiding whereof, my prosee abide wer in the study therve, to have a speciall regard to the words amonge the words or others holy fathers. And yet he fall in hand to the one or the othser, next grace & help of god to be gotten with abstinence & prayer and elephs of living, alone all thing were it necessarie, to come well and surely instruacted, in all suche points and artiicles as the church belunche. Which thinges once firmly had, and sattire for undoubted troublous presupposed then shall reason and that be two good rules to examine & erpohne all doubtful terales by which the rede shall be sure that no test is so to be understande, as it standeth against the both, or against any point of the catholike faith of Christes church. And therefore if it seem to stand against any of the, either shall the light of natural reason with the collation of other terales, help to finde out the truth, or els (which is the surest way) ye shall perceu the truthe in the comenente of the good holy doctours of olde, to whom god hath given ye the grace of understanding. Or finally pshal he can ethere find in other mens worses, or invent by goddes aide of his owne studie, ca not suffice to satisfie, but that any test yet come munto him contrary to any point of the churcheses faith be leue, lette him then as saint Angustine faited, make himselfe very sure ye there is some fater either in the translatour, or in ye writer, or howe a dates in ye wrier.
The first booke.

The messenger objected against the counsel of the author in that he wold that the subiect of scripture should be left to the commentors to interpret it, which he called an enemy to faith, and thereupon the authority of the author to those obstructions, especially pointing that reason is servant to faith and not enemy, and must submit to faith and interpretation of scripture never be concursant.

But quod he I will not say you be right but this way will be well. Howbeit I see me that we are likely to slide by many errors if we square our timber and stones by these rules, men's glosses, read, by faith, not by our conscience to scripture. For it is said by some commentors that he speaks of, either they comments tell by the same tale the text doth, or else another. And if they tell me the same, I believe them only because they text faith blame. And if they tell me another, than be it, I the not at all, most nought. I should except I should believe men better than God. And as for read, what greater enemy can ye finde to faith than reason is, which counterpleats faith in Deuteronomy. And would ye then send the divine faith to school together that can never agree together, but be ready to fight together, and either scratched out others eyes by the way? It seemeth also somewhat strange, that so god hath left vs in his holy scripture well sufficiently his doctrine, whereby he would we should have warning of all such thing as he woulde we should believe and do or else none, and hath left by scripture for none other cause but for that it should stand unto vs; for the witness of his will, declared by writing that we should not lay nap but vs were warned, and none other cause why the scripture should be given us, but to tell vs his pleasure and strike vs to fulfill it, we shall now not have our faith after the scripture, but first frame vs a faith out of vs, and then shape the scripture of god thereby, and make it agree thereto. This were in deed a good way to make a soule full man that were an enimy to man, to make him a sinner and a cruel of souls, that off he should not and take the labour to hide the stone to the sinner, he may bend the stone to the sinner, and shall he yet bring the together at the left wales. As for the old commentors quod I, the tell you the same tale that the text doth, but they tell it you more plain, as we that more tale of after. But surely be beguile me nowe in that ye let reason to goze, thereby I would never have went, that ye would in scripture like wise a wise man, then an unreasonable better. For I can not see why ye should return reason for an enemy to faith, excepte ye return every man for your enemy, that is worse better and hurteth you nor. This were one of your joys withs enemies to all other.

And our selying should advise our sight because we may see further by little, or else you may see. You can read, but if reason be unreasonable, have more discretion to hide the truth, of any point of faith, the to see the prose of many things natural, whereof reason can no more attain to that cause than it can in the article of the faith. But still for any power that reason hath to perceive the cause, the shall judge it impossible after the prose itself, that if the believe her eye better then her wit, which be the the Adonai stone by do to it, it greeveth not reason to losse theron, but reason hath a pleasure to behold the thing, that passed her power to perceive. For it is as plain against the rule of reason that an head body should move alone any other motion then downward, and, if any body then thing should have another way, without touching, as is any article of faith, for never was there yet cause by reason assigned men may perceive, probable, but only it is a secret property of the stone, which is as much to say as I wrote were what. And yet as I say reason is believe the thing well enough, she not agry therin, nor strike against it. And yet all rules of ever the learned tell her still it may not be. This quod he, but a mans own eye tell him it may be. And thus

what is left of scripture
neede content him. Chap a man then better trust his eyes quod \\nI had his wit? \\nPemary quod be, what may he better trust then his eye? This even \\nyeven quod be I decepbe of thee the fe that \\nthat is not, ir reason gene over his hole, \\nexcepte pe thynke the thynge bowh his \\ngalles through the goblees bottom, or \\ncut your grease afloc your face in, pr \\npercys and make it hole again, or put a \\nkynge into his eye vfe never the worse. \\nAnd tooure a plume into a dogges toyde \\ninto a hopenes mouth. How happening \\nit madly cruyn with this wynde came \\none of my folke and asked whether they \\nshould make repy for dyner. And \\nydyne quod I, let us have better meate first. And \\nythe with your frende and I began to \\nlaugh. And quod I make none bale yet \\nthe hole. And to toto he is \\nwas halfe out of contenance, wene \\nthat he had done quod be somewhat like \\nas sole as he was one that was not very \\nwife in rede, vanted to so. And then \\nsaid I to your frende. Howe vse that \\nreason is to proude a dame as ye takke \\nher for. She feith done in dode by na \\nnature that she can not percepe how, and \\nis well contenbe therwith. She seeth \\na londe belowe decepbe her sight and her \\nway therwith and taketh it well merci \\nly, is not angrye that the thynge will \\nnot teche every man in his craft. And \\nveth that she will take it so gravity that \\nGod him selve her maister and maker \\nshould do what him like, and than tell \\nher what, and telher not how: I say \\nyou quod I, that our lord was bozne of \\na virgin how know you? Mary quod \\nbe by scripture. Howe you have you quod \\nthat ye hold beleve the scripture? Mary \\nbe by faith. Why quod I, what booth \\nfaith tell you therin? Faith quod he \\ntelleth me that holy scripture is thinges of \\ntrouth wryten by the secreete teachyng \\nof god. And whereby know you quod that \\nye hold beleve god? Whereby quod he this \\nis a strange question. Every man quod \\nbe my purpose that. That is trouht \\nyquod I, but is there any hole in ane \\nball that thou vth that? One quod he that I \\nwoth of, but it Balames are any thing \\nundererbe thereof. For he speake like a \\ngood reasonable sfe. If no brute bestal \\ncan toy that quod I, and every man may, \\nwhat is the caus why that man may, or \\nother beastes may not? Mary quod he, for \\man hath reason that he have none. And \\nwell the quod I, realle much he nebes have \\nthat shall percepe what he should \\nbelieve. And to miste reason not restye \\nfaith but walle with her, as her hand \\nmade to wrype up her, that as occyary \\nas ye take her, pet a true faith geth \\nnever without her. But likewise as if a \\nman made to wrype on the bydle, never \\nsay \\oxide \\nbe cup sappen, or war to proude, \\nhis will they walecaptious and chape \\nlogie with her maisters, a ferecontine \\nse he were frantike: li reason be suffe \\rted to renne out at riote, he was ouer \\nherterd a proude, he will not faile to fall \\nin rebell to rebuke her maisters faith. \\nBut on the other lyfe, if he be well \\nbought by a well gawde a frente in good \\nseper, the that never did her faith being \\nin her right mynde. And thyrefor let \\nreason be well gawde for; surely sayt \\ngod never without her. \\n
Chop in the laby of scripture, in by \\nuplyng upon the sentence, in comp \\nparyng what ye rede, in ponderyn \\ng the purpose of divers commentaries, in \\ncomparyng together divers testes that \\nforme contrary and be not, albeit I \\ndyme not but that grace and goddes espe \\ncially helpe is the great thing therin, \\nyet bothe he for: an instrument mannes \\nreason thereto. God helpt he to cree al \\nso, but yet not without our mouth. \\n
Howe as the lynde is the more nymbel \\nby the blis of some states, and the legges \\nand fete more cupite a fure by custome \\nof geunge and rennunge, and the hole \\nbody the more waly and baly, by some \\nkinde of exercysse: so is it no doubt, but \\nthat reason is by studie, labour, and ex \\ncerpsy of Logike. Philosophy and other \\nliterall artes coforebatz a quyntness, \\nand that judgement bothe in them and \\nalso in ordurers, lawes and stipes \\nmuche rypped. And albeit poete ben \\nwith many men taken but for paynted \\nwordes, yet do the tham helpe the judg \\nment, and make a man among other \\nlynynges well furnisped of one spe \\ntiall thyng, without which all leynynges \\nis halfe lame. What is that quod be. \\n
Mary quod I, a good mother lyte. \\nAnd therfore are in none appin the \\nLutherns in a madde mynde, that \\nwould nowe have all leynynges a fure \\nscription only cleve call awry, which thynge \\nif the tym will ferre) be as the thinke \\nthat to be taken and bad, and with rea \\nson hought as I saide before in to the \\nfructose of duinty. And as haly sain \\nJeronim faith, the Cloyes wele dispole \\nthe Egyptrens, when Cloyses fered \\nmen take out of the pagaine woypers \\n
11.
The riches and lernynge and wysdome that God gave unto them, and employ the same in the seruice of bisnity about the profite of goddes chosen children of Israell the church of Chist, which was heth of the barbe tomp papyns made the children of Abiaam.

[Chapter 2:4]

The messenger maketh objections against the antichrist, in that he consayled the subtane of scripture to bying the articles of our faith with him for a special rule to confer the scripture by. And the author confirmeth his counsell given in that behalfe, declaring that without that rule, he may felon fall into great errors in the study of holy scripture.

In this your crede betel (as he said) him selfe somewhat steteth that reason was not to greate an enemy to faith as he lymned: but yet he thought that he should have need rather to be well byedled, than to have much rule in the interpretation of scripture. But as to the other point that we holde nott bying the faith with bis all redy, as a rule to lerne the scripture by, when we come to the scripture to lerne the faith by, that thought in no wise coetnent, but a thing he said muche like as if we would go make the cart to have the horse. Well quod I we shall see anon whether the cart dray the horse, or the horse the cart. Dost whether we be yet happely to blynde, that we let not well which is the cart, which is the horse.

First quod I tell me how olde would ye that one were he come to the busby of scripture. By my faith quod be, I would have a chisten mannes child beginn therein very young, and therin continuo all his life. In good faith quod I, that like I not amply, so that ye be not mean that ye would have him all his life leere nothing els. And yet that could I knave to and alwase towel in some. But yet if he did never in his life leerne ought els, olde olde think ye that he should be, so he lerne the articles of his beleue in the busby. I can not redely tell quod be, for I have not lene it alwaye. Well quod I let we be not sure how long it would be in lernynge there, were it not best then that so that whilst he were taught his crede before in his owne mother tonge.

I deny not that quod be, that heholde to confere his crede before, because every chisten mans child by the lawe holde knowe his faith as soone as he could, but I say he shoulde not therwith take upon him to judge and cramynge holy scripture therby. Well quod I let this child of ours alone for a while. And let us consider if there were a good olde ydotsler, that never hadde here in all his life any thynge of our beleue, or of other god then only the mirth in the mony, whome he had watched and worshipped every frosty night. If this may mightly have that hole bus be turned in to his owne tounge and rede it ouer, thinke ye that he shoulde thereby lerne al the articles of the faith? I thinke quod be that he might.

Thenke ye so quod I put tale that he beleue that all the boke were lies? Wap quod be, that maye he by the boke him selfe lerne the contrari. For the boke in tellynge his tale attermes his tale and teacheth it to be trecle. Pse lap very troublous quod I, if it were alone to rede a thing and lerne a thing. But nowemight there be another boke made alsoth with leste words and fewer and therby leste unhelye, and pet all bntrewe. And howe shoulde he inmunte gene him than that this boke telling to increide wondres shoulde be trecle? Hav quod be that thinges must he beleue, or els he can percepye nothynge. Well quod I then is there one point of faith one great lesson to be lernet without the boke that must be lerned some where euerby God of man, or els the boke boles will do his tell seruce. And of whome we shal lerne that, we shal be hereafter. But now suppose that this olde ydotsler were therously persuade in his mindes that all the boke were trecle, thinke you than that he shoulde finde out therin all the articles of our faith? I thynke quod be that he shoulde. I thinke ye so quod I be it so than. But thinke ye that be shal finde them out all in a weke?

Sey quod be, that can be not do. Well quod I than, thyn be shall not at the leste topley finde them out all at a day, let be lerne him a stell tyme at seyng, and we shall returne againe after to him and take what he shal haue founden. And in the meanes sey we shal goe boke agyn upon our good to tell goddon, the boy parde that we chisten right, now, and taught hym his crede.
The first boke.

A crede and let him to scripture, were it true that this child knew not more of his faith, but his crede before he go to scripture. The truth is quod he that it were vnoue. Be it so than ye. What is it hold fortune him to finde some sort of scripture that hold some to him to be cestaire to his crede. As for entend, he happened upon the reading of these wordes. In satisfied owners. Goddes be pac and the children of thy God, what if he woulde were that set in their wordes: it is said, all good men be the children of god, our fauour. If Christ were not goddes only begotten some, but his sonne in such wise, as god by the proffet calleth all good men, that could he not thinke quod he. For he should in other partes of scripture finde many places, he should see him wello the contrary. Wall said I and very truth. But now in the mean time, will ye that he should believe that the wordes of scripture, that he should see him wello the contrary. Say quod he not one hour. For he, for that, therefore it be, good godes children goddes, yet as thinke as the not goodes very natural children by generation, but by acceptacae, where as the crede fauour of the scripture, that he is goddes only begotten some, that signifieth him to be his sonne by generation.)

That is quod I very true, I well and reasonably consider, according unto the scripture, both that, ye make him by by fall to fall of his bones, like that soulfull manon that ye make of with his leon rule. For now ye make him to examine the truth of this wordes of the scripture, by the article of his faith, which he brought with him, and by a collection of scriptures. And so fast with ye finde both these rules necessary to the discussion of scripture. Of which ye saw ye woulde in the beginning admit neither rather.

But nowe go further. What if ye woulde upon this text, Homines or animalia faciles dei (God thou faith but man and beasts) woulde that bestes had imaginar soules as men have, and that man bestes should be both fauor at laste, and so that no devi some should be punyshed with eternaly penance, till he came to other textes that should prove well the contrary: were that bestes?
The last booke.

All this by our body only, and nothing entende thereby to bene the immutability of our soule. We may yet not done to day, if God were then the tender part of such thynge as were not of heaven above, which yeuther our child with his onely crede (and much lesse our oldy volatil with onely crede) should finde oute by scripture, that thet were bothe well likely to take the scripture to the wrong parte, excepte we take with vs for a rule of interpretation, the articles of our faith.

B. The xxv. chapter.

The author takynge occasion upon certaine woordes of the messenger, declared the præeminence, necessitie, & posite of holy scripture, yetysenge nevertheless that many thinges have bene taught by God without yspynge. And many great thinges to remayne yet unwritten of trewthes necessarie to be believed. And that the newe lawe of Chistte, is the latte so yspynge in the parte, that it shal never out of his church. And if the lawe thare yspynge by god, is a rigtule to interprete yspynge, then therefore we must seyn in the greate streme of holy scripture.

By than good he, this were as much to sape, as that God had not wol yspynge his holy scripture, if he have cause it to be yspynge so, as men may be so longe decayed therin, that he were as likely and (as it remeth by you) more likely to fall into a false way, then finde the true. And better were it than that God had not yspynge the scripture at all, than to gene by a mawe to walke, wherefore we were more likely to synke than save our selues. Thy scripture good I, bothe is such as I have seyde, and yet nothing followeth therupon, that God hath not caused it to be yspynge well, that it have bene better to havekept it from vs. And albe it that in this point were a great occasion of a longe tale, in declaungre and yspynge open, that God hath in that yspynge of holy scripture old to yspynge take of, shewed such a wonderfull temperature, that the verry strange familar saffon therof, may to good men and wise well declare, that as it was yet not by men, so was indited by god. Yet palyngre over the prase, I will speake one woorde or twayne for the answer of suche blame as ye lay therto. For it is almeshe a comen thynge among men to speake sometime, as though thet coulde amende the woordes of God. And few men be there I wene, but the thinke that if thet have bene of goddes counsell, in the yspynge of the word, though thet dare not be so bold to say, that thet coulde have made it better, yet if thet might have ruled it, thet should have made many thinges of an other saffon. And so that, if thet would yet cal be all to counsell, and change nothynge till we were upon every thin thing all agree, the woordes were well likely to dympe day to day forth on, as it goth all red, knowing that I wote weare whether we wolde all agree to be yspynge. But as for the scripture hastily, God hath so deuyed it, that he hath gwen the woordes in an inestimable treasure as the cause standed. And yet we should happen nothing have need thereof, if the bounds of our owne body had not of our great necessitie, and goddes great goodnesse required it. For at our creation he gave but two precepts: thre, by his owne holy mouth to our sire parentes. And as to all that was for them to do beside, the reason whiche he had planted in their blouses, gave them sufficient warning, whereof the hole some stode in effect, in the honour of God and goddes stendes, with Con of etho to the other, and to their offspring and lyngre. But the precepts that he gave by mouth was genel: God the twayne commandynge gene: de mouth from the tre of knowledge. And that was for them continual, where the other twayne albe it thet were therto bounden by the precepte, yet were not thet and their posterpre dounbent thereto at all hours and al places. But rede was it in the beginning to gene them knowledge thereof, as muche as they had no hungre to warne them of the one, nor sensual rebellious appetit to warne them of the other. But after that they were by god ones admonished thereof, thet did reason interprete the remenuant, whereby thet will that they should eet for confirmation of their bodies, and ingende, for propagation of their kindes. And so they perceived that these two thynge was the ende and
The first booke.

Chapter 1.

And so was in their stande, the church gathered of all the world abode. All which notwithstanding, both were there at that time out of the world converted and made many a good Christian man. Surely the law of Christ to the world, and in conclusion the time shall come, when the remnant shall be then better, shall save their selves by the same faith. (This is called the law of Christ's faith, the law of his holy gospel.)

And so was every word written in the books of his evangelists. But much more specially the substance of our faith it self, which our Lord said he would write in men's hearts, not only because of the secret operation of God's holy spirit, in instigating the good conscience, either by the working with man, for all good will, to the perfection of faith in their souls, or with the good intent of the offerers, to the secret infusion of that virtue in the soul of an innocent infant. But also for that he first without witting received those heavenly mysteries by his blessed mouth, through the ears of his apostles, and delivered in to their holy hearts, or rather as it seemed it was inwardly infused in to saucer Peter his heart, by the secret inspiration of God, without either witting or any outward voice. For which cause when he had trode Christ's question demanding, of whom say you that I am, answered and said: Thou art Christ the sonne of the living god, which art commen to in this world.

Our saunter said againe unto him. Thou art blessed Simon the sonne of Jona, for neither flesh nor blood hath revealed and showed this to thee, but my father that is in heaven. And thus it appeareth that the faith came in to saucer Peter his heart as prince of the apostles without witting by secret inspiration, and in to the remnant by his confession and Christ's holy mouth. And by them in the manner, first about witting by one word: preching, so was it preached abroad in the world, that his faith was by the mouths of his holy messengers put in to men's hearts, and by his holy hand written in men's hearts: our any woode there, of almost was written in the boke. And so was it confirmed for the law of life, rather to be written in the heart of men, the in the dead minds of men.

And I nothynge doubt, but all had

The 1st booke.

And so was in their stande, the church gathered of all the world abode. All which notwithstanding, both were there at that time out of the world converted and made many a good Christian man, surely the law of Christ to the world, and in conclusion the time shall come, when the remnant shall be then better, shall save their selves by the same faith. (This is called the law of Christ's faith, the law of his holy gospel.)

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And I nothynge doubt, but all had
The first boke.

As it is been, that neuer gospeil hadde ben written, yet shoulde the substance of this faith never have fallen out of children folles harts, but the same spirite that planted it, the same shoulde have watered it, the same shoulde have kept it, the same shoulde have increased it. But so halfe it lyked our lorde, after his hpe wisdome to guide, that some of his disciples shoule have written many thinges of his holy life, doctrine & faith, and yet far fowe all, which (as saint Joba faith) the worlde could not have copysed. These bokes are reped by the secrete consilie of the holy gost to plain & simple, that every man may finde in the that shewe preue. And yet so highe agayne so harte, that no man is there so connyng, but he may finde in them thynge farre above his reche, farre to profolle to perce unto bowe. Now were to the childefull people 3 pointes of Cristes faith (with which pointes our lord would have the charged) known, as I saye & platted before, by reason thereof the farre the better understood those bokes. And all though there moughte happen be some tertes, which were not yet of necessitie to them to perce it, yet by the pointes of their faith they been warned, that no tertes moughte there be callyng eytary to their faith. And none Chaldees was there no; none Apostle, that by writting ouer sente the faith to any nation, but if they were first ensembled by word, that god had begun his church in that place. And for my parte I woulde hicell doubt, but that the euangelistes and apostles bothe, of many great and secrete misteries spake much more openly, and muche more plainly by mouth amonge the people, than ever they put it in writting, as much as their wyspronges were lykely enoughe at that time, to come into the harts of paganes and pappyns, such bogges and dogges as were not metly to have those precious perles put upon their nose, nor that holy bowe to be dathwy in their teeth. For which cause saint Peter in his first sermon into the Jewses, abhaimed for the declaration of Cristes goddes and euangelie with his father, as our saffour him felle, when the Jewses that were unworthy to hys eie, were offended. With that he tolde them plainly that he was the sonne of God, withdatae the doctrine from them agayn, and couered it with the vcrse of the prophe, I have saied by Goddес & sonnes of the hpe God all, as though he woulde his sones of faire, what greucoth you that name in heu god, me, which name God by the prophete Ios. 21 hath gven to all good men. In which demeanours he denyed not the reth that he hadde laide of him selfe, but he blinded their wistfully working eyes, in hyponge and putting up againe the ievel, that he began to hyponge to the and shewe the, the brighte lustre where of their blinde eyes might not endure to behold. And what maruell though the apostles thus did in their speche as fore insteels, or wythsting moughte come into pagans handes, loban it appere by the epistles of saint Paul. that among the childefull dlocche where he taught them by mouthe, he tolde them not all the thrones at one tale, nor only for that it were to longe, but also for that in the begynynge, they coulde not happily well obeyen it. And therefore as Cristi saide to his disciples, I have mowe to say, but ye be not able to heare it yet, which ones appered, what tymes that upon the dislopping of the great misterie of the holy sacrament the holy acher of his body, the hydes failed, who can not abide this harde work, and there with wette almooste all three ware, to byd saint Paul I say the the Cozinians, not teche the all at ones, col 3. And therefore he saide in his epistle to them, I have gven you alerno but milke and not stronge meate. And wisdome speke we (faith he) among folks that be parfit. For I meane not this that there were any pointes of the substance of the faith, which he shewed to the clergey that he kept from the lau people, shewed unto one man, that he kepte for a noster, but that to no man lightely he shewed at all ones. But bycause some cam fro the Jewes, and some cam of the gentiles, therefore as thay were, so were they handely, not onely by grace but all by wisdome, and not onely in the pointes of the faith, but also in the rightes and cerimonies, either of the church or of the lawe: whereof some cerimonies were for? with aboleshed, some not by and by, and some taken in to the church of Christe and obserued still. But in conclusion when they were mete therefore, they were all taught, all that God would have them bounden to beleue. And than doubte I nothing, but that many thinges that nowe be very darke in holy scripture, 1. triu. were