The answer

So that unto al good Christian menne the outward sensible signes of the sacramentes and holy ceremonies of Christes churche, by one generall and common signification of them all, betoken and doo signifie and that right effectually, an inward secret gift and inspiration of grace suffred in to the soule with the receving of that holy sacrament by the holy spiritte of God. This common signification of the sacramentes haue all the comenalite of Christes people, and they believe not only that the sacramentes be tokens of suche grace and do signifie it, but also bee in some maner a meane to come to the gettinge thereof, because God hath so disposed. But into Lyndall and his holy spiri
tuall note, this grace is yet to grode for they jubil thinne wright. For that all Christes people haue this faith and signification of sacramentes. Lyndall can not deny them, but if he lyt to bye them. But why trauye you can not this signification seue Lyndall because he believed it not, for he believed not that any ceremony or sacrament either is in the worke thereof an ye meane to geat any grace at all. And in almost al y sacramentes he plainly saith they neither cause any grace, no, as grace do signifie, no, be no sacramentes al, as by his owne woordes I shall hereafter shew you. But in the meane wyll no wayes so muche as in his preface here he maketh as though he cared but for, the declaration of the tokens and sensible signes of the sacramentes and ceremonies: I haue thewde hym the great signification of all, that is to witt that they betoken the intensible grace that God geneth them into the soule through the merites of Christes holy passi. And this is the berye chese signification that all holy doctours note and marke in the sacramentes as appeareth by the discus
nications that in their books they give thereunto. But nowe wyll not Lyndall sett a stride the more by the annoysi
tyng with holwe oyle, then by smeryng with unhallowed butter, but if menne tell hym some other thing therby that mayedbye his soule and make it better. For as for grace edifieth not his soule, for God is both not to take thereby, this trowde, hepeth the heuyl to pull it doune againn and cal it quite away, so that it is never the better. And therefore he wil that his holy spiri
tuall fote that sett at the holy ceremonies and sacra

ments be taught, but some can tell the what other special thing is meant by the water of baptism, and by the oyle in confirmation and encyping, and by the ceremonies of the salt, and by the ashes, and by the holy water, and by the blessing of all suche maner of thinges, upon which for the meane while wyll all this be tolde and taught hym, he thinketh that it commended him well against Christes holy sacramentes to lef and moche and move and raile: shote and ryalpe plate the ryvalowe resembling the salt to tendre, and the hylpe oyle, solcuring of some barlet butter. He blasphemous heark to whose royning and lowing no good Christian manne can without hearte of heart. Here, how can men and doe alfo for the more part of these thinges gene great caues and play upon them, both of the significations and of the spirituell profite and bodily bothe. And if that of any such sacramentes or ceremonies gene of oyle by god into his blessed apostles, and by them delivered into his churche, and therein ever since fro hande to hand continued, it hath pleased the spirite to lette his people haue and enjoye the profitable declaracion of the speicall brokencyng, other then the secrete grace gene therein: if not Lyndall were ye well ever seent to moche the sacramentes and roke the grace: because God will not make hym to secrete of his counsyl as to tell hym why he tooke such an outwards signe rather then such another, and then ask God almyghty why he would rather haue fised for a ceremonie falso then fande whylke falso is so god a scouter, why rather filles then earth, sin manne was made of earth and not of ashes, and why in baptism rather water then wyne, whylke wyne will wash as cleane, and why rather oile then but
ter, why the tone wyll fince alwyls as the other wyll annopnte, and then why rather an hallowed candel then an unhallowed toke the that wyll gene more light, and finally why anpy bovypre ceremonies or sacramentes at al, about grace to be gene to the spirituell soule that God might alwyls do without; if God will not to make Lyndall an aunthirwe and tell hym all these geare: then wyll he lyke a spiri
tuall man let al such boypre ceremonies and sacramentes at sone, and sake God what he will, Lyndall to il
g his terme as he pleaeth him, and then believe as he lyke who shall lyte hym. When
to Tindales preface.

A. When our lord in the old testament described so seriously all the apparel of the priests, did he tell the people therewith all the causes why? When we see that he did, as why he would not have also attended unto the altar by degrees. But of all his apparel, and all the fashion of the tabernacle, and the altar, and the arch of the testament, and the ceremonies of the expiration of purifying the tabernacle, and sanctifying all the vessels, and consecrating of the priests to the rites and ceremonies of all these sacrifices: did god say till people what all the outward ceremonies signifie, nay, nor what significance had the sacrament of circumcision neither, other than that which was observed he among them should fall in his indignation and thereby perish, and who so fulfilled it should abound in his favour as described thereby into the number of his elect and peculiar chosen people. But why he rather willed them to have the marks and tokens of circumcision then another, or why this token in the tabernacle, arch, and altar, apparel, sanctifying and sacrifice, were chose those outward signes and fashions, as written in Exodus, Nu meri, and Leviticus before other, or what he signified and meant by every of them, that I see not that god taught the people and yet had they thanke for the keeping, and should have been thence for the breaking. Now if our spiritual father Tindall had bene there, that in every commandment, he would have sanctified, till he come to the very bottom and so subtly all the thing, when he should in all those things have searched and fought and could finde fewe things other than allegories, of which divers men diversly divined, and all which he little lettered by, and saith they prove nothing, and he saith all the sacraments, and significations, he could not have founden though he would have mused out his hap in such. He would not have set a riddle by all that god had bene there; would have kept it at all, lest he being to spiritual, should have served as he saith, visible things. Is not here a hopeful work of Tindall. But he will happily say that in the old testament that was celestial, for that was the law that was in shadowes and darkenes of figures. But nowe in the lawe of light in which the bese, the awaye and all lette open: Tindall cannot abde it to be pneumo-phantastic, and ceremonies of anye sacraments, or ceremony of anye thing sette thereby, but of he searche and find the uttermost signification thereof. Surely as light some as it is, and as open as all thing is, now that the bese of the temple is with drawn; yet will not Tindall bring out the proper causes and significations of these sacraments and ceremonies of the old law, this first were seuentene times tolde. But goe me to the newe lawe and to those sacraments which Tindall agreez for sacraments, which be only two, enge, baptism and the sacrament of the altar, in which though he be content to call them sacraments, yet hath he dilute false opinions and very false faiths. But beginne therefor as I sayd at baptism, when our father showed unto Nicholas that except a man be borne againe of water and the spirit he would enter not into the kingdom of heaven; he tolde him there the necessity of baptism, but not proper significations of the water, why it plie God to put it for the sacrament, by which we should enter into heaven. Nor why he set his disciples to go forth and baptisme; he showed them not in anye forth, as the gospel tellseth, so what proper significations god seteth the water in that sacrament before anye other thing, but onely showed them that so would he thet he, and had them doe the et and doe it. Nor I find not, that in their baptising, they showed unto the people that thing, that because water was thet and clene, therefore god had appointed it unto the sacrament, that wasteth and clene steth our foules. And yet who shall show that the water hath for that cause a convenient myste for the matter, shall show bare well. And he shall also say well, that thet baptisme was done, that was both the holy apostle Paulus, when he spake the baptism to a knyde of burying, with our Lord in his sepulcre, and the anpyng there of to a knyde and manner of anpyng againe with our Lord in his resurrection, in to a newe manner and knyde of clean yse. And when he sheweth that the bread is made one of many grapes or cozes, and the wine made one of many grapes; he took a bare conceyled allegorize and similitude and significacion, when he spake?show that all we children people that are made participant of that holy bread and that holy wine, changed and turned in Christes holy body, and blinde of whiche two, every one is ever more with the other.
The answer

ought of many mett to be made as one and in Christ and with Christ our head, encompass all in one mystical body.

But yet though these things be meritoriously well said and other things no both have bene and may be seided, that may be well alledged for good and convenient significations of those two sacramentas yet both not the apoll tell vs that those significations be the very things the only properties, for which god appointed those outward signs of water in the signe sacrament of bread and wine in the signe before all other senses, of which he might have made those outward signs of those sacramentas if it had pleased him. But as the high knowledge of God to satisfy all those properties that have been founden, and all that any manne could finde forther therin: so fin the many no peradventure which no man hath found yet, and wheresof he hath made no make of his counsale, no more then why he would have any bipible token at all in the signe where he could have perfectly done without them and in many persones hath done both.

And therefore Linball taketh an euill wave to strike upon that point as figere, that he leeteth not toth open blasphemy to saye that he had as true sanke as holde false, and beimered with unbearable butter as anointed with the holy chrisme, which he calleth charmed oyle, because God will not shewe him every special thing that they signifie besides the general signification of invisibile grace, for that is commonlie taught all ready: and every special signification that the scripture expresseth is openly preached also. And besides that, such significations as are not there expressed and made seeme convenient for the, be both taught and written. What will Linball thinke more? But no reati can content him, for he saith playfully, that whosoever do not understand all the significations of all the outwardly signes in the sacramentas; it were as good to leave the sacramentas unministered unto him as ministered. Whereup it followeth wherefore at an other the people should be houseled, alwayes they be taught and do believe that in some of bread is the very holy body of our favour Christ himselfe, and that if they receive hym to evidenc out of hope to out of charity, and be not in peace and christen love with all people, of entide to keep still and continue in any body & sine, they receive their houseled to their harme and periy of damnacion, and if they recieve it the contrary wise, they shall receive of Godde great spiritual grace therewith, though Goddes holy ordinance by the merits of Christes passion, and to have givenn them suche good counsell and expostacion farther as the poxe pricke car: per thysehely Linball that except he tell the further other significations of the sacramentas, the people were as good unhoulden as howseled. But god he thinke he is either deceived or stich. And we foloweved it also if the sacramentas were as good unministered as ministered to whosoever is not taught the proper significations of the outward token in the sacrament, as Linball here under a blasphemous testifying fashion telleth he: then folloved it. I saye that there was never childe chistened since christenome sprake began, but that it had been as good to have left it unchristened, and never to have lette water touch it, because it could not be taught what the water signified. And let him gape what he will but howsoever he couer and colour it for he homage, surely to would be have it. For while he goeth aboute to poyne all our satisfaction to wayed alone, and to take it grace of merite tretely from all outward tokens, and pet teeth that he may not hold at the beginning tretely bipible baptism; the bletted sacrament of the altar he would go strake as nere it as he may. And therefore reiecting the remnant but by, he inffred the theaving to tary for the while. But he would have themthere but for bare signes tokens, and faileth that they produce nothing, but onely by the declaration of their significations. And thereby meaneth he first that whearesoever occasion of the declaration speake: there the sacrament shoulde serve for nought.

And to see as for children he would have none baptised in vede, and by thing ones obtained, within a while after no more he would have none ministred. Lo thus ye see to what a disele ende Linballis tale commeth, with his revolvdous raising upo the sacramentas, although he ment no worse then he market for here in his prase, in which he would peradventuruse seeme to meane none other, but that the sacramentas could serve for nought, except ther priz significations were declared a taught bb.3.
to Tindale's Preface,

As to those that receive them, other significations or otherwise understood, the Holy Ghost hath made them to be, word of God, as it is said in the 1st Epistle of Peter 1:21. And by means of which, it is further said in the 1st Epistle of Peter 1:22, that we should put on the new man, which is created in righteousness and true holiness, as he hath chosen us, and say, 'Whatsoever ye do, do it in the name of the Lord Jesus, thanking and praising God through Him.'

But we must see that we be not as the heathen, who think that the names of the apostles are simply mysterious names, and that the putting of the apostles' hands upon them in the giving them that order, as Tindall tells us in his books of obedience, that all this is nothing, that the laying on of the apostles' hands upon them was but a matter of the country, as a man puts his hands hereupon a box of gold and breaks it when he calleth it good done. Yet not the least hope that were spent by Tindall in alleging holy scripture to him, that can finde in his harte thus to give it a mooke in rede of an authore, who faileth that the scripture and the sacraments be not both of one authorite, but he maketh them both a like, when he mocketh them both a like.

Of matrimony.

Tindall.

Matrimony (so he was) is observed of God for an office, wherein the husband serveth the wife, and she the husband.

It is observed for a remedy and to encourage the world, and not to signify any promise that ever I have or rede of in the scripture. If hath a promise that we sinne not in that state, if a man take his wife as God's gift, and the woman her husband likewise, as all manner of meat hath a promise we sin not if we use the meascularly with licence to God.

If they call matrimony a sacrament, because the scripture believeth a similitude of matrimony, to expel the marriage of wedlock that is between us by Christ: so will I make a sacrament of watered seed, leaven, a nette, kayes, bread, water and a thousand other things.

More.

This holy sacrament of matrimony was begunne by God in paradise, and which when he beganne, he there instituted to signify the church of the same body by such a shene and holy sacrament of Christ: the whole church consisteth of the faithful, as is said in the 1st Epistle of Peter, that the church is his temple, and that the holy city is his city.

And though in such a state as he otherwise home, it be taken in Christ's church, and that which Saint Paulus saith that it is a great sacrament, and so such a thing hath it beene taken in Christ's church.

And though in such a state as he otherwise home, it be taken in Christ's church, and that which Saint Paulus saith that it is a great sacrament, and so such a thing hath it beene taken in Christ's church.

And though in such a state as he otherwise home, it be taken in Christ's church, and that which Saint Paulus saith that it is a great sacrament, and so such a thing hath it beene taken in Christ's church.
The answer

Age honorable, and they bede beseeped. And with that grace also he bespier them to the good education of bringing up of saile children as shall come betwixt them.

And to thyse effectis wayed that holye teaching that God gave our first father and mother in paradise, where the teaching reason well that we take and understand to have been given by God, according to the kind of it that was given to, that is to write to work not in the body only of reasonable folk, but much in more effectually to exercise bys strength in the reasonable soul. Where as Lyndall will that Goddes blessing was no better to understand then to the kynde of boggis and cattes, whereby should he almooste solewer that in generation used only for respect of goddes commandement, had been toward god no more mercifull then to other kyndes of brute baces, the getting of a welpe or a hilpeynge.

And where faier Paulall for the holp significacions faiceth me. "Rimyse is a great sacrament, Lyndall bare say map to bys teeth, and faith he can make as good a sacrament of benn, of bapes, of mustard seed, or elles of a marte. He should rather yet lefte the grace gette oute perde make it of a saike. But there is no grace therin faith he. And why fart he. Because faith he that God hard none promised. Whereby worde oue that safe we. For I never hevve it in scripture laped he. Whereby worde you the inscripturte lape we that god faith made you a pupple? he never made promise nor never none would make, but he would fell led you word by writing. What Lyndall can say to thiss I can not tell. But tyll he can say better to thyss then ever himselfe as his matter other concede say if it yet. As ever shall say while they lie, every manne may se. What name may say to hym. Luther yet in his bok of Bubellorie, where he faith as Lyndall now faith that marriage where sale Paul faith is a great sacrament, hale no grace nor is no sacrament, he answere asd the Saints Paul well. Bylye faith, thatSaint Paul faith it paradventure of bys owne heede not of gods spirite. Then when the kynges grace bade answere hym, and that he said that for asked he conde be, men would believe Saint Paul better then hym. So that still folke takeust toynyme for a sacrament, and that they thought that to faitfull folke Godde with that holp knot gave grace towards the kepinge and despended it hymlye so to do. He never then in great anger and made a great bene that he would plainly put the contrarype and ranne out of religyoun and wedde belling care his vine, to the de to the world himselfe a matrime ny of bys owne making, that was nephther any holpe sacrament nor had any grace therein. And will that Lyndall by the same he faith prestes both para and must he shall never any other way pone his conclusion trewe while he lyeth.

Of the sacrament of anspeling, these be his wordes.

Lyndall, Anspeling is without pensile, ther fore without the spirite, and wyþoute profyte, but algethe berusefull and superficlye.

More

Here is a thyte sentence and a faltis er countisse ingenment gerne by Lyndall, upon all dristen people that bave bene G anspelled since Christendome spikre beganne. And he is lewe thereto by hard pepleintermotions, the same holpe, the Two plyther thanes, fait of bys folke therfor men. Rethy holpe heere are every thinge to bee. False that is not guidlye written in holly scripture, which one thing is the tone hale of all all the olde foundation whereupon Luther and Lyndall have builded all they herefor. For beth thiss Lyndall said there is not a declaracion of this sacrament written in scripture ergo there was no purfale made by god. Which argument is so good, that every hoghe (cooles laugheth it to leane and well they make, for all the towlinge cannot make it goode. Bys other pensile is saide, which is the entered dest of the counturse, that is so witteneth that this sacrament hase no pensile in inscripturtes. For: as he says ouer pensile in the episctile of saint James, where he hiddeth that if any he sick he shall induce the priestes to come and prayse hym and anoyse hym with they oyle, and the pensile of faith that healle the sickmanes, and if he be in, since they shall be taken hym. Saye faith Lyndall here. Here may see that the anspeling doth nothing, for as James faith that the pensile of faith shall healle the me. This is a true argument. As, because
A saint James genthe great effect to s
Plagely preapour: therfore the oile both
ning at all. It is no nothing at all to t
ward y remissio of finnes: toby would
saie James have it there, that might
ning for y sacrament as wel be thene
there, except that Lindal wene that
James were to wolle in natural t
things, tbat he thought vauthors meete
to decline for every lowe.
This place in lat James did to peace
upon Luther, that he was fayne to say
that the epistle was never of James Sa
ming, nor nothing hadde in it of any
apostatical spirrite, but he that so
laid was full of an apostatical spirit.
Of the sacrament of penance.
Tindall.
*Penaunce is a woode of thre eone
vorying, to valenci de with all.
More.
There ye see that the sacrament of penance he seth at leseth then sought,
for he faile it is but a thing forsoed and
concoitd to decrese de wold. But es-
type the child children what knokkly
like as he is, that against the sacrament
of penance erecting and forge they teste
erlyspes, wve dere the theysmple, and
all them who be my be myselvo to helve
them. Nowe when he hath spoken this
pleasure of the thing: ye that see what
he feith of the parties.
Of confession.
Tindall.
The hart in the eare is dere a woode
of Satan, and that the faile that ever
was wanye, and that man hath ens-
ored the faile.
More.
If the wuln you doo in yourself be
able to speke truly, what could be
more like himselfe against this part
of the holy sacrament of penance, the
now made of man in holy spiritalnes.
Here beth one that speke to blisse
comethly, wel thys, and, yoldly
pore, of every mann hath set and Sat-
ans and while they take it.
They speke now to what perchance thou
spoke godvly with Christ.
Luther yet that was Tindalls master
as truly as he is, plaid he, shalle lay
sphenome tocye against addition to the
part as Lintall both. For Lintall a
say but he would make every man nor
ny woman to, "fullestr, and mithok
leter for a confession; yet confessthe
that Christ is very necessarie and yles
much good, and would in no wise havel
it leere. But Lintall amendeth the maste-
ter, and saiheth it is the verre worke of
Sathan, and they therefore loue Sa-
than and workes his worke if they eume
them selue secretely and speake tvlely at
the pieties eare. But by help of he
meanteth if he speake out tvlely that
every man may heare them, all is well
ough, for it was tvlede rationally.
Of satisfaction.
The wuln that we shall for our finnes
no more, but only repent, for as for you-
goe about to punity our selue for
for our own finnes, by penantrvng, I
with fasting, piavours, almedote or
any bodily atheres that you may bane
the mae mere upon on, which thing
all gooders, all people have ever bane
to do, and which the church called sa-
tication: this thing Lintall calleth
as ye haileplte.
Tindall.
Christ we through fragilitie never vs
es, yet as done as we repent and come
es the right wape againe, and into
the testament which God hath made in
Christes blisse: at finnes banckly stay
as smoke in the wuln, and as vorky
at the coming of lyght, or as thou rull
a little blode in ylke into y munyn.
In so much that who ever goeth about
to make satisfaction for his finnes to
Godwarde: lying in his harbour, this
muc same I finnde, thus much I saih:
it doo agame. In this wise I speke to
make amends with all, by this I wold
be to get heauen vnspawll: the mane is
an inffallable, satisfayle, and vankred in
his deed doing; and bath his parte
in Christes blisse, because he is dissoc-
dient unto Goddes testament; and let
those be thees of his owen imaginati
wool which he will compel you to doe.
If our love god, we have a comman-
ded to love our neighbours also, as sa-
ith John in his pisle: And if ye shul
not doo to him as he make him a mine, dres, as if we
have not soberly, to the him forg-
evnto, to do and to suffer al thes
by his take to driue him to godwarde
to tenth peses Christ, but to godwarde
Christ is an everlasting satisfaction
bkevnto.
More.

The beginning of these tomes seem
does godly, for shewing the force
the pommercy of god that calr the hse,
the
The answer

A the middes, and the tapple together, and ye shall some perceive that he doth set mercy, but to make a man have so little care for his fume and make him selfe to sure of fombe and morse remitall, he that tate full victall howe soe he fall the rate, when he beleeveth that howe of be fume ov howe fome, there nesteth hym no more but only bace restantance, and then all forgotten and forgetten fume and paine and all even by and by an hundred times in a base.

Neither purgatory neede to be feared when we are hence, nor penance neede to be done whole we bee here, but short and by fombe and make more, then fume against and then repent a little and sure to the ale and wash awa the fume, thinkenes on goddes promise and then do what we list. For hoping sure in that, hyl we x. men on a day we call but a little blood into the maine sea. But be that fetther so much bi his fume and so fast therefore, that we ouke our lord to merc the more by punishing himself, and taking paine therefore, by his of his owne minde by penances enjoyned: he is a facke here theke, it wer euem almos to burne hym. For he that will take any paine for his owne fume, weneth he Christ had not paine enough. As not here a mad doctrine of him that would feine a chasten man, For as for that he telleth his tale, as though men dyd taken their penance for a thing sufficient to sacrifice for their fume, that is but a piece of his poetry. For he is not so solide but that he knoweth well enough that all children believe that no penance is of it self sufficient for the last fume, but the passion and paine of Christes makes our penance payable, to them that were so little by hope of fume, but that they be carnall in a base, by himselfe well worthy to take paine a penance for their fume themselves. But because he will that men repent the doing of their time, and none more but fared: I would wit of Tindall what called he repeting, a little short so, or a great fombe and a longe? If a little short so ovole and very short done, I would as faine he fased drewe as I fear that he lieth. If a great fombe so longe with grefe and trouble of minde, not hotely not over but kept 2 continued longen then force a little of his by. For I doubt that Tindall take to such a man that he seeme god was full fond, for by his bath such repeting.

will to haste I warrant you, and take penance of the priest, do much more there to whatsoever Tindall tell hym. And he is christened careth for no pistre: repentieth never a base, but they that repent not at all be Tindales repentant sinners. Will ye see that it is so? So me to Martin Luther the beste master of Christall in this matter, though nowe he scold parth hym, While he starr lieth with his minde, he watch well he doth nought, and faith he still he bath well: let Tindall tell me what repenting is that. He repented every morning, and to bede againe every night, thynkeith on goddes promise lost, the go fume against upon trust of goddes testament, and he calleth it casting of a little milke into the maine sea.

Of the sacrament of order.

Tindall.

By apistle in the testament understand nothing else but an elders, to teach the people to bring to the ful knowledge of Christ, to minster the sacraments which Christ ordained.

More.

By the woordes, he meaneith that the holy order is no sacrament, nor is nothing else but an elders to teach the people, and to minster the sacraments such as Christ ordained. And in this wise he saith we be al priests both the men and women to. For he faith in the same book precisly and in this book to, that women may consecrate the holy bodies of Christ. Against which politi blaspromatish babbling were very great folly to dispute, fith of so many gods he beat if any wise had he in christ, tendome with his death. When he death, was ther not more yet but that her heart would have ab horned, if sith an hygh presumptions thought should ones haue fallen in her minde. And what would it an easyable to dispute with hym, sith he mocked and smother out the woordes of saint Paulus written to Tindalls, in which the sacrament of order is so plainly proued, that all the woordes of tindall that they be carnall in a base, and with the devils of such saint Paulus, and that he fated drewe as I fear that he lieth. If a great fombe so longe with grefe and trouble of minde, not hotely not over but kept 2 continued longen then force a little of his by. For I doubt that Tindall take to such a man that he seeme god was full fond, for by his bath such repeting.
to Tindales Preface.

A consider how holily he handeleth them twayne, and ye shall see that he might almost as well ben the both as handle them after the fashion. And ye shall see how he handeleth the holy sacrament of baptism.

C of the sacrament of baptism, these be by hospices.

C Tindall.

C The sacramentes which Christ him selfe ordained, which have also promys 
es I should hate if we knew the and believed them, then the minster in the latine tong. So are they also become as unfruitefull as the rother. And after he saith farther: Baptisme is calld bailing in many places in England, because the presk faith volo save ye. The childe was well bailed, say they and our vicaries as faire bolder as ange presk within this twenty miles.

More.

C All this great scoffing arised oneley, because that childen be chistiened in latine. For which oneley cause he saith that the baptisme is very fruiteless.

C ye s by hosp talke were then fruiteless to. For he faith the be now in like cause as are y other sacramentes, which he saith have no promyse in scripture, and therefore are he saith superstitious. And is thus first ye fe that as long as ever any childen bane in England ben chistiened in latin, there was never childe the better for the chistienedome. And the of this lip betrew, there is yet never a chisten man nor never a chistine woman in all England, excepte happe some well lerned Jews converted, or else such English chilidren as learned their grammar in their mothers belly. Therefore I would every other thing were as ethe to mend as this is, for this manner may be some eased. It may be now by hosp saute founder, be provided upon Tindales counsel that all the English children shall be chistiened in englishe, and then they shall understand all the matter well enough ye late well, and spake from them selfe. But then Tindal two great sautes, for which he saith that at the bapstinning of the childe is fruite 
cese. One he saith because of fals beleive that the plunging in the water fast the them, a mother; for the promysse is not taught them. But there I would saute this of Tindal, for he saith of the baptisme is fruiteless for such sautes, for his must needs meane at the time of the chistiening, so if he shoulde meane no more but that the childe should leese frute at sight for lack of such instruction after, then were bys worse falles though he layed therein trewe, for then were not baptisme unfruitefull, for it were very fruitefull at the leste wile to a great many that good callene hence ereuer the lacke of suche learning can be layed to their charge: thus I say Tindal must nede meanes therefore, for these sautes the frute of his baptisme is lost eke at the fonte, no grace gotten therby, or elles bys tale lowe falles. And ye wote well in no wise vol ye lye for ye were poe 
try. Now sith he saith that the baptisme is fruiteless at the fonte for these sautes: I would wiste of him whether it be worse because these thinges be not at the fonte preached to the godfather, or because the be not preached ther unto the childe it self. If the saye it is fruitelesse for lack of preaching ther unto the childe it self then I very not but that Tindal faith right well and reasonable, I saith he saith to the performe of our parish that he shall preach to the childe at the fonte, and tell him many good tales in yse care. But surely if he saith that baptisme is fruiteless at the fonte for lacke of suche thinges that be taught unto godfathers, therin could I not agree with him, for they cote not to be chistianed ther chistelf, for they lacke of preaching there eke nor bind the their chistien. And as for the child if neither they nor the presk nor the chistien nor be true but believed in baptisme neither, ye though they are Lithers, Jewes 2 Saracens, or y two fe were the all the very Godbe her 
tikes: yet so in his baptisme the purpose to make the childe chistien, therin doe as the church both, all their lacke cannot make the baptisme lees his frute. And if that Tindal know not this he is very poyly learened, if he know this, so then lay as he saith, for lack of such sergice at the fonte his baptisme ther is fruiteless, what is then he lay you. But now is it good to so know that of Tindales minde concerning these two thinges, is to wit the faith set on fictible tokenes in the sacrament, or the preaching of promises. First for his blisse signes, there be two signes to be conferred. Lhony this Tindal hereth us in hand that a clergymane must be beleve the blisse signes alone both altogether, therin he faith fals, another he himself beleve that they be no good at all, therin he beleuve fals.
The amstere

A For the yffst point thew these be his swoodes.

[Tindall.]

They make to believe ywokes fells without the promise saulted by, which doctrine they learned of Aristotle.

More,

In this point he playnep belsheth the cierque, which doctrine he learned of y beull. Who taketh baptisme but for a sacrament odyene of god for mannes faluation, by which god hath promised that he halbe faused, excepts sine after let him, and without which he shall not be faused, except right spectal fale, and those be very fewe nether able to be plainly proved by scripture, i.e. yet will Tindall acthe the against his masters rule. Howbeit Tindall bath here an other rule and that as faffe as the tother, by which as I was aboute to tape he here neth the outward todes of the sacramet to be of none effecte, but onely bare todes of that grace that is wrought with the word,  the word of Christes promise. For he faith that the sacrametes be as it were a preachour, y doo only preach goddes promises, threfo for to ministe the sacramentes, is he faffe nothing elles but to preach godes promise. And for this he allledged the wordes of saint Paul in the fift chapter of his pisile to the Ephelles, chris: cleined the congregaci in the fontaine of water through the wordes. And also the wordes of saint Peter where he faith in the fift of his pisile: ye are borne of new, not of mortall seede but of immortal seede, by y wordes of god which liuest and latheth ever. He allledged also to the wordes of saint James in the fift chapter of his pisile, where he faith: Of yps good will beget god vs with y word of truth, that is faisse Tindall with y word of promise. He faith also: Thou faith that it is not the word but the promise that instiftith us through faith. He faith also that as y priest purgeth by preaching the promises, so do the sacrametes nomen other wise, because he sayeth that the sacramentes be but signes and tokens that beoke p preach the promises. And he meaneith y as y priest preaching the promises, both gene as a knowledge of them, 22 puteth vs in minde of the, and yet he doth noth cons of the promises of grace, 22 both not gynge vs anye effecte of anye promise of grace, noz we by that preaching do not gynne no grace but by Goddes wordes.
In the fountain of water there be the words, is the thing that all we say to, is to wit that by the holy words of baptism coming to the water God doth make his signe according to the words of Saint Austin, 'Accedit verbum de elementis et sacramento.' But Tindall, because Saint Paul saith there, 'In the fountain of water through the words, werteth he seteth the water but for a signe, as ye that one would say, a man doth in his body fast, watch, give alms, pray through the devotion of the soul, Tindall would have then say that the body were set but for a signe, and in all these things doth nothing at all. His text also of Saint Peter is nothing in this world for his purpose. For when Saint Peter saith, 'Ye are born of new birth of mortal seed but of incorruptible seed, by the words of God which purgeth lasteth ever.' What meaneth he other then by our salvation himself which is the living word of God that lieth and lasteth ever, we be born again by the sacramental water and the sacramental words, which both he there understandeth, for he there expresseth speaketh of another matter, but of the word that is goddes sonne. The words of Saint James also, that God of his good will begeteth us with the word of truth, how puerile these words that the water of baptism beareth not for a signe, The words of truth that Saint Tindall is here understandeth the words of his promise. How puerile Tindall that because that Christ his promise be trewe, nay therefores needes be the Saint James in that place ment the words of promise, as though there were no more true of all that ever Christ spake but only of his promises. Why may not in that place the words of truth be which God hath of his good will begoteth us, be understanden our salvations truth himselfe, by whom God hath begoteth us in seed, and which is the very truth it selfe as hermans wittneseth of himselfe, where he saith: 'Ego sum via, veritas, et vita.' I am the way, the truth, and the life. Thus may ye see that this text pertaineth Tindalles purpose nothing at all. But note suppose that the very words of Saint James were, that God hath begotthen us to the words of his promise, what had this made for the matter? How had this made the water? The sacramental words were but bare signes tokens. Saint James sayd that God had begotthen us by his goodnes, do these words exclude all the means that his goodnes be的道理 toward it. If God would have set to Tindall: I have brought thee into this world which thou dost now corrupt, and I have made the chistendom which thou goest about to destroy, I have hidden thes beare of hell into the which thou rennet a pace: why is therein enclosed Tindalles father, his mother, and his sacrament of baptism, and the mystifier thereof, and the preachers and teachers of the other? So ye may plainly see that Tindalles textes serve nothing at all to prove the sacramentes serve but only for signes. His opinion hast Tindall taken of Luther, which pertaineth to the sacrament nothing at all, but he saith that God giveth the grace by the faith alone, and not by the sacramentes anything at all. Now the churchmen sayre that the signe is the death of himselfe to his sacramentes, but that where he giveth the gift of faith to any that can not come to baptism, there be of his power and of his godnes wyl giveth unto that man the gift of such grace to come to heauen without baptism. But where God giveth grace by baptism, there it is hard to set the baptism as to short, as to saye that it fereth but for a bare signe, and without the significations preached at the fonte Franeth in no more seide the a preacher that preacheth not. Albeit that God maye cure a sore without a medicine, and doe a miracle in a mannes helth, and that for the regard of the mannes good faith and his truth in God: yet if it please God to heal hym by a plaster though his faith be cause why godde doth it, yet is the plaster a meane in the boeing, a feruith not for a bare signe. And Surely when our lawyers set this order therein, that who so were baptised in water in the name of the father and the sonne and the holy ghost he should be lauer, a which receypt and were borne againe as well of the water as of the spirithe, he should not enter into the kingdom of heauen: God set it to ferue for a more effectual thinge for a bare signe woorde of anye fruitifull effecte. For thyss were pet at the leaf wise no deele, then it a lyt would say to a poorse folowe: take thee here thyss badge or thyss lyverge gowme of mine, and if thou take it and weare it, I will take thy for mine household servaunt and mine housthedle gowme the meat and wyches and wages, or els if thou seare it not, thou
The answer was:

When shall I come within thy gates,
Thy liues God wone yneth, he neither meat nor man, but yet it is more then a figure that he shall have it, for the works thereof helpeth him to get it, not of any nature of the liuer, but by his love, wondes, and grace. And so likewise though it were true that the sacraments by nothing were in themselves, nor had no power in the lie without the grace of God then as nature to purge and clese the soule. But yet were it more then a bare taken of signs of grace, in that it hath by goddes promis his own especiall affection, which at the sacraments ministred both intongues and grace. Howbeit many good vertues men hath there been of old, that have had no man but it be a special excution of the sacraments then, and that have thought that the sacraments have not only god by his promise assist to purge and intongue his grace, but faile, that he hath by them some if he are effectuall working instruments in the boyster thereof, by means of a certain influence of his power, whereby he make the meate to work into the soule through 9 touch of the body. And in this minde were it wouled be by the worde of holy scripture, and partly for the excution of the sacraments of the newe lawe in respecte of the sacraments of the olde lawe, betwene which two kindes of sacraments beeth to be as great difference, as betwene the two kindes of the lawes themselfe, and 9 is no soule betwene betwene figures, images, similitudes, or shadowes, and the very thinges themselfe, as faith saith Paul: come in figure conformable line, at this manner came in figures. Then betwene the sacraments of the olde lawe had God by his promise assist with them in remembrance of sins, as by the plain wordes of many places of scripture both apparent: it seemed to those olde holy vterers doctours, that the sacraments of the newe lawe for the confirmation of the, should of goddes especial power have some effectuall vertue, force, and power, as an instrument of God in the working thereof. To which minde they have been more then only for the cause also remembered, but also as last be fore, for that 9 vertues of holy scripture lenent to teach them to it, when they reade in the actes, that by the putting of the apostles hanges upon the 9 were christened, the holy ghost went with the into them, and by mystice hebrew hieroglyph, fall by them speaking in other tongues. And who then shall say Paul writing to the severall places, that is the grace is in him, that is given by the holy spirit, to the putting of the number of the profite, but with him also these hanges. I wone that the then converted and aspire by the grace of God, but by the apostles, by the inspiration of the holy spirit upon my hands, their places were very plaine for they, when they here were the grace are two by grace induced with the putting of the holy spirit upon them. And hereby sheweth he, that the way of godth was in the mouth of the apostles, and they spake in other tongues, as he was hanged, and being under the Holy Ghost, by which manner of coming to be signified that outward working of the water of baptisme, should be an effectuall instrument of the inward working of the soul. And by the mouth of the same prophet, I prophesying of the sacrament of baptisme, the holy hieroglyph, that Holy 9 be clothed with all your fineneses, and be clothed from all your fineneses. Whereupon, know that the vterers that bese the baptisme, and that fineneses meant he but the fineneses of the soul, and that be the water which is in the fineneses, and wherefore wouldst see if the by the mouth of holy 9 what call it clear water, but for the difference that it hath in making there the soule by influence of goddes picture that other waters have, say them as the elementall elements of that water in it alike, other water is as clear as it. Those holy vterers considered also 9 promise open warning of the prophet: Each other, there hall go forth by the face, quench layly waters out of the desert, the one halfe of them to the oriental sea, the other halfe to the very bottom of the earth. Those holy vterers besides the holy water of the sacrament of baptisme, the water that sanctifie saith holy church, which describeth in two fires of fire, for he is to be putte of fire amonge all one of all the cardinal vices, that the waters hath been, all without water so the other end he were happed. And why callest the prophet these waters quench and lifeth, but for the difference betweene it and other waters, that are but made to in token that the water of
A baptism hath by secret sanctification of God a certain strength of spiritual life infused into that corporal element, whereby it is not only a bare dead token, and signe of grace, and cleansing of the soul, but also a quick lively working medicine, means, and instrument. By these places of scripture divers others, many good holy men of old, all be it that no one otherwise thought not them, but the principal worketh the whole works in the cleansing of the soul and infounding of grace is God himself, that he both doth for the merits of Christ's passion, as he hath promised to do, that upon our part is required in such wise and reason at the time of baptism, repentance of evil life past, faith in the hope of salvation with love and charity toward God and our neighbour, a purpose of working of good works, yet diversely good holy doctors have taught us to obey such places of scripture, that God in the working of such cleansing of the soul, and infusion of grace, doth the sacrament not as a bare signe but as an instrument, with which he by it is pleased to work the soul. And they that think other wise, is to wit they think that the sacrament be but as it were the engine gone whereof I gave you the example, and hath no special power nor influence given of God, by which it is anything wrought in cleansing of the soul: all they have not of another thing for themselves as farre as I have read, and could perceive, but arguments proceedeth philosophy metaphysicall reasons, by the constraint whereof I will not say they are by reason compelled, but say that as it seemeth me, they purpose compell themselfe to finde glores in these scriptures, and unto the bodies of other good holy doctors to. For as for my part, I would not let any one have any thing in these reasons in matters of the sacrament, which he all upon good works and pleasure and human power, for albeit that we no like such how that Godly water can work upon the spiritual substance of the soul, yet God can make the force which is a bodily substance as well as the water, to work upon souls only discharged of their bodies in purgatoire, but also upon that cupfill angelus the devils whole substance is as spiritual as is the soul; I am not greatly fee why we should greatly fear to grant it agree, that by God's ordinance the water may be good works instrument in purging a cleansing of the soul, which argument for ought I perceive among the is to mine understanding so simple foiled that it I hear either better or perceive the better, I like as yet that argument better then I like all their solucions that they make thereof. For some of the be saine for their solucions, to grant all that their paine in the fire but a detaining them in by some stronger power then themselves, they were the paines but as a pilliment and restraint of benefite, if the fire burne them not. And then why more in fire then in water, if they be for the fire never the warmer. And on the other side if that by the keeping of the in the fire, the fire do work upon the be saine for the as I think the truth is: then it may by good works ordinance, the fire does not the fire in a body so to omit it there to, that not only by fire or scorching water put about it, but also without any outward thing put unto it, by the only biting of the dissipated humour within it selle, the soul is in such grief, paines and torment, that it would be as saine out of the body as the body would be red of it: lest we finde this thus, I doubt nothing at all but God can be no means then men can thine or imagine, to bind the spiritual soul to the fire, he shall fel the fervour of that fire as he nowe did fel the heat of his ague here, yet that not the fire and he be made one perio as the soul and the body be now. Which thing who so would affe me how may he, might as well aske me how might the world be made, when there was nothing to make of, a thousand made questions me. But to the purpose this I say, that God may by his power make the water in sacrament an instrument of an effectual influence of power given by God thereto at the time to purge the soul, as well as the fire either to purge it or punishing it. In which thing let the scriptures seem to say that he both doth, and no scripture faith the contrary, many good holy men have been of that mind, 4 5. Reg 5. I am not why we should think otherwise. When our Lord healed Naamath, by his prophet, Helpens in the water of Jordan, no mannes doubteth but
John 5:5: 

A that God did subs. Yet water and salt are subs, yet two make the salt. 

John 5:9: 

John 5:9: 

Luke 1:2: 

Luke 1:2: 

The answer was: 

...yet there is nothing grounde my selfe thence...
A Now where they say that all the salvation saneth in promise of God, nothing in the sacramentes at all, because if the be but tokens therof by this reason the will within a while take away the reverence from the very promise. For of truth the promise of God worketh not our salvation no more the vse of the sacramentes, but god wrought our salvation himselfe, and the promise is his token whereby we know he doth so. For if he had not promised it, we had not so surely known it, not had he not made so great a cause of good hope thereof, but yet might he have faileth us though he had never promised us. And now them that he faileth, he faileth not so much by the force of his promise as by reason of the selfsame goodnesse that made him to make the promise, so that his own lyberall goodnesse wrought our salvation, and the promise greeveth the knowledge of our saluation. Now say these unawares that god faileth us by his promise, as though they were sure that if he were not surely bounden by his promise, he would not now do it at all, and saying that his promise is ones passed him for what, as they make it unboast them would elles sit were now to make, take a better allument ere he boundeth himselfe so farre. In men suche change and such repentance happeth, that where one of his good will sometime bindeth himselfe to give, the other may thank the bound if ever the promise be kept. But goodes hygie prudence doth foresee what he promised, that he can never for thinner it. And his inexcusable goodnesse is so great, that he greeveth not because he promiseth, but he promiseth because he will give, and woulde greeve the never promised as he determined to give before he promised, and would yet promise if he had not promised, not that his promise should be the cause of his gift, but that he woulde by his promisse have knowledge of his gift and cost of the hope. Now maketh me Lindall the sacramentes nothing but a token, the promise be maketh the cause of the gift: where of truth as well the promise as the sacramentes be tokens of the gift, and Goddes goodnesse is the cause of the gift. And God hath from beginning determined that he woulde after the fall of Adam ordinarilie not know without the sacramentes. But though he determined also to make a promise, yet never determined he that he
The aunt were

A and this theier not false dissymnetes: they have believed as they shewed, and they have believed as they believed as thebes thought in such things as Lindall now calleth unbelief, for they have done therein as we do, through the better have written these things that we believe, and never was there any conforme tl 100 this twenty yere, that believed as Lindall saith as he believeth. And he saith also that his believe is so necessary to salvation, that the contrary believe is damnable, for else he would not of his surte fifteen yere to Succ. upon the clergety for teaching as contrary. Also if, as Lindall saith be true, the must then of necessity follow that ther must be true also one of these two very plain falsebees, that in to do that Christ hath never since his death till holy Eindales days had in this world here any church at al, else if Christ have had here any church, yet from his own death till holy Eindales days, the holy ghost which himself sent, never taught his church the true faith. Now then if Christ had all this while no church in earth, his promise was utterly broken, by which he promised to be with his church himself at last into the worldes ende. For how were he with his church here into the worldes ende, if before the worldes ende so manie hundred yere to gather he had no church at all. And on the other side if he had here all this while any church, and the the holy ghost have not taught his church the true faith, the holy Christ broken that promise, by which he promised that the holy ghost should teach his church all things and lead them into all trueth. For, though have the holy ghost taught it all things else he have suffered the devil to teach it some things. And let Lindall when he will ab, as were this point. Andere weel and remembere that we speake here of believe, as faile, not of woakes and deedes, left after his curnible fashion letting the believe go by the aunt were be with raptig by on means manner, and to leade and reender more then a little for the matter. And be bot this our ghost ledde the church all this while into all trueth, if one holy truth be, the secreirs wha they lipe map weede numer not withstanding their doves, and the holy ghost had almost this tiffen hundred yere together suffered at his hole church (neither good nor) was except to believe that much of these doves is deaconely fine, and for the manner marriage plainnesse house lechere, and to dampe Eindal alle faith in y point for beke false here. And thus good chystian raders here pe playnely the what maner of falsion. Eindall teacheth Chystian punikes, for whereas he stetch al at nothing fauting on chystian punikes made to man, he treteth me again to break their punike made to God, to bringeth all bys matters in conclusion to y point, if he tell not as he doth, Christ had broken bys promise made to bys church, beside this that of Chystian promises he demeth many, and the that he granteth he believeth thersyde, I would make them serve by anlyse for a blinde holdenes of time.

Of the sacrament of the altar. For as much as he teacheth of inasses is the most bign in which by sacrament of altar is honoured, as in which it is incomphr, full, in so much as there the very body what sared bloodes of our loke, he is not only received and by the pietye hymselfe and for himself, but is also for his own potes and other mennes to, offered by go to God as an holy boll, oblation, sacrifice, representing the same sacrifice in which our saunter is both being the pietye and the sacrifice, offered by hymselfe for sinne of sins worlds into his father in heaven, an acceptable sacrifice upon his pancefull crotles therefore both Eindall after his matters doctrine tellse a trueth and make morkes at a masse, whereas these be his woodes.

Lindall.

What helpe it that the pietye where be goeth to make dissymnete hymselfe up a great parte of the passion of Christ, pieth out the reeds under silence with signes and pieters, with nodding, being, and inwolling, as it weretake a napes, when neither he himselfe neither any nales wooteth what he meaneth, nor whereof we can give a good reason as he faithes foote after.

More

Here be markeeth and pieth he himselfe as he fee in maquing the holy ceremonies bred, as well in the pape of y piety as of secreirs of the al sacrifice, which he faithes doe no good but muche hurt make unfacilicke, because as he faith there, the hate is more devotion therby, and therefore he woulde have the lefte, as though the devotion that is increassed by beholding of those holy ceremonies were superficie, because they increasether the man.
to Tindale's Preface.

If Lyndall lay trewe in this, then ys Godde by his owne commaundement make his chosen people of Israel to fall into superstition in breed of devotion, with the ceremonies dide about the sacrifices in the side lawe, because they offerd them not. After ys he mengled with ys trewe, thrurgh that Christen men thynk they have done abundantly enough, to Godde, ye and deserved about mesure, of they present ones in a day at such a mumming.

More.

What may not such a man bee holde to say is not a named to bee so shamefully say be knoweth that al ye readers well knowe that he lieth when they rede it, and yet he is not ashamed to write it. What ma would be to soliste to think that he hath done enough for god? Yet layeth he a nother incommodeity the infamous will mock us and abophe us, in that the is nothing but such a pes playe amonge us, whereof no man can give a reason.

Lo what an high reason hath Lyndall here found out, such holy ceremonies whereof Christes church hath received many by the blessed apostles themselfe, from those days used ever before, as appareth by the writing of holy doctors facte above a thousande yere a go, we must nowe knowe over, so faire least infiles as Turks Saracen and papists, ye must learne of Lyndall to mocke vs for the, because we can not tel them a good reason for the, for we are sure this is an extreeme reason, and Luther in death made a muche lyke, so that we maye see that they have warp it well between them, of elles Lyndall would not ofter to longe a layoure alledge it againe so solenmly.

But now would I write of wise Lyndall whyth er ypmente contoue and by give a god read unto Jews, Turks, Saracen and papists, as ensample such cause as Lyndall telleth in some for great holy mysteries that no man could tell but he, which he sette out late of a good serus booke calleth Nationale diuorum, shewing what signifieth in the alve, the ames, and sole, and so forth; which of the all the Jews, Turks Saracen, and other infiles hold themselve sanctifie, so moke no moze: what so would, the were they al suche leffe infiles then Lyndall te, for he hath sought out such things, and yet moke ther wel. Howbeit that is little meruele. For in Rede he brigheth all such things forth but so to make mokes at the. But then would I write of wise Lyndall first, whether of all these infidels he speacheth of, as Jews, Turks, and Saracen were present at the masse, and no such ceremone, at all besed thereat, but only kneeling, knokcing on brestes, and holding up of handes at the sight of the leacion, and reecuing of that blesed sacrament, and that upon mercyng on the maner thereof, they were tolde the very truthe that the cause of all this recurrent behavour, is that there under that forme of bread and wine is the blesed body and bloode of our soule that himselfe, the same that jump upon the crose whyhe suffered his passion for our redemption, woulde those infidels then hold them selue all content, and never mocke at it moze? Nay will none of them beide the blesed sacrament molok at al whole matter, both at his carcer, death, defecuchion, al, lo thus ye see god christen, readers, by that Lyndalles reason we must cast off clene all our hole faith, lest suche infamous should we see, yould make mokes ther at as he doth. What christe earnes abide suche blasphemes folly? Yet would some unwise ma wene perceive, lynde both for all is not any thing against these holy ceremonies of masse, but lip moke they pitt because he speketh not at the sercores of the masse alode, and also because he teacheth not at that parte what all these ceremonies mean. Surely ther needeth no man to boute, but he that can finde in his heart to make suche mokes upon the devoute obedience thedo many hundred pues about the masse, hath a lewe belye minde against the very sacrament it self. But yet to thenbe that every man maue it the more cleere lyse shall perceyte by his owne owne that according to Luthers hablinge in his booke of Babtisma, Lyndall teched plainly that the blesed sacrament is in masse no sacrifice, none host, nor none oblation, by which abominable hereby he taketh quite away very speceial professe and free of all the masse. These be his very wordes:

Tindall.

There is a word cailed in latine sacrer, dos, in greke hierarch, in hebre out, y
The answer.

A is a minister, an officer, a sacrificer of a priest, as Aaron was a priest and sacrificer for the people, and was a mediator between God and them, and in the English tongue it have had some other name then priest. But Antichrist hath deceived us with unknown strange terms, to bring us into confusion and superstitious blindness. Of that manner is Christ, a priest for ever, and all we priests through him, and none no more of any such priest on earth to be a means for us but to God.

More.

By these words be, that there is the priestess in the old law offered sacrifices for the people and of divers kinds as appeared in Leviticus & Numeri and other places of holy scripture, in stead of all which sacrifices Christ hath in his new law instituted one only sacrifice, his own blessed body and blood, to be offered up to his father for his people by the hands of the priest in form of bread and wine, of which holy offering in the male nowe, the offering of Melchizedek that offered bread & wine, was a solemn figure: Lindall telleth vs here that because Christ is a priest for ever, and that all we be priests through him man and woman, poynteth underhand we need therefore he sayeth no more of any such priest on earth, that should be a mediator between God and the people, to offer up any sacrifice to God for the people. For he saith farther, that Christ hath brought us into the inner temple within the veil and unto the mercy stoole of God, and hath coupled us unto God, where we offer every man for himself the desires and petitions of his heart, and do sacrifice and kill the lufes & appetites of his flesh, with prayer, fasting, and al manner of godly living.

More.

Worthy these gave glittering words woulde Lindall to here our ears, that he would make us to reen our selfe taken in to mere to God & to coupled with hym, that every person God and all men in the church do sacrifice for every man to sufficient for himselfe the desires and petitions of his heart, to sufficiently sacrifice and kill the lustes and appetites of his flesh, with prayer, fasting, & all manner of godly living. For we neede no priest as means between God and us to offer up for us to God the holy host of sacrifices, the blessed body and blood of our holy Saviour Christ. This is the goodness that he bringeth all his holy preceele to, and where as in other places all is sought amongst vs, all is our fine yet here least we should nee the sacrifice of the male, we be all goddes good lunes, and hys sacrifice full to the lustes and appetites of our flesh, with prayer, fasting, and all manner of godly living. Howbeit when Lindall saith that we offer our desires of our hearts as god almighty mercy stoole, and that we begin and sacrifice the lustes of our flesh with prayer, fasting, and all Godly living: he meaneth none of his person, popish papistes, but the purely lightsome Lutherans. For they perdie as he saith by Luther himselfe, and hys helper namne, Gilles and scificere their flesh, with prayer, fasting, and vain godly living, every man a woman without howe. I maye answer yet in what place of scripture Lindall saitheth that men sacrificeth their lives. We hynnde that he offer sacrificeth for sinne that we begin hym, and then perdueruenture offer themselvene cleare depraved from sinne.

But to offer by sinne in sacrifice, me seemeth it is verie thinking sacrificeth, as of such a scriptured mane not verie scripturedly spoken. But therefore Lindall turneth those, it wooes oth of these right frame, to inglise and bire our pier withall. For he saith not that we will sacrifice our fleshly lustes, lest we should have syppet that it were no mete sacrificeth. But he saith that we sacrificeth kill the, as though that in the oldy lawe men had ben wont to sacrifice the beasts skil, and burne them by hole, sely burns burne part & eate parte and the kil the after. But Lindall careth not how he set hym woodes, that he may make us to believe, that we neede no priest to offer by day by the same sacrificeth that our sainct offereth ones, that beoffned to bee by hys priestes perpetually offerd in his church. For this is hys labore to take out of our belief, and this is Luther's labore, of whom he learned it in his booke of Habonics. And for this cause be the worth to the holy canon of the male, because the sacrament is in hys male called as it is in debe, a sacrificeth, an host, and an offering. This would we have be leave of for, the only spight that this here to priesteth, because they. The erasticie saith that in this point that holy order of priesteth hath an excellent privilege in the pope.
A which none asgell hath like authentice. And albeit Tindall toldeth by many times as the ma is sowhat shamelesse, we wil not beleue sait Iraak, sait Auke, sait Ambrose, sait Grego, and the other olde holpe doctours of Christes church: yet knoweth Tindall that in thys one point amisse many other, they be quite against hym everywhre. And because it woulde here make a longe worke to rehearse many of their wordes: therforse that Tindall hath not dery but that 3 therin sayth, I haile shamelesse hym owne manner, which in hys booke of Babelonica plainly coletteth the same, and aswereth it with sailethat the gospel of god is plain against them all, as though that ammise them all, either neuer none had receaved the gospel of god, or elles neuer none had understanden it but his selfe. And then against them all he counseth that gospel to fastely, that after god a man would none almoost that a notting had as much with as he. And yet we would hys owne discourses that Tindall haue for hys pleasure, in manner of the gos. of pieghth, believe that the piegheth both at the maffe make none offering of that holy sacresse for oure time. With which heresie he clene taketh awake the very trute of the maffe, in which that blessed sacrament is both most honored of the people, and is also most hasseable to the people. But yet that ye se forth that as faire as he couered hys self in his speach of this holy sacrament in the other places yet to be se theuther his affected ful wel: for these are hys wordes.

Tindall, pe mephere perceue that after this wise perche not Tindall.

The sacrament of Christes body after thys wyse perveth they: They must beleive that it is no more bread but the very body of Christ, flethe, blode, and bone even as he be ther on earth, saue hys cote. For that is heare yet I wote not in how many places.

More. Is not here a farse mocking maner in rehearsing of that holy sacrament? But yet to cover hys infidelitie, he make ther a colour, as though he were angry that teache no more. But he is angry in deed that they teache to much, or elles could he never finde in his heart to speake to mockishype of such a matter as he doth. For every ma we knoweth that where he make ther after as though they which teache the people thys, byd not teache their al the profite of the receving nor the promisse of Godde: he doth eueryly helpe them. For who is there so simples taught, but that he wele understandeth that the receving of that holy body of our lord in such wise as the men are taught to receive it, is holowe to the soule and that by goddes ovy-naunte: And therfore is in Tindall but a shamelesse lye, where ever ma well knoweth the contrary. Would Godde himselfe beleued as wel of thys holy sacrament, as the simples lesse priest in a courti taught his parth. Which if he dyde, his hart I dure wille not borne hym to falsely to ile the therat.

For he speacheth there of preching of pymples, for no other catter but one more to hig in his worshipfull left of our lordes holy body being in y sacrament, to say he is ther all same hys cote. Of which holy sacrament he that teeseth so, believeth of likelihood that ther is no more of hys body ther then of hys cote. I haue in hys booke of obedience collected his wordes of hys holy sacrament, and I have aduiseth the better for certaine wordes that I havearde of hym: and I see not one woode by which he may be bounden to say that ever he confessed it to be the very body and blode of Christ. So howeild if he had, it were not yet with that foste muche the spirer. For they Thys is the maydo as their maister hath, take the sacrament of the other. A wise the sayd wole the tell that they have seene more spirer and learned better. Howeild he is in needes commen to that poine alereype, as ye shall perceue by hys wordes in hys booke made against me, where I haile that rehearse you part anon. And yet we neede not muche more profe, when we see that he mocketh at the maffe, and wolde have no priest at all, nor the sacrament to be taken as a sacrifise, and note teeseth upon doctrine that teeseth vs to beleive that in the sacrament is the blessed body & blode of our lord, to turne it to a mocke, ye saye this foule al saue hys cote, a worshipfull left in a christes mas mouth, ymouth is more meete in beews so; and ther holys fals.

What auaillest faith be to teach folk this, the very body & blode of our lord is in y sacrament, ye knoweth that Christ die on a friday the Jews to, what are the better, we have a puntle.

Why steppeth ye from the same of the same sacrament, why layeth ye not the deuill knoweth thys to bee crewe, that