The answer

And other folk to rede that part of their books, and thereto as I would advise any man neither to rede these herethes books no more, but occupie their minds better, and laboure stille by the catholike faithes of thyg., C. vere, neuer ones must upon these new falsed herethes, so on the other side if it be make any man to fall in such a false affections, and payne curiouse minde, that nyuer prelif tempes, all in breech of his princes proclamation, and the lawes of the reale, nor the perill spiritual in hurtis of his owne soule, no, the both to gather by putting himself in danger to burne both here and in hell, (as boole) as eching singers from their profession, bookes, then would I counsel him in all wise to reade thereto such thinges as are written against them, and way them both at the lefte side indifferently, and not to faile sodenly to yronke in this new must of their newelangled newelyes, that the olde halome wine with which good folk have lyned noe this sifiene hundred yere, offend their dronken cattfe, because it is to solowe.

Sweete but wierke wise of the border.


The preface of Lindall.

With the answere unto the same.

Lindall.

The grace of our lord, the light of his spirit, to see and to know our repentance toward god, and our trust in the merciful promises that are in our favour. Christ, or the good promise toward the neighbour after the example of Christ and his saints, he with the reader with all that love the truth, and long for the redemption of god elect.

More.

Lindall here beginneth with an holie salutacions, to both Luther to, and both fische, to, to both euer the fonde fellow of any of their sectes. They begin their pitties in such apostolical faithe, that a man would be werry wise, if he read and take of Paul, himself. But would God they would come to know all that in faith and good works, then in similitudes, or in the report with their holy salutations. For if one childer to where Lindall here gathereth holie so, the light of the spirit to see true repentance, he then teacheth himselfe a bourn of neighebor repentance, for seeing both confess and
The answer was: 359

Along here in his prologue, goeth quite against his purpose nameth all his hole booke after. Wherefore God Christen readers who so that happy to reade his pernicious booke, take with some to you as I doubt not but ye will, and be not so loode with a seuer paynted holy wordes as it were with the beholding of a seuer dayde but that ye regard the with his owne seete also, and loke well whether he walketh and to what ende he speacheth, and consider hym by the hed masters, archerichetique of Byses braqacions seete, which when they have spoken as religously as he, yet have as ye speke shamefullly shewed the selues open insciquite harlotries, and that of the most abominable seete by sholding religius women. And Lindall him self (which thing is worse then the deede doing) maintenance in his boke their deede for well done.

Tindall is Our famous Jesus in the, chap. now the holy fer of John at his last supper when he took his leaue of his disciples warned the laieng, the holy ghost that com and rebuke the wordes of judgemen, that is the reade in 2 Thessalonians 3.12 and shall poute that the taste of theire Creep said, mouthes are corrupt, so that they judge Swere to be froze se froze to be froze: they eye to be blind, so that they think that to be very seurice of God which is but a blinde superficione; for zeis of which yet they persecute the se reeds of God: and the judge to be the law of God which is but a false imaginacion of a corrupt judgement. So blinde allegrie of which yet they persecute the true lawe of God and then that keeps it.

More,

Chow soone might a pase simpole soule be led to thinkes, that all those that believe now as Tindall both, ver in a wrong way in a false belief, where hethos Tindall here lay against the the words of our familiar himself spoken unto his people in his last supper. But now they bee learned and knowe the place in the gospel, perceive very well that Tindall here seuntruly both abuse the holy wordes of Christ, and manifeste mistrust, the mynde and sentence of our familiar, followes, the example of them that alleged the scripture unto Christ in desper. For as the deviell there falsely opposed the scripture of God, and layed it against God: so doe the Lyndall here. The wordes of our familiar against himself and his whole church, I lay his whole churche not the clergy only, but the whole congregation of all christe people. For it is well knowne that Christ spake those wordes against the Jews and Babylon that refusd hym and his true faith, shewing that the holy ghost at his comming shoule expoune their false judgemen, and their unau- auy take, that judged sweete froze and froze sweete, and that shoulde teache his church and his congregation the very truth he shewed them in all truth that should be necessary for their salua- tion. And the produce hath our familiar hath made in the gospel and also fulfilld in deede. For the holy ghost hath not refusd to teache his church at suche kinde of truth from the beginning, hether to noe, never shall cease to do, as well by his own holy secret wordes written in his scripture yet by himself writ- ten in Christ and the harts, as by his holy scripture either writen in tables of stone or in beastes skinites, according to his own wordes spoken as well by mouth of the prophet Ezekiel, as of blessed Ezekiel, apostle first Pauls. These trioules had. Corin., the apostles, the martys, the collors, the holy doctours of Christes churches, and the comen christen people of every age from Christs death hyther. And in this comen knowe church of Christes done except tache as at sondry tymes, some fallen there from, as Arrius, Pelagius, Donatus, Wiclett, and Huld, and such other, and nowe Luther, and Lindal, x serre Huskyn, and theys folowes, hath ever the true judgement remained the right souered tache, and never lost any of those heretiques these necessary trioules till the deviell has through pride, envy, and malice made the seete nought by the church. And the did he call them forth with in such a fever that they cleane lost there tache, and that by they as Lindal doth nowe, judge tache that at christes judge froze leave. And by those trioules and this faith al- way from the beginning kept in Christes church bee we nowe very sure that this new faith of Luther, Lindal, and serre Huskyn is very sonde and saile, and that they mouthes are all out of tache, like that from Christs death hyther all holy men, all good people, at true christen nacion, have saived al- way
A voyage those meates to be good and hol-
onic, which these side fellowes affirme
now to be bitter and perillaous meate,
and have alwaies affirmed to infau-
trate meate and cull, such as now these
mad men affirme to be well feasoned
good, haue alwaies hitherto reputed
so. Shameful and filthy lecherous, plethora.
ly corrupting of gether of freres of mines
of these laste now do boldly put to the
and know for good and lawfull matrim-
ony. If Tindall grant that I saye
true in this, then tull he be tame to
affirme that the worse which he allege-
geth against can not be spoken against be
believe as all Christes church hath be-
leaved ever hitherto, but that the be spoken
against hitherto his felowes that
believe the contrary. And on the other
side yt Lyndall beyme thy, and will
saye that al god men and godes electes
have alwaies believed as he and his
felowes do teach, and that they have al-
way taught and done the same: let
Lyndall then tell by one good honest man,
what speake we of honest men, let hym
tell by of anye one to brede a farce the
ribaudye in all thy words. But
whereas Luther
dayes and hyes, or
els as I faide him tell me which of all
their old and not adhore a pickt shoule
wede a nunne. And therefore thus ye
see that by Tindall holy tale ther were
none of al thee they were neuer to
philosophers, neuer to well seene in the
lawe, neuer to seerle in scripture,
that could understand that things
of the spirit of God, becaus they were
but natural men not borne againe nor
createth a newe with the spirit of God.
Now knoweth Tindall that none of all
thee that hath bene aduertisys to
his doctrine, that is to wette of all good
me
ever were in Christendome lisle Chrift
was borne into Tindalles time, was
borne againe or newe created with the
spirit of God. Now himselfe under-
seth his high spirituall worde I were
wene, but I were well, that al those holy
fathers were reported for good chistien,
and I wene they were al baptised and
borne againe of water and the spirte as
John: our saumour fallt into Nicodeemus,
after that the liued well spirittually,
said well spirittually, as appeare by
their books and histories wryte of the
lyues, and miracles shewed for the
of god after they decease. And into
such simple gross carnal people as we
see, these things seeme well to shewe
that they were borne againe of god and
newe created with his spirte, and so by
Tindall owle tale shoud tene able to
understand the things of the spirte
of God. But yet will Tindale none of that.
For he lyketh not their judgement, but
he faith that the spirituall judgeth all
things. And where as faile Tindale in
place alleged by Tindall saith that
the
The answer

A the holy ghost spirit of God searcheth even the deep things of God, because he into that holy spirit which is God there is nothing of God unknown. Eyndall taketh that high power unto his way, high spirituall haste, saying the spirituall knideth all thynges, and his spirit searcheth the deep secretes of God. And with this not satisfied, he amplifieth & enhanceth they; holy search up height, and saith that the spirit of these spirituall power searcheth the deep secretes of God. So farre, that what so ever God commanded them to doe, they never leave searchyng till they come at the bottom, the pyth, the quicke, the lyfe, for these, and marke and very cause why, and so judge all thynges. What an heape of high beuement words hath Eyndall heart hoped by together; who would not wete that he were with some holy meditation carred up in Emmaue and Helias chapel. But yet goodchristian reader, fear all this holy tale, remember again as heere the name, Luther and his wife, Eyndalls owne maister, and maistres, the pyth, the lyfe, and author of his high spirituall fayth. For Luther ye wote well, Eyndals and his fellows be spirituall and secretes moste as theye, feste as author of thise newe spirituall sect, he neede one of the bery chiefes. Let not therefore Tindall (good reader) with his gape glorus woods carre you so fast, and so far away, but that ye remember to put him backe, by the streete a little, and affe hym whether his owne high spirituall doctor maister Martine Luther hymself, having specially borne agayne and new created of the spirit, whom God in many places of holy scripture hath commanded to keepe his bowme of chastity, when he then so farre contrary ther bin to take out of religioun a principe of Christ, wedded her hymself in tenech of wedlocke, called her hymselfe in teempe of wedlocke, and made her his harlot, and in double despite of marriage and religion both, liuered with her openly and lyther with her nightly, in shamefull licet and abominable bycherie; be the wynte after Lidals high woods search the deep secretes, and never leave searchyng till he come to the bottom, the pyth, the quicke, the lyfe, the spirituall, the mary, and the bery cause of that commandement why; so ladegeth all thynges; thus good reader examine hym, and then that ye percewne howe fondly such an high pure spirituall proces, according to such a base foule helply living. But Eyndall hath an hope that while he paineth his prologe with suche gay colours of spirituall vertue: there can no man in the mean while remember and consider what ingracious fruit they deceiuefull doctrine, and falls faith byynesse forth. And therefore to carpe the reader farther of, from the remembrance thereof, he lettegeth god by these filthy lecherye and holty speaketh of love.

Tindall.

Take an example in the great commandement, love god with all thyne heart, the spirituall searcheth the cause and looketh on the benefitives of god, and so continueth love in his heart.

Moore.

In this example of the great commandement of luyng of god, there is no cause, but without any farre searcheth there offer themselfe promise as hand, except men willfully wil forget them. But yet albeit that in many thinges a man may peradventure well go with fruites enuiron the cause of gods commandements, yet may the spirit of a man that were as spirituall as Eyndal is, or Luther and more, and take fereely pulpeyn to them, go sometyme to farre in the searchyng of depe secretes we may wade of God, and wade so farre therein, that to far in godes he shall pulpeyn these woods of holy secretes. The spirit of the commandement, that the secretes bottome will not be founde out for hym, and specially in that thyng in which Eyndal and his fellows ye, as I shall hereafter shew you most prestunemoste bulse, that is in godes pulpeyn electes and peditinates, whereof saynt Poulecryp hymself, O altitudo dabilitum sapientiae, sancte dei, O the Rom. 12. heght and depenes of the ryches of the godesvolte and lecency of god. And as for that this Eyndal taketh, that what so ever god commandeth the spirituall man to do, he never leaueth searchyng till he come at the bottome, the pith, the quicke, the lyfe, the spirituall, the marve, the very cause why, and ladegeth all thinges; I say as I laid before, it may peradventure in some thynges be so well to consider the causes of gods commandement so it be done moderately and with reuerence. But many suche spirituall partes, as Eyndall is and Luther, and aet.
to Tindal's preface.

A frew Huskn, to be wone to reason and search the cause of goddes commandements with themselfe as Lyng. Daele did, & betweene the deuill and them selfe as our mater. Daele did, that they fall upon fallacies and false causes, whereby lyke as Daele was deceived in laung of the beasts for sacrifcie, which beltes god had precisely commanded hym to helde, and Caele was so beguiled that he thought the might belie the apple which God had precisely commanded her to eate, to bothe I sawe too, thes memere that are in this newe falsid spirtuall, the deuill they call spirtu and themselfe with their inceasent searche lyndes out false causes, whereof they tak occasion to breake the commandements of God, wherefore the commandements of God, whereof the good forme sentences without any searche obtayned as for example, in where as God hath in holy scripture evidently commanded, so he who makes a bowe shall perfarme and keep it, as it is written by the holy Psalmist. Lyse and pay your bowes to your lord, and where as our blessed Ladye thought her selue bound thereto, and all the holy saintes, since Christesapse unto Lindal time, hawe without any variabell written and assigned the same, and not belye they but also all Christian people bothe good and badde, have this. Th. pere abhore as an abominable monst, and accomplt it in commen tachig for the prodigios cryme that euer monk or frewe should wedde an numne, as they thought should never happen in Christendom, and therfore have alway fouled that Antechrist should be bound betweene a frewe and a numne: thes newe spiritual men haue nowe, Luther, Lindal, and frew Huskn in the demp together, so long ensearched the cause of this commandement of God, by which every man is commanded to kepe his bowe, that they have with long search founden out at last, y monkes, frewe, and numnes, be not bounden by that commandement at all, but maye to all they bow lawfully runne out of religion and lye together when they lye, and call theys lawly lychere good and lawfull wedlocke. And thus hee good rewer, these newe spiritual men with theys deepes search interpere and expound holy scripture, and finde out therein for the godlye vertues as this is which lyke holye doctorys coulde never finde therin for want of grace by likebygod, so we see wel they lacked no hitte and had as muche learrning as these men have and ten tymes more too, and did their diligenc too, but they were as it femeth but natural onelie, not bothe agayne nor created of new, with the spirit of God as Luther is and Lindal and frew Huskn and his fellows.

Take eftasuple faith Lindal in gree commandement, love god with all thine heart, the spiritual searcheth the cause of the love on the benefits of god, and doth receiveth love in his heart. In these wordes I saye no fault. But all be it a man myght assigne other cause of our love to wade God the Lindal both, as for example his own excellent nature and goddes of it selfe, worthy to be loved, lauded, and honoured of us, though we should if it were possible receiveth our selues no benefit at his hand at all yet I very well allowe the cause Lendall allegeth, that is to saye consideracion of the great benefits of god, and it is a cause of love in bothe the reasonably of its self, all by many a god and generous man allegeth and considered before. But yet I thynketh that this consideracion of love apprisedy by Lindal, doth confounde bothe Lindal and Luther and at their whole sert, in that they holde that it is not lawfull to love and serve God neither for avoiding of pain, nor for obting of reward, calling this maner of love and service servile bondage and mercenary. This is theys opinion, and Lindall hath it ofte as well in this boke as in divers other. But nowe remember good reader that Lindal sayeth 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 hee saith right well that the respect of goddes benettes is a cause of our love toward god, and shewe so is it in deede. For although the very good and great excellent nature of god be worthy to be loved of this wo, behippen and serued too, for the souerayn and suarounting goodnesse of it selfe, though we should our selues take no maner of benefite therby; yet may we well have no causes of love, honour, and service toyned therunto. Yet am I not sure whether Lindal wil saye that I do him saying in that I spake service with love, where he spake ther of service but of love only. But I have bene bold to spake our love and service toward god together, because I belye think Lindal wil him selle
The answer is:

A self-granted go. for whatsoever cause it is lawful for; to be to love god, to good same cause it is lawful for; to be to serve God. But Zindal agreeeth that this may be more: his benefices, whereof it followeth. Except he say that we may be sure of some cause, for which it is not lawful to serve hymn as I say must Zindall. neveth grant that a god's benefices it is lawful for; to be to serve him. Now if Zindall grant us that conclusion, we will then more and more; and Şophian unto that yet he be lawful for; to use God for his benefices, whereof we have received; it is also lawful for; to serve hymn for his benefices which we do hope to receive. And sure and sure as the respect of his benefices which we have received is a good cause of love: so is the belief of his promises and hope of his benefices to come, a god and a great cause of love towards hymn.

Then if we serve God for his benefices to come, it seemeth no doubt that we may serve hymn for to serve, which is of all benefices the greatest. At this point will Zindal happily stick with me, and he will say by my faith we may use and serve God therewith, to thentence therewith to great heaven: for faith his felowship, and he affirme to be the thing which one only doth justify us. But then they say plenauely that if we serve God with any other god work, fasting, prayer, alms, or, to thentence that we may serve therewith, please God the better of the rather come to heaven: this service is unlawful, displeasing to God, and plenauely unfaithfully, for as much as we shall as they say be saved, one day by Christ's bloute and by our belief in his promises of the same, and therefore they will it plainly poaltry to serve God with any good workes; to heaven, or to thentence that we might please God's better thereby. For that thing they say was as much as to make us Christ, and to say that we would be our own saviours by our own workes, and not Christ by the workes of his passion.

In this point they sayke thyrel, and when they see answered that all though we serve God with god workes woznaile with his grace alone help, to thentence to please hym the better thereby, as they see hath in many places of holly scripture commandus us, and hope also that the good workes shall the rather help us to heaven, and that the help in heaven be rewarded for them and for the respecte of goddes commandement, and for this respect also we do do them as Christ hath also given us good occasion, where he sayeth who doth so much as a daugther of colde water, shall not lesse his reward, and where he bybode be gone into the poole to thenten that they may receive us into the eternal tabernacles, where he batheth that at the bape of some men shall have heaven for their charter blealmesedes done hère in earth: no vide when we tell them this, and that we dooue leste knowledge and confesse therewith that we neither doo not estate any good worke without the special grace and help of god, and that our doves be commonluye to detecte that though good dores well done be rewarded, yet every man may say in himselfe great cause to mistrust his owne, and that we tell the all that at the best that the best man may be, is yet no more than his daugter for enere man is of his daugter bounden to labour for heaven, and to serve and please God as well and as muche as he may, notwithstanding that we also tell them that the best worke that any man woorketh with good help and grace, is not yet rewardable with heaven of the nature of goodnesse of the worke it selfe, al though he sufferd every bape in a longe lye of a double martys done according to the woordes of saint Paul, the passion of this word shall not worthye the glory it is to come that shall be recued and the web be, and notwithstanding that we tell them too, that all the heavenly rewardes of mans good workes commeth only of gods owne liberal goodnes, in that it bath pleased his high bountie to gene to great a riche price for so poore semples bare as are mennes workes, and albeit that we tel them all that god would not reward our workes in such wise, were it not for the hedging of his fornesse bloute, and to we finally refere the thanks and rewardes of our good workes, both the beginning, the progress, and the ends, effectually to God and the merites of Christ's passion, when we tel Zindal and Luther at this, per fare as they though they heard be not, so will they say they on the other side that it is poaltry to serve God with any good workes, to thentence the better to please God the more, the rather to come to heaven therefore, so we mape not without fins for any help to heavnward, serve God with any good work sauing only faith.
Yet whereas we ask them whether we may not lawfully serve the same entente (that is, serve God with hope and charity), they say they cannot serve God with hope and charity, but then they confound the terms of faith and hope, so as neither serve God nor themselves.

Then if we ask them farther whether they do not serve God with hope and charity, (which they now say they cannot serve God with hope and charity,) but desire God and serve him with charity, to be rationed to the body and soul, to the body and soul, in such a manner as they have never been able to do before, as they say they have been able to do before, then they have the benefit of God and serve him with charity, to be rationed to the body and soul. But although they say that in that ponte their assurance is false, as by reason of plain scripture hath been often proved unto them; that is enough to us if they grant that that which they say is false, as by reason of plain scripture hath been often proved unto them; that is enough to us if they grant that that which they say is false, as by reason of plain scripture hath been often proved unto them; that is enough to us if they grant that that which they say is false, as by reason of plain scripture hath been often proved unto them; that is enough to us if they grant that that which they say is false, as by reason of plain scripture hath been often proved unto them; that is enough to us if they grant that that which they say is false, as by reason of plain scripture hath been often proved unto them; that is enough to us if they grant that that which they say is false, as by reason of plain scripture hath been often proved unto them; that is enough to us if they grant that that which they say is false, as by reason of plain scripture hath been often proved unto them; that is enough to us if they grant that that which they say is false, as by reason of plain scripture hath been often proved unto them;
A God upon these owne heads, to the
slaughter of above foure score thousand
of them in one sommer, and the rema-
ning he woulde entreated ever since, and
that hath made Luther and Lundal a little
to retreat since, and set a newe gloze ther-
eto that will but thereby lesse them as
I had shewed you when I come to place
hereafter in his boke.

Lundal.

And when he is comanded to louse
his neighbour as himselfe, he searcheth y
his neighbour is created of God, and
bought with Christes bloud so toooth.

More.

B Lose this is very lovingly spoken,
and he saith very well, and I pray God
that he be one of those spirituals that do
both, but surely many places in euerie
boke he wrightth semely cleerely to declare
he hath another maner of spiritu then
such a spiritu of love. And yet were it
hard except God commandeth noe bothe
warning, els it will be somewhat hard
for any man upon the other two causes,
by any search to perceiue that he wer
reason bound to love another as well as
himselfe though thei make laue to love
him right well.

Lundal.

And therefore he loueth him out of his
heart, and if he be evil, he searcheth bothe
with all love and patience draveth him
to good as elder brethren waite on y po-
ger and serue them and suffer them,
and that wyl not come they speake faire
and flatter and gene some gape thynge and
promise fake, and to draveth them and
sumpte the not, if the may in no wise
be holpe, referre the punishment to the
father and mother, and so forth. And by
these undereth he all other lawes of God,
understandeth true the meaning of the,
by these understand he in lawes of ma
which are with him that trempe.

More.

With Lundal and his spiritual man-
ner this maner of love, and this sauing
and this maner of pacenct toward the
Pope and the cleryge, and toward prin-
ces and other tempes, and all rulers: we
see verye though at these booke in what
lower loving fashion the serue and suf-
fer them, and how they speake and
how pleasuntly they flatter all holpe
which this is mailetrue.
Alas! be smirched with unholy web butter, as annotated with charmed oyle, except me at the canles which they lay that no man ca, and therefore the mocks and telle certain, now if this they do be as Tindal facted the spiritual & thereby the elder brethren: then will we lape to Tindal and ask him why do you not lape to Tindal and your spiritual fellows according to your own words here, bone out of your hertes Pope, Cardinals, the clergy, the princes, the people, and so forth, being as your poper brethren not yet boine agayne, and why do you not forbeare them with all love and pacifte and so forth, and way on them & tere them and suffer them and so forth, and when they wot not with you come forth why do you not make them faire? Platter them and promise them faire to forth, and so draw them forth to forth. And why do not these words? why do you not refer the punishments to the father and mother, and them not, but contrary to your own words be at your poper brethren to laugh them to scorne, to mock, to telle to check, to chide, to brand, and ribonic- dly to raise, calling the aplh, plath, popthe, inlars, theses, murderers, Blood-suirers, tormentors, traitours, Vpilasters, Cyphs, vnder, vnders, Annaas, The benevolent words of the Lorde, vnder the kinges, &c. and Tindall, gett pleasure in often bying in these words, and to forth.

Cant the spiritual people, that is to wryte the elder brethren boine agayne of the chyrthe, to rypse and rebell againe your poper brethren, but natural yet and not boine agayne, and the one part to smite and bly the other by thongues on a day, as we have done in Almagne, providing alowt that your seltes poper captains and authors of such sedition and rebellious bloodshed, gate by gate some bly by the meane while, and stand and take upon sure and safe a syde half out of all gun-fold, and come not at hand strokes in no wise, but true for trumpe tours to the blatt of your words & brigantious writings to kinde the call upon and let them all a warde, and syfe to walke on your lyke then to sapewe and glory, and if it go against you and your part go to warcke, then thinke alwase to the field, and make as ye came not ther, nor never entendt eraine no merchant and such matter, or as your master ny in Almagne to put your self out of fulpyction, eric to the contrary part to kill them by one hand alone, whom your owne words rapted by and unnecesfully sette a war, and so thus hath Tindall conningly declared the great commendement of love, and by himself and his fellows as ye see so longiugly put in the, that they would help the other part to all the mischpyr they might, and would that on the other lyke whatsoever they do themselves F be it neuer to incohinuous, no ma hold once chyse them, no gene foule words but in their doulsith bebes to bear still and suffer them, and take them then as poper brethren little babes untaughte, and gene them faire wordes and pety proper gear, rililies and cobeltes and gayd goldn stone, and if the wantons will not learne yet, but byte and fraych their fellows, bear not the babies yet in no wise, but go and tel their mother and so forth. And when Tindall hath thus conningly declared the great commendement of love, and hath so spiritually set it out to the chyve the concheth he wet and who, shippfully that by this commendement of love in suche a lyke way understanden, his spiritual text judgeth at the labors of god, and understand true bije at the true at the true, and by the same in likewys understand at the al labors of man and which are right, and which are errant. For by this they understand that they are lone that they btere to theys owne will, every glose that they gene themselfes is right meaning of the words of god, and al that other holy men have written is but fantasies and false. And in mennes law to let them beat other men for lypg truth, wer well ordained and right, but any man to chide at any of them for a hundred heresies, that were utter war and no lawful law but plain irregall.

C Tindall.

If god should commaund hym to drink no wyne as he commaund in the olde testament, that poper should not well they misinfred in sympel and foible divers meanes: the spiritual because he knoewt that man is tolout over all other creatures, and his furnates made to
A be at his pleasure, and that it is not commanded for the woe or meat itself that man should be in bondage to his owne servant the inferior creature, real ste by itself to fall too the cause. And why he suffereth it to came the flesh, and that he be always sober, he obeyeth gladly, and yet not too superstitiously, and set the same flesh he would not drink a man in way of a medicine to recover his helth, as David eat of the baled bread head, and as Moses for necessity left the children of Israel uncircumcised, and were yet thought to be in no worse case than they that were circumcised, as the children Jephe within eighte Barnes were counted in as good case as that were circumcised, which the entomists might teach them many things if there were spirit in us.

More.

Homo commeth to those thynge where he taketh for indifferent, that is to wit their nature neither good nor evil, but taketh their goodness of their evil of commandement or prohibition and of the minde of the doer with ciscumstances of the doer, and in these thynge he speaketh as one that would heolde were his that spirituall wisdom so a verie deep insight in that he telleth us in a newe strange tale, than never man had heard before, that the inferior creatures be subjectes to man and not man to them.

But now this truth laboureth he to make a faile ground to build his yves upon. For by this he would heen be were that we were at libertie to conforme com mandementes of Christes churche or of Christes owne mouth immediate, after our own free will, whenever we can find out any false glode of the commandement to flatter and beglice our selfe wall. And here is the gods should commaund hym to drink no woe as he commanded in the old law holye they ministered in his person. He would anon search for a chaine, and the faith he should finde a cause to be for taming of hym with a strong bower, for a cause he would obey the commandement gladly, but yet not too superstitious but in time of his distaste he would provoke to recover his helth, so the last enspake of of sylue of poples. But what an spise hym at this tale. For we were not but the two spects of god were estinctly interpreterd. But we saw the same spirituall interpreter not in then withouts and at aventure, although the things be plain epe enough, yet it is pereous for any man which certaine menacions of god to be came to this to take himselfe to farrow rennde the spirit of god, he boldely leave in suche thynge to his owne wytte, lest his wytte blind his witt, but lest us leave therin bis to the judgement of the old helpee interpreters passed, and spee to the sense received of all whole catholike churches, the sense of the church of none electeth where the church no man knowe, but unto the which will knowe this catholike church of all christen people saue heretikes, where the catholike church what so ever Syndall saye can never fall in damnable accorr. For if a man leave these wapes a boldly cleare to a cause of his owne searchynge he is we have help to breke the commandementes.

As here Syndall preposterously if god would himselfe find all men by his certaine wapes or commandementes certain wapes to fall. Here would Syndall anone as a man spiritual learn the cause why god would command him so, and then would he shonde that cause over but onely to tame the flesh to shone man sober, and therefore would he oppose it.

But now by this fashion if god gave Syndall a commandement where Syndal could find no cause at all, he would not do it at all. If our father Syndal had but in paradise in the sebe of our father Adam he would never have neede any serpente or woman ether to tempt him to eate the apple of the tree of knowledge. For why god had forbid him the eating thereof by pain of death, as he forbideth us hereby upon paine of damnation: the would he have learned for the cause of the commandement. And when his wit would have found none because the flesh had there no neede of taming: then would he have said on a good pace, I have thought god almightie had but played opera tion with him, and would not be angrye with hym for an apple, and so would he by his own rule of searching bane found out as much mithief as the worme and the serpentes and the bruill and all. And lately now too, by this spiritual rule of searching of the cause of fastinge for bearing meat, and sympying the cause to bee none other but for taming of the fleche and loborne, who soever think hymselfe to the names of the fleche not muches inclined as borne of nature are not, nor by moderate thinking of winc any spinge provoked to doenkenelle.
A shall interpret himselfe despach't of the commandement, and shall despache hym selfe shall break his fast at his pleasure, or if he so beare to break he shall do so at the uttermost hope he break, for so a counterance, and as they byteth themselves in opposing the flau'd ping of such as have a weak conscience, and therefore they holdes the binding thereof. And therefore when they have kept the fast in sight, they shall not force to break all those fasts privately, where the weak conscience of other simple souls are adverse, no body by the, but such as are strong and have a conscience strong enough to break their fast upon good Friday without grudge or conscience at all. And afterwards fasting and little they shall when they be satisfied, amend also and make strong in the latter the weak conscience of their flesh brethren, and make then break all the fasting days too, with laude and thanksgiving to the Lord that by his elect preachers in these latter days of this blinde world that could not on fasting days synne, yet now illuminated they open gate the light, by which they have found the way into the blessed liberty of eating, drinking, and honestly keeping lechery, from the bondage to all eating days, and professed chastitie.

For to this end we see that these spiritual doctrine hath all ready brought it in Sarony, for there is now the least entered into this side, and there it well appeareth all though it wer true. Lindal faid, that fasting were of God ordained for none other cause, but only to tame the flesh: yet was it need for the church to doe as it hath done by the example of God, by some and appoyte certain common fasting days in which the people should fast together. For else if there were no such, the more part of people which now in the canon of the flesh, or in the church of God, would finde very fewe days therefore of their own mind, or many not one through the whole verse as is now see in Sarony, where they were wont to fast many, fast noe more never one.

And if the fasts were not profitable, done of any other devotion, but only served for taming of the flesh, and then the custom therin to be away of common fasting days, in which folk the folk through the obedience of the commandment, and those common days taken away, folk were only left to their own liberty and private lec terial sense, to chuse their fasting days their Helpe, not of any other devotion but only for taming of their flesh, when themselfe it begin to hole: then many wedded men shoulde neve for fasting days to their paper, hanging them remedy so pleasant and so present always ready at hand, they would many an honest maiden bee ashamed to fast any day at all, lest the should seem thereby to gene young men warning that the were warne and hold them if they will speke, speake nowe.

But Lindall with his spiritual followers are fallen into this hole by the liking of their owne luste, in false worship, of them foolishly used to hind out false glories, to bee open glations without repentance, and so with the people of the people as they false doctrine hath corrupted and brought in a wrong believe, contrary to all doctrine of all the holy doctors, and against all holy scripture, even the very goddell it selfe and the very wordes of Christ, by which not only all christian people hytherunto but also the peoples have trod by beginning ben taught to believe, that man fasting hath beene pleasant to God for other causes than Lindall would have it leene, he searcheth of and seeketh only the means to break it.

Lindall and his maister he woorne to philosophie may be well errect out upon the Pope and upon all the clergy, for that they medle philosophie with the things of God, which is a thyng that maye in place bee verie well done, yet the word of philosophy all that we finde true therein, is thy wordome gaven of God, and be well doe to his other gifts of higher wisdom then this. But Lindall here in this place as it lemeth, both leaneth unto old natural philosophers all together. For as so, abstinence to tame the flesh from the traditional and false in these, this was a thing many many philosophers bv both the thes and the. But as so fastyng that is another thyng which the God haye allowed among his faithful people had observed and kept, not only for thy pur pose, but also for a kind of paine, affliction, and punishment of the flesh for their sines, and to put by in rememberance, that we bee noe, in the bale of tears and not in the hill of hope, fasting for the comfort of hope.

And altho that Eyndall be losthe to hear
The answer

A hear thereof, because he would not say any method to do true penance by putting himself to any pain for his own sin; yet would God the contrary. And as he obey that men so?; they should be sorry in their hearts, so would he that so?; the same cause the fore of these hearts should resolve into their bodies, and so we should for the possession of gods favor, which thing is the same that he and his followers were to lose opportunity, that the whole church of Christ, priests, and laymen both, be satisfied, not meaning that we can doe penance enough for our offenses, nor that we could do any thing thereof at all without help of grace, for that if we can do, it would be worth a sile to be seven without Christ's passion, but that with help of grace and meritle of Christ's passion, our good works well wrought, help to great remission of purchase by pardon and release of payne, may well be done for that intent, and be by God according to his intent, Note.

And so that cause be they by the church called satisfaction, for the debate that we should do to punish at the full our offenses our selves, that God thereby the rather mede with mercy, should whereby his great heavy punishment, which else he had cause to do, should be humbled, and not to lose if we judge and amend our selves, according to the wordes of the blessed apostle to the Corinthian, and the rest of our selves, we holde not to be judged in our Lord. And surely if we judge our selves cruelly, we shall be content to punish our selves.

And that satisfaction is one of the good deeds that both the other good and the great godly purpose feruch for satisfaction of sinne, and procuring of remittit grace, and pardon, and that it secretly not only for the taming of the soul as Einal here would have it seem, ye shall see to manifestly proved by many plaine places in every part of scripture. I prithee, the Dom. N. falses that phylors failed for this; thee lawe, and after; for the statue of the people and the syn of Aaron also. Were these falses for nothing but so; to take his death. He in the cap. of his body of kings, when Ahab had heard these words, he took his garments and put on his body a skirt of skins, and wore hanging his head in a sacke, and leste hanging his head lowe downe, and our lope laid to beli, as the thirtimes; hast not seen how Ahab had spieded hi before me? And therefore because he had spieded sille for me take I will bring no cuill in, during his life. Both it not manifestly appear by these words; ye sile of Ahab failed not by taking of his death to kepe it for his life, but he failed for ye sile same cause for which ye were there and kept in a sacke, ye is to wye
to Tindale's preface.

A to humble himself after the face of God, and to doe penance in punishing himself for his sin to move thereby almighty God to mercye, and to the with-holding of his high punishment, which else he feared would fall upon his head, which punishment God at the respect of his humble penance and paine of fasting and other affliction willingly taken by himselfe, might mercifully with-drawe from him, so that in all his days he suffered himselfe to bee no part thereof.

And so maye ye see this place of scripture evident and plain against Tindal and that very repugnance required of the repentant parson, not only taming of the flesh against the sinne immanent in to come, but also punishment by fasting and other affliction for the sinne already done.

And note Christ hath to Christ's men promised of our times, genues, and of our pain releave by vertue of his pas, but this meaneth he to them that let not their stone stones at to lighte after his great bynings thedew, but they own fleshe from by them own to sufffe punishment worthy to suffer payne also thimselfe forsoe, and then his payne hath geuen they payn the lyse that makes it quiet and avoidable, not enteding yet that himselfe to should take paine the sinners themselves should undergo their pleasure and bee saued all with ease, as Lyndall and Luther would make vs believe. For that were the waye to make men wanton and ware very boldes in sinne.

Furthermore in the fift boke of Es. d:as and the bill. chapter it is wrytten thus in the person of the people: we have fasted and prayed to God for this, that is to witte to helpe against our enemies, as it is common particularly to palt. I wole here cleere see this pestilente oppion of Lyndal with fewe wordes confuted. For this sake was not for taming of the fleshe, but for the removynge of the perill.

Againe in the second boke of Ed:as and the first chapter thus saide Jeremi-ah: when I had heard suche bynings, that is to witte bothe the walles of Jerusalem wer thrown downe, the pates burnt, and the children of Israel in great affliction and milclity I sat downe and wept and mouthed many vayes: I fasted also and prayed aside the face of the God of heaven.

Lo this sake was not for to tame the fleshe, but the manne was in heavynesse farr from suche wanton thynges: but he fasted as he wept and mouthed, to moue god to mercye.

Also the great preste of God Eph- ham apeth in the fourthe of Jophthe: Knowe ye that our Lord Hail heare your prayers yf ye contynue in fastinge and praying in the lighte of him. I appo- poe no manne is of so simple wyte and understanding, but he maye at the bare hese of fyslyse beste well perceive that Ephaimi db not extime fasting as Tynball doth, neither take it not once for a rampyng of the fleshe, but for a meane also to purchase grace with remission and pardon, and also to obtayne aye and helpe of God in that great necessitie.

Is not the fourth of Hester also clene contract to the doctrine of these devilish preachers of fleshly libertie: So and assempley (sacred that god Quene) all the Jewes that thou findest in Sultar, and paye me. Cate ye not, neither bin not in these vayes and these nights. And I likewise will fall with my,mapes. Would you / thet should for bear meat and drineke to the extent of that by thees taffie thet might come he fleshey tyme vs fore the taming of their owne. But that by their devoute fastinge and their maidens and her owne, they might pranoke our Lord to pitie them and preseve them from that imminent perill that thet wete then all in.

What saith Tody: Prayer (sacthe) toppynge with fastinge is good. He saith not this onely foe yong lustie folk for taming of their fleshe in auyopyng of in-teemperance, foe good chiltem fastinge goeth sotyme farre above the natur- ral temperance, but he teacheth all menne that maye withoute harme, to toyne with prayer the payne of fastinge, as a thing pleasaunt unto god in such wise as thes paper is, and it is a secreete inwarde effectuall prayere whote the pain of all the body repentinge and punishing the sinne,cryste to God for mercye with voice of the mouth. In the xcviii. chap- ter of Ecclesiasticus it is wrytten: The man that fasteth for his sinnes is againe committed the selfe same sinnes, what was aguylde hym this humilitie. Whereby it is wel understood that he witche fasteth and amendeth himselfe, his fast aguylde is profitoble. And wherefore not only for taming of his fleshe, foe that maye be tame though and yet the manne bad though, but it aguylde foe remittis of
A of sinne and for merite in heaven. For as holy saint Audyn tayth: So saip that the fall of a chistian man shal have no rewarde in heaven, is not the opinion of a untrue chistian, but of an heretike. The prophete Jobel in the second chapter. And therefore nowe saipt he Lorde, turne to me with all your heart in falsig, weeping, and wapling. Lepe your hearte and not your garments, and so forth.

Loo here the prophete exhorteth to fais-lyng, as he bode to hecety mourning and weeping, not for a countenance of feate, but to be sorrowful to take pain in deede, not in them bodies inwardly in them. hearthe where they seeke it not, but in their bodies inwardly in them, hearthe where they seeke it thought, so that they may thereby not onely tame them: frolse, but also tournr again to god, that he may take pitie upo them and tournr again to them. Read we not the chird chapter of the prophete Jonas, that God layng the Nin-90uise chistian and punishe themself with faislyng and other afflicions voluntarily done upo themself, did mericuly take quite awaie the great and grievous punishment that was at hand obtained by himself for them, sexes and offices: Where, a two selssh God, to tame themselfs upo Lyndall saith: Say, ther fallen and did yerance for their sexes, therwith purchased pardon whiche Lyndall lyt not perceiue.

I could here alledge unto you chistian readers other texts out of the holy prophetes and other places of scripture, as the first chapter of Jobel, the xxv. of Da-90niel, the xxv. of Hieremp, the xxv. of Judi-90clum, with an hundred places more very strong for this matter of faislyng, but these fewe maye seeme to many, to theyng to manifest and cler. How bee it I lyw allege unto Lyndall the wydes of our fauour himself written in y. bi of Spathei: where he faith: This kynde of devils is not calle out but by paper Dale. The holy Evangelke Luke in the viiith chapter of the Apostles acetis. writeth thus: when they had obayed them selfes in ecerye churche and had pryed and fallene, ther commended they to the Lord in whom they beleu.

Here may ye see clearlie see god chistian reader, that the holy and blest apostle Paul the with mani other me, do not fast in this place for the terepyng of flesh and salming of body lueses, for they fella herefor other folke, is to wyte. for 5 priscetes to whom they had geue holy 5 orders, 5 to the people who they had com-98mitted unto their charge, 5 god 5 to they 2 dewatte prayers 5 tafking lyonde geue terrase of his grace 5 tafte mying them. Finally what well Lyndall saip 5wardes that are wrette in the 5th of Mat-90thew and spoken by the mouth of our fauour Jesu Chist, where he faith: holpe 5e fast make not your selfe saddl, like his pochteres, so: they wake out theys faces to the content it might bee perceiued that they fall. Forlooth I saip unto you they have there rewardes already. But when thou fastest annoyest the head and wash thy face, that it appear not on men: thou fasten, but unto the father which is in secrete. And this father that seech in secrete, hall reward him openly.

Ly doth not our lord here guise to re-98ward all them 5s, no dese of mans peoples a: price of paine glory, but of mere humilitie and true repentance of heart punishe these body with faislyng. Which one place being to playne open and manifestly: for the merit of faislyng though it might haue bene more then sufficient to confounde Lyndall and his master Luther 5 all his scholler: yet haue I bene therin the longer and have spoken of this matter somewhat more at large, fo 5 manifestation of their great blindn-90selle, and as it someth malice to mennes soule, and so: the confound of them that hibert haue had the mynde to punishe the flesh with faislyng, that they do not hereafter as blotches have in Almayer done already, leave of their devotion to God for the sowe babbling of such sensuall heretikes. For if Lyndall will say ye yet all his 5 was noting but to tame the flesh, that the menne might play the more quietly without rebellious morti-90ons of the flesh, whatsoever he that haue therin confider the places his words together, ye haif find all his prelet ther in a faye tale of a Cub. For albeit that Chisstes falked fourtepe daves and after hungered, yet whether Botles hun-90gered in his fourtepe daves: not we be not very sure. And it someth wel that he byde, so he woule not of likelodie haue tolde it to: any great tegg that he falked for the sonne of Aaron, and also for the sonne of the people, so straighte-90ly fourtepe daves, that in the while he neuer eate no danke, he never had in the whole bee, neither an answere nor a thurke. Howe bee it ye Lyndall will byinge all these tales in questy
A pet of the Pianists and 5 other abowe
rehearsed there is no maner of boute but
that they faile in higer and sherr. And it
wer in beve a mad thing to thynk they lobe
they went about to punish thes names
and humble themselves before the face of
God with faisting, with fasted but til the
were a hanged and then gate them to
breakfast. The topl say that the pangs of
the fastyn was ouly to came thers
stelbe that they should not synne, he can
not so fast, so it appereth that they dyd
it willingly as well for their synnes be-
fore paallest as for dines other causes. If
he topl say that there was difference be-
tweene the repenting in the alde law and
the new, and that there was caufe why
they should punith the synne ther-
selfe and not we, because Christ hath
now done pance for our synnes and
had not at that synne to done for thes;
it wyl not serne hym, bothe because by
ners of the authorities for sastyn be
al-
leged in the new law, and also because
the Jews had the profit of Christs pa-
sion by thes synne that it was to come
should be done, as we have by the synth
that it is passed and all ready done, and
repentence and oute repentance were
like, sauing our privileuge of more
boudboute grace and pardon by the
sacrament of pance whiche Lindal
goeth about to desstrate. If the topl say
that the fastyn scrueth but to kepe the
minde calm and quiet in paper, from
all motions of stelyh lufes hez might
trouble the mynde: to this I say that the
hunger it selfe may trouble the mynde:
make it selfe quietes, then pit the stelyh
wer in temperate rest without it. And ouer
this his aun were in that point wpl not
were, it appeareth well by the cy-
cumstances in man of the places before
touched, that many which faile were
not in suche afe of heart no lufes of bod-
by, that thes paperes were at that time
likely to be lettered with bolupoule wap-
ton mindes. Wherefore let Lindal say
what he will: ye shall find for trouth that
besides the taming of the bodye, fasting
and our pain taken theire in pleath god
done with devotion, s serveth bs for ob-
taining many a great giftes of grace.

Hep saith Lindal in his boke of obe-
dience as for pain taking, god is no tizant
therefore not repenteth not in our pain, but
pitteth bs, as if thou morneth to bs,
and should have none, sauing he
like a good surgon he putth paine of
tribulacion unto the fizes of our synne,
because the synne cannot otherwys bee
rubbed out of the stelyh and cured.

We say not neather that god repenteth
in our pain, as a tyrant, albeit that Lu-
ther & Lindall woulde have vs take hym
for such one as had more tyrannous de-
lite in our pain, then ever had ani trite,
when they by the taking atoat of manes
free will, would make vs were that god
alone worketh all our synne, and then
damneth his creatures in perpetual to-
mente for his owne beve. But we say g
god repayeth and delypeth in the hone
of manes heart, when he findeth it sere
as the man inwardly delith, and in his
heart outwardly to let his one of his hert
to rebunde in to the body, that he gla-
bly by sastyn and other afflicct puteth
the body to pance for gods sake, and yet
thynketh for all that, that in comparite
of his dureve all that is mucho leste then
right nostrong. We say also that god re-
pyeth and delypeth in justice, and for:
caus he delith to leen a man to delite in
the same, to take his sin to bo: obvus-
ably that he is content of himselfe by sastyn
and other afflicct willingly to put himself
to panye fortherefore. And I say that if God
had not this delite, which is not a ty-
rannous but a good and godly delte, elles
would be put into man no pain for; for
all. For it is plain fals that god both
for necessitie of druing the stine oute
of the stely as Lindal sayth he both, be-
cause y otherwys it cannot be cured. For
it is questionlesse God can otherwise
drue the sin out of the stely, 4 by other
means cure it if it fo plesed hym, and
so would be sastyn for his godly delte
in justice, which be loueth to fee man fol-
low by saisting and other pance, and
which delite of folowing gods plesur
therein, Lindall in manner by wdraw-
ing of penance cleane goeth about to desstrate.

Nowe where Lindall as a spiritual
enchercher of the caus of every comman-
dement of God, did in repousing the
superficious maner of them, that with
such a depe spirituall searche doe keppe
Gods commandement straiglyt: being
in the examples of David and his com-
pany, which for necessitie bye rate of the
offred halowed head where of by h law
he should not, 4 of Wolles also leaving
thhe children contrary to the command-
dement of God, & ye be confirmed in de-
sert, he endeth that matter in this grea-
test weightie worde: These enample myght
 teach vs many thinges if ther wer spirit
in vs.
A What thynge the smill spirite that in
speyeth Lyndall, teacheth hym I cannot
tell. But of any good spirte he teacheth no
further in these examples, than that
in necessite Poppes the lord of the peo-
ple under God, and being also the pricete
of God, dispensed with the people in des-
terse in delaying the circuncisiion soap
people of foreign teanele thereupon, spak
theye. And that Adamleche s pricete
likewise for necessite dispensed with
Davids and his schenautes, that migh
take of other halowed bread, and yet to
great difficulties, but if they were clean
from any late committion and carnal
knowledge of their issues. And of that
point might Lyndall pr speak, that he had a good
spirite in him, leare at the least yps
one thing agaynste the boldeness of his
weeded harlottees, monkes, and freers,
that from their filthy lecherie go to bold
ly not to the halowed bread, but to bo-
dye of God in some of bread. But Lyndal
spirite teacheth hym to bold therin,
and to bid every freere boldy heakes
his bowe and the commandementes with
and necessite of dispensacion at al,
saying that freers may no more love to
out nunnnes, the David might without
meate.

Tindall.

And phyletise of the holy dape, be
knowen that the dape is seruant unto
man, and therefor when he findeth that
it is done because he should not be set fro
hearing of word of god, he obeyeth glad-
y, and yet not so superstitiously, that he
would not help his neighbour in the ho-
y dape and let the sermon alone for one
daye, pr that he would not worke on the
holy dape nede requiring it, at such time
as men be not wont to be at church.

More.

Where Lyndall teacheth vs high spi-
ritual doctrine, if I seint me should not
be to superstitiously holy on the holy
daye, weryng that they might doe no boldy
workes for necessite. But the people so
ought that I seint know that wel enough
and more to. But yet he madeth the
more bold: he teacheth then that the ho-
y dape is seruant unto manne, that he
may therefore be bolde vs the holy dape
as his owne seruant to bie it as he pleaseth,
but yet at betty Christ saith
binte the Jewes the lone of man is maste
lordz eu over the faboeth dape, to bie it
as himselfe list, which never listed to bie
Tindall, and so through out all ages, even
likewise in all cerimonies and sacraments
he searcheth the significations and why
not sacre suche things. It is as god to him
the priest made in his gown
as in his other apparel, if the teach him
not somwhat, and that his foule be expec-
ted thereby. And as none will he gape
while thou puttest sonde as holy salt
in his mouth, ythou giveth him no reason
therof, he had as seyffe bee mured with
undabled web butter, as apponted to char-
med oyle, if his foule he not taught to vi
derstand some what thereby and so forth.

Moore,

Log good chiften reader, this holpe
spiritual man, at last I hope we would
somewhat thewe hynselfe, what ghostly
spiritue inspired hym. For here you se
for all his holy salutacion at the begin-
ing, with gay wordes of grace and light
and faith and fervente love; the blood
and blussereth out at last his abomin-
able blasphemy against the blessed sacra-
mates of Christ, and like the beasts ape
maked moches and noises at the holy
ceremonies, that the spirit of god hath
so many hundred yeres taught his holy
churcheste and cliche. And her percei
yet the false willes of the deuill in bre-
ring of his dregges a poisoned drught.
He couereth his cuppe a little and hadow-
eth the colour of his enuemerede wine,
that it may be broken downe gredy of-
ere the perill be perceiued. For he ma-
keth here as though he founden no fault,
but in that the significations of the sa-
cramentes bee not opened and declared
unto the people, as though ef that were
done he were content, and that he moc-
ket not the sacramentes but the mynp-
sters that openeth not the betokenings
therof. But I shall haue my word and
then that I farther thewe you what and
mitchief he meaneth more, and prove it
you by euell wordes of his owne.
First I saue it is a lewe and a kna-
sshe rapyng upon the sacramentes
of our sauiour Christes, to laken and com-
pere them in any maner wise unto such
soozne thynge, as the anonymping
with holy oyle unto butter fiergyn,
other suche knaife toyes which
no wyzette would doe, but such as hath
the very name of the holpe sacramentes
in fatered and despight, where he
saith that his hylpe spirituall force will
always to villanously essume the sacra-
mentes, but if men tell them the reasons
and betokeninges of them to the evy-
ning of their foules, it will be great busi-
ness and muche a dote to espye and buil-
d by the soules of suche a loste, which the
deuill hath by ybligh of his mouth shoi-
ten downe to bepe and stuched at to fis-
ters. But I pray god to whom nothing Laker
is impossible, to builde them once again
upon the rocke of his faith, from which
the thereunto to farre fallen downe they
be full unlikely to rike. For tru-
ly if they soode therupon their heartes
would abhore to bitter suche treuanty
fantasies, for as touching the signifi-
cacions and betokeninges of the diuell
sacramentes, the laker of knowledge
were of Tindal would make some a ful-
scace cause of his villanous blasphem:
all good people that have the be of rea-
sion and come to these sacramentes with
good disposal, be taught and do thynke
and conceiue in there heartes, that god
was incarnate and bozyn god and man
for our salutacion, and suffeted his path-
on, and dyed for our redemption, and
we were redemed to beaue with his ble-
sed blonede, and that without hym we
should never have bene saued, but hadd
bitterly left heaven by the fyne of Adam,
and for this cause we call him our sa-
our, we believe that he hath promised vs
if we be chiftened and kepe his holy co-
mmundements, and for vs breaking
beszy and turme againe by prauence,
God will bynpe us to beaue that he
hath promised vs and bought vs too.
And they believe that he hath odynned
here holpe sacramentes, which he
wyl that we hall receive with reu-
tence, and that every man with those
fable sacramentes except the fault bee in
himself, receiued some inward grace
aide of god by his merites of Christys pal-
sto by his holpe promises opinaire.