The answer was 393

As that under the form of bread is Christ's own body, and yet the Deity is not the better the better. Surely because himself he believed that the Deity knothe which it not at all; no God neither. And so because he would not have his Deity percieve his mind to the contrary: he joined the Deity with the Deity to see the sacrament of the same, where he might have severall them and spoken of both, as elles with the Jewes and the Deity, he might have joined himselfe, and have bounden all thses in a bundell. For he beleweth elles the same, is as mad of the Deity as any of them. Yet to the present ye may percieve clearly that he is plaine of Luthers heresie, that the sacrament of the altar is very bread & ye shall underlyke, that whereas I in my paralogue rere Luthers heresies, and among other his heresie I now speake of. Tyndall in his anewres afterdoes Luthers heresies: for good and true, saying. That is broken, and that the pieke ethe with his teeth, is it nor bread, what is it elles? And after those works he goeth further in teaching and mocking god wol ful like himself. And done after in another place he saith in defence of Luthers heresie, because he would have folke selle elles thereby, and have elles reverence therefore. It was a perilous case if men and women touched it, because the pope hadd not seyed the. And afterward the seale. At Bruxes about the sacrament was no small question of late days, whether it were bread or none; some sayng that the flour with long lying in water was turned into sacre.

More.

What a sarkard mynd this heresie hath, there can I trove no man doubteth that heareth what foolish gaudes be utterly upon it of his own fancte head. For if ever ther wer any such foolie the fancte spoken there, it was by hymselfe and one or two wretched false of his own secte, fitting and blaspheming god upon their ale bench. But now theall ye yet more playfully see, to what poynt he goeth about to byzyng you.

Tyndall.

It is the sacrament of Christes body and blood, and Christ calleth it the new and everlasting testament in his blood, and commandeth that we should to do in the remembrance of hym, that his body was broken and his blood shedde for our times. And Paul calleth the holy sacrifice to be the body and blood of Christ. They saye not trice to it, neither put any faith therein. For I may not believe in the sacrament, but I must believe the sacrament, that it is a true signe, and it true that is signifie there by (where is the only worshipping of the sacrament, if ye give it other worshippe ye plainly disdoun) as I may not believe in Christes church, but believe Christes church, that the doctrine which they preach of Christ is true. If ye haue any other doctrine, teach us a reason, and bearde us in light, and we will follow.
to Tyndales preface.

Lyndall teacheth the straunce, and suitably concludes upon Tyndales own woordes, that Tyndall is against Chri-
"fes own blessed preachers, a deadly deu-
; lest the false, and utterly denye all the.
God is good love which maketh this blaspemous sole speake in the end of his blasphemous sole, and
white, in those true woordes, which himselfe destroyeth all his.
whole abominable doctrine. For he ta-
"lecteth as ye have heard, that though he
may not believe in Chri$tes church, as
though the church were his loue; yet he must believe Chri$tes church, that
the doctrine which they preach of Chri$t
is true. And with these woordes of his
own, will I prayne him fast and sure.
For I ask no more but these fewe wo-
"odes of his own to the confounding of all
that ever be teache against our faith.
For now hath he with these woordes de-
stroyed the estat of his heresi, where with
he would daie all to an unknown
church of electes. For sith we must be-
lieue the doctrine and the prophetye
of the church of Chri$t, as Lyndall ta-
hys himselfe, and that can we never doe,
but we know them whom we believe,

Chri$tis church is the
common known church.

and who we electes we can not knowe;
forewell the faze of all that herselfe by
Tyndales own tale. And now sith he
 hath bournen hymselfe to confess that
the church of Chri$t is, and must needs
be a church known here to menne, and
none such can be name but onely the ca-
tholike knowe church of all chri$-nac-
tions, from which he hath 4 dooth labour
to sitte and see into a backe unknowe
church of electes, the strength of which
heresi, his own woordes here haue
confounded, he must needs confess
that Chri$tis church is the church
that we be of, and out of which, hymself
is downe fallen by unfaithfulness, into
the depe dungeon of the demeal. And now
sith of his own confesion he must believe
the doctrine of the church of Chri$t, and
the same confession of his own it fol-
looweth that the church of Chri$t is
this common known church, that hath
from Chri$tis bares heretis continu-
ed, and that it is evident affo, that by
the doctrine of that church, the doctrine
of Lyndale concerning the blessed sa-
crament is falle, for ever hath it been by
that church of Chri$tis taught that the
blessed sacrament should be worshiped,
and fayth to be putteth therein, whereas
The aunswere

And then, till that now in the latter dayes
the beaull hath brooke the spungynes, and
of all extreme abomination hath sette
his popolone barei a broache, from the
beggygny staung whereof God kepe
every good christen magine, and lorde as
harde drunken thertoew, gave them grace
to bome it oute agayne by tym. This
longe digresyon haue I made you, to
lethe you playnely see the summare
purpose and effect of Tyndale doctrine
touching the holy sacramentes, which
known into good menne, suffethly to
make theye heartes abhore his deuelli
doctrine without anye further argu-
ment. And for him that at the bare
heartyng therof abhore it not, they be
surely doo xe inferned, that exer the
maneuolous mercy of God, neuer fall
her other reason or autristie make the
flawer the trouth. But now that
Tyndale hath commendado unto you the high
spirituall wille of unchristian persone
stittes, he begineth on the other side to
reduco and reproue the true faiths of all
good faithful full people.

C Tyndale.

But the world captivated his witte,
and about the lawes of God made him
twonderful imaginacions, unto which
he so fast cleery, that s. John baptizes
wer not able to dispute them out of his
headge.

C More.

Note that Tyndall hath done with
his own spiritual parte, and bade as ye
haue heard holilie declared houebyg
spiritual lgon they whyt they be in searchyng
the berpe bottome of the cause in euery
commandement that god geneth and,
acconyng to the thing which they take
for the cause, to order themyselffe, erther
kepe the commandement or breake it:
now combine to thatther parte, that is
to all that are no heretikes, whom he be-
fore calleth natural, not b syne agayne
no not renewed with the spiritte, all which
folke he calleth here the world, and faith
that the world captivated his witte,
and about the lawes of God made him
wonderfull imaginations, unto which
he so fast cleery, that tenne John bap-
tisres wer not able to dispute them out
of his head. Here he meyneth that his-
selfe and his folowe repute spirituall
heavye menne, he not capture into the lawe
of god, as we peaseable men of indeb
t earth be. For theye be no further bounde
to the lawe, but as the cause of the lawe
ought out by themsele, leade they the doo
of, and therefore they are in an enueng-
call, and in maner angelical libertie to
doe what they list, so they gete the lawe
some cause that may serue them lust, as
they haue geten to the lawe a command-
dement of bowles, from which they haue
set themself in such a spiritual libertie,
that munke and freres may lawfully lye
with nunnes, and line in lurchery, s call
it wedlocke. And in deede they maye call
it wedlocke and they well, as tollarves
byd of late, that put a pyge into y water
on good friday, s lye yee in pyge,
and come oute pye, and so when they
had changed the name, they take it for
fish and eat it. And so may these holy
new spirituall men, when munke and
freres wedde nunches, they maye call
it wedlocke they well. But as the poors
plough man faile oute the tawner that
gave hym water in tede of wine, God
thanketh you master winer for your good
wonne, but in good larty lang for the
worlds full name of wonne, ieha has
love a drunken water: surely so may we
well say to these new holy spirituall
married munkes and freres, saving for the
worlds full name of wedlocke, it were
as good they lived in lurchery, as in such
byched bycher, s. we lise soules of
the world here, be captivate and bounde
be fyth, and not in such a heavenly
libertie, but make our selfe wonderful
imaginacions about the lawes of God,
which byng much I merewly f. For
world is not often want to much much
upon the lawes of God, nor gretiy te
Judie upon them, but let the goe by wel
and saelie, and thynke little on them, no
nedo not John Baptiste to dispute out of
theye heads any wonderfull imaginacions
that they haue handde about the lawes of
God. But many on the other side
these new spirituall men, have with their
new libertie made themself wonderful
imaginacions to which they cleane to
fast, that s. John baptizes can not dispute
them out of theye heads. For they
have to the great wonder of the world
made them an imaginacions, that freres
may live in lurchery with nunnes, and
nevere gende doe penance nyther fo that
no for any sinne elles, but repent and
do so still, and believe that all is well,
and doe no penance, and doe no pyne
foe any sinne at all.

Provery man well woteth that s.
John the baptiste byd bypute agaunsfe
their imaginacions of theirs, both with
cr. y. yps
A his living and his teaching. For against theye lecherie his living disputed with charitie; and against theye heresie of penance he disputed with preaching penance. For he bare them, not everye bope goe to srote, and take himselfe to an Apostile and goe to srote; but he cryed upon them to doe penance, and not onely bare them repent of bope penance, but also bare them if theye would amend hel, and the wizard that els was to come, they should doe twoe, thrice fruties of penance. And because that theye should not wone that it was but a woode of office, and that it suffisid to believe bel in Goddes promis, and to sone wape, and thynke themselfe false he throbbed them in hymselfe and his owne sinne for theye instruction, not for the desevinge of his owne sinne, a ouerse and sadness of a repentaunt sinner, in what wise he should doe penance. And therefore he found solitarie, sauing that hye penatons could not be untied. He lyed in holy bosed charitie, and never wedded woman in his bares, noe never woulde have done thinge that he had lived twel as long as Luther. Definid in pooze and paynelle apparell, he lyed in watche and payners, in sitting, and soxeninge meate. He banke noe wyne, but was contente wyth water. This maner of penance dyng, hyde sappint John baptist teache and dispute, contrarpe to the false imaginacions agaunt penance, and wondefull benches oweide lecherous living, that these new spirituall men hate in theye fantasie framed, whereupon neither sappint John baptist, noe such sappint John baptist, for our faoure Christ hymselfe can dispute out of theye heads.

[Tyndall]

He belietheth that he loueth God, because he is ready to kill a Turke for hye sake that belietheth better in god then he, who god also commandeth vs to loyne, and to leave nothing unsoughte to win hym into the knowledge of the truth, though with the loute of our lynes.

[More]

Here Tyndall foloweth hye maister Luther, that woulde have all chrysten menne suffere the Turkes and sifle not with them. How he it I understande by Tyndall in his boke after, that Luther hath eaten by hye woode agayne afterward for sarr, when he sawe hye countrie prepare the syll against the Turkes.

But now Tyndall is is out of such sarr as it is leinf, disposed to mayntaine s set furth his maisters former error agayne. For he leveth it to the charge of a catholical church, as a chieff principal faulte, he weake it as a token of love to god if a man have a mind fo gods sake to go fight against the Turkices. But as maaly as he doeth it, a good rode is it of love to god fo all. For he that fo gods sake contere in the defence of other folke his innocent chysten brethren, against the infidelles, the enemies of god, & them, to put his own lif in press for rill of death; we may be hold with Tyndalles harsene, why these wanes helo thes already, to warrant what it is a token of god and oynate love to god, fo god to his neighbours. For though we shold love infidelles to make them sappint vs be glad to suffer for them; for out sufferinge would byng the to the sappint, yet are we not solteren to love the aboute thes bold folke of Christ, and familares of our alone chysten sappint, & namelie to sarr, that whyle they come, not to learn the chysten sappint, but to kill the chysten men, a prince that hath the rule of vs, shold suffer them to kill on and stand still by and pruss.

F I do not therefore but how solteren is it pleasanter father Tyndall hereby pruss in favour of a Turkice, a prince may assemble his hols, and of good yele with greate thanke of god, goe against them and kill them aswell and better, to the popses killed a Egripian yplougeth with the Hebrew.

And therefore that we not I trust great ly nede to sarr the gret word that Tyndall in the Turkices favour speaketh, against those that will goe and siffire against the, where he saith that a Turkic believeth better in god then such a chysten man. Whereth if Tyndall sayd as true as God be thanked he lefe; howe belieuveth the Tyndall hymselfe in god, which (as his charitabla books well declare) woulde be well content that heretikes & infidelles shoulde with lestion or open waare, kille by the clearc of the catholical church, and the great part of such good peoplebyde, as woulde be adversaries to their pestiferous hereties.

[Tyndall]

He supposeth that he loueth his neigh bours as much as he is boid, if he be not actually angry with hym, whom yet he will not helpe freely with an halfpenny, but for advauntage or baungly or for a wooldy
Theaunswere

a wordly purpose. If any man have dis
A pleasure he, he keepe his malice in, and
will not chafe him selfe about it, spel be
see an occasion to abuse it carelesly, and
thinketh that well enough. And the ru-
ers of the world he obeyeth thinketh he,
when he flatteth them, and hideth the
truthes, and corrupeth the officers
with rewards, and beggarly the laue
with cantelles and solaties. And because
the love of god and his neighbour, which
is the spirit and the life of all lawes,
wherefore all lawes are made, is not writ-
ten in his heart; therefore in all inferior
lawes, and in all wordly obinancees, is he
beteel bynd.

More.

As for the munker of the charterouse,
would god we were so further from very
benevolence is, then those good men
be from unlawful superstition, among
them, God be thanked, we see manye
true to very great age, and never hear we
that any dyed so lachte of eating
fishes, and yet heer we never that any of
them have eaten any, saving some such
as have come from their cloysters into
Luther's church, as Ohbo dib in Almain
which ranne out of the charterhouse,
left me and felt to seek altogether, and
tooke uppe so solennes and chastifyng
of his minister be members as Tyndall
speeketh.

More.

And so holy day will he kepe in Crete,
that if he were a shep in his bedde he dare
not kill her, or once regard wherefore
the holy day was abdephd in thee for
Gods woode, and to hurly in all lawes.
to Tyndale's preface.

Thus turned they sermons in byawdines, so sometime the people parted the from presenting their preachings with stiles. But now as I heare say, the maner is well amended, they can suffer one to preach as long as it please him, and no man once interrupt hym, for they see there weren women all so cunningly, that soe come amy and heare him. And thus dooth Tindale's churche and Luther sit at home in their stoves in honour of their holy days.

Tindall.

And in ceremonies and sacramentes there he captivated his wit understanding to obey holy church, not asking what they mean, or desiring to know, but only care for the keeping, that heere enter with a paper of narrow eyes, and with all his spectacles upon them left ought be left one.

More.

The ceremonies and sacramentes Tindale maketh his mowing stoke, but let him beware by time lest god mocke him again. Better is it good chilren ready to do the thing Tindall care reckoning, to wit a man to captivate his wit understanding and obey holy church in ceremonies and sacramentes, he keepeth the well without farther serch, the to do as Tindall hath done, with his curious serch hath so narowly so long passed upon the with a blue browes and his little spectacles of pride and malice, the benit hath broken him staks blynde, let him in a corner with a chapine and a clogge, made him his ape to sit there and boone, to make him soote, with mocking and mortifying and pouring the sacramentes, which yet the devil bledeth himselfe, and dare not come anore them.

Tyndall.

For the priest should say make baptize, of heare confession without a hole about his necke, he would think al ore marred, a doubt whether he had power to confecrate, thinketh the vertue of water lost, and that childe not well baptized, not baptized at all, and that his abodioner never woteth a mynde.

More.

This is an other cardell full of lies, that he woteth well enough. For if the priest left of his hole, folkes would be then sawe he did lewdely, as they might well sawe in bede. But Tindall knoweth full well that folkes doo not take the sacrament hurried thereby. For he knoweth well that childe ren he sometime childe, and of the midwif, the people knoweth well they beke no hole. And thus euer bode well personly have Chameleon Tindale is in their eyes.

Tyndale.

He had leere the bishops hold twage two fingers over him, then that another man shoulde say god tace him so durth.

More.

Blessing of bishos Tindall lefteth upon in mawe places then one. And so much as he knoweth well that all chilren peple haue euer haue had a good faithfull belief in blissing, both where a man or woman blisse the selfe, and also whereby any that hath authoritie over the getten by god to blisseth, which is a knot of power and invocation of gods grace upon the partie to blissed with the signe of the cross, as the natural father of the godfather blisseth thy child, or the curate his pariste, or the bishop his dioces. Such things Tindall taketh for trisises, and laughetb such blissing and crossing to joyne.

For in his boke of obedience, the laping of the bishops hande upon the priest in giving the sacrament of holy others, he resemblith to the laping of a mannes hande upon a botes head, where he calleth hym good sounde. And the blessing be he calleth it here the woggyn of two fingers, to be calleth it there the woggyn of the hande in the ape. Nowe be it, we neede not muche to mercuay although Tindall, and Luther, and frede Buxkin, and these fellowes, let little by the signe of the cross made by a manes hande in the ape, such we see that they lette little by any poymage of the crucifite, and also by Christes holy croute it selfe, whereof Luther woteth that if he had all the pieces, he would call them there as neuer thine shoude lyne upon them. But all chilren men with Christes brente hitherwards, hast set much by that kind of blissing in which the signe of the cross is made with a man, either by himselfe, or by another. And not a fewe aptures are there that little great things done in the vertue of that signe, not onely among good chistensmen, but also sometime among evil men, and the very indies themselves. And though that I intend not to pro-long this tood with writing of stories, yet commeth there one to my mnde to meete for the matter, and written by to gete autograph, I can not let it paule.
The answer

Says Gregory Nazianzene the great
famous olde doctour, in his le-
condication made against the gre\nempour the infidele comonie called Ju-
larius apostata, in therapy that when that
man was fall from the faith of Chrift
unto Paganisme and gentilisme, giving
himseltherwith, not onely to the per-
version of chistian menne, but also to the
folowing of every kind of supersticious
follye; he took with hym on a tyme cer-
tapye necromanneys, and went into a
cane to conte by spites, to enquire of
them certapye thinges whereof he was
verye curios to knowe. And when he
was in the pse amonyg them with the pse
contaracions, ther appeared many ter-
rible sightes, so farre streth, that al be it
with the trufe of his contaracions, he
dare it out a while yet at the last the fer-
our and fear of fue increased, that he
was fayne for the secreis fugue to bleyse
himselh with figne of the crose, which
he so pursued and hated. At which onely
signe made with f wagging (as Tindall
calleth it) of his hand in the apse, as
wull an hande as it was yet ver all the
devils in fue of the, that al they fure-
full illusions fayed and banished quite
away. See what a force and strenght
hath that fation of bleying that Tindall
setted at so light: wherein many a
man daily findeth grete profite in any-
thing of contaracions of our godly em-
emy the devils, in many a mad and
fear of the fiend.

And I little doubt but as Tindall sol-
looth Julians apostata in falling to
right faith, so wold he at a neede folow
him also in bleying too. For as little as
Tindall seteth by bleying nowe; yet if
he might once mete his devil in the darke,
hewould I warrant you croolle bleyse
apace. And I beseech our lady to gue
him grace to bleyse himselfe beyme,
the mete not the deell in eternall dar-
kernes, where worlds myght to mete hym
have no grace to croolle and to bleyse
himselfe, but that in fede of croolle and
bleyse, fayl also curtsey and despare
solome and furious blysheing with-
out countenane and without enende.

Tindall

Wherefore beloved reader, in as
muche as the holpe ghoode rebuke the
woode for lacke of judgement, and in
as muche also as they ignorance
is withoute excuse, before whose faces
enough is latter to judge by, if they would
open their eyes to see, and not captaine
theye understandynge to believe yses,
and in as muche as the spirittuall
understandynge all thingys, even the very botome
of Goddes secrees, that is to say, the causes of the things
which God commandeth: how much more ought to judge
our holy fathers secrees, not to be as
an orc, an ale without understandynge.

More,

It appeareth well that the holpe god,
according to the woode of our fainour
at his last supper, which woode Tend-
all woulde falsely wyse: a wyse did
reduce the Jewes & the Gentiles for lacke
of judgement, and that he taughte the
church of Chytie the true judgement,
by which heuer spere Chyties dapes by
the judgement of holpe fapites and all
good chistienes peple before, such thinges
as now Luther and Tindall, and steer
Pulkin dothe teach, have been always
judged for heretikes. And this is open a
for every mans eyes, except we would
willingly captaine our understandynge
to believe Luthers yses. And therefore
those that follow the of these igno-
rance, have none excuse when they see against
the whole content of chistiefdom to
many hundred peres contynued, some so
true onde strees, runne out of religion
and lufyng in lecherie, take upon them
selfe to preache and fawe to the people of
themselves, we be the spirittualles; we
search the bottome of Goddes secrees
we search the causes of Goddes command-
dement, we understode the scripturys
in his right lenge, and all that have be
called holpe doctours and interpretours
before our dapes, were erthe false
fooles, and have erthe of civil war:
of ignoance broughte all chistienes na-
cions oute of the ryghte falsie, till now
that God hath of his high goodnes sent
us and our wpies to preache fath, and
 teach heresie, and shew lecherie, to
turne the woode to grace,

Note: he that would be in the declara-
tion and understandynge of the scripturys
of Chytie and his Apostoles, belyle
suche a woe listhge ynde Apostolys agaynst many holpe bleyse doctours
and fapites: what erreme could he igno-
rance have afore God? were not he
a boareye and an ale without witte of
understandynge?

Tindall,

Judge therefore chistien reader, whos
ch the pope with his be the churche.
ct. xiv.

POPE
to Tyndales preface.

Judge whether they authorize to a bove the scripture, whether at that they teache without scripture to be equal with the scripture, whether they have erred, and not onely whether they can.

More.

Judge here good reader, whether that Tyndall play the part of an honnest man when the power and authoritie whiche the church hydrated unto god and hys holly spirite, Tyndall would make you believe that they doe take and aeryse it into themselfe.

For no man saith that any man is & F bove the word of God, but we say boldly The woode is that hys woode unwritten is egall, of god divine and as strong as hys woode written. 4 that hys spirite and hys holy spirite, understan- velh his owne woode wright better then all the creatures of the whole woode. And then we say also that God by the mouth of our lanye of hys word promiseth that hys holy spirite shall ever be abfent with his church, and that he hall aeryse & intrust his church and leade it into every truth. And we say, that he heere, and ever bath kept, and ever hall hope that promisse. And therefore we say he teacheth his church all truth, I mean all truth necessary God teacheth as symflesse meaneth: for their salvation, his church at the same faith, and confirmed themself to the see of Rome, in suche things as amongst them begann to bee disputable, as well appeareth, not only by fayth Chyphosome, and other holly docor of the Creles, but also by the general counsyls, in which the Creles in matters of doctrine and question, finally confirmed themselves to the Latines and to the see apostolique.

And for conclusion, bothe the Latines and Creles, and the church of John's church to, and every church that bare the name of any good chypeth- dome, yea and every church also of any honest heretiquo was, and the churches of Papysmus and Turcos too, and the church of Saragosa too (whi Tyndall, will have them all called churches) and finally, the church of all mankynde, since the earth was well inhabited, as many as ever have known to muche as the name of God; hast ever hitherto damned the church of Luther and Tyndall, and frese Haslen, that care not to break the princi ple made to God, and contrary to all honestie, all mochose of them, and joyde of hame, now they flitthe thecherce, for honesse bedricks and laswell matrimony.

Then say I farther, that it conseques-
The answer

And against the will of their soppes, they take the simbiles they are past in old testament, as the ass child, the squire, the prophet squire, which ye set before the eyes.

More.

We be well content that these things try the wisdome of both parties. So Tyndall take with him one thing or two more, which he may change, and he nowe leaue such, supposing that he knowe well that they will carylyee, as they say, to discourse them of, if that he faille would walke in. For elles why leaue he cleane out the new testament, of which we must pray him that we may take in that too.

And as much as we doe on both the sides agree upon the partes of scripture, that the question much he sets whether Tyndall and his fellowship understand it righte, or elles the whole church of all christian nations, we shall speeke your, that we may lay farrth in that behalf the mind of the holye doctors and sages, which wrote of these matters to many hundred peeces of emer exploits, began, to note not for the pleasure of other parts. And then we shall rather allege, because Tyndall, afores in his boke of obedience, as in other places of this booke, is not so blamed to say we will not believe all holy doctors, but that they do be the belief of the holy fathers, for as I speake he is not ashamed to write this, ye that very often, when he wolle well that among them all he can find one that ever believed other, but that it was a shamefull buttable sinne, an abomination, and mara munire, which thing hereafter in this booke, Tyndall so foolishly beseeth, he not being at once to see any man to maade, one lay for frite could not so beare to laugh at it.

Tyndall.

Judge whether it be possible that any good должен came out of these divine ceremonies and sacraments into the souls. Judge them penance, pilgrimage, mages, pardons, purgatory, playing to postes, damme beffynge, some abolutions, these damme pattering and halloving, damme strange holpe gestures, with all their damme disguisings, damme satisfactions, and stuffings. And because thou fondest the false in so many thinges, trust the in nothing but judge them in all things.

More.

Judge.
to Tyndale's preface.

A. Judge good Christian reader, whether it be possible that he be any better then a beast, out of whose brutish beastely mouth, cometh suche a cumpaignes against Christes holy ceremonies and blessed sacramentes, sent into his churche oute of hye owne blessed bloodly spde. And so; because ye fynd this to be chauinshe and to faile in sight and leftring against the sacramentes of Chrysipe, maye well judge that who can delte to be conte with hye blasphemous ribandie, hath grete cause in hymselfe to seare that his chyre fayth beginneth to tale and faipre.

B. Tindall.

Marc the laste the prauplye of oure sancte spirituallie, and theye waipes, by which theye have walked above the thousand peres, how they stablishe their lyves, first with falsifying the scripture, then coperre corruptedly with the riches whereof theye have infinite treasure in store, and lasse of all wyth the twoode.

M. More.

Pemary, marc the I pray you. For this is much to be marked ioe, that Cunsall can not bare the stedfastnesse of our spirituallie, because the stedines of their churche is spirituallie. For the stedines weode hardore of their churche, be theye chiene holye spirituallie, and holye spirituallie mothers, donees, and nomes and nonnes. And because theye holwe churche is but newe begunne, Tindall would we shoulde bene, that this gight hundred perse and more Chrysiph hath had no church in the wynde at all. For to long fayth Tindall all hath beene taught, by the reason that at this tyme the clerige hath falsified the scruplye, and helpe red menne with gyftes, and compdyd them with the twoode to believe them, and to all this gight hundred perse sayth Tindall, by thee meanes all the chyristeri nationes have in spede of true fayth belieue false lyves, and to have ben out of the fayth al a long. If Tindall did not lie noo, as blessed be God he dooth, here bade been a grete gappe in chysenborne thys fostere hundred peres. And where had Chrysipe promised been then all this wynde with hyse electes, but if this churche bade bade all this wynde false sacramentes, Chyse hath had none electes all this wynde, for theye have bade, whatsoever Tindall dawe, the same sacramentes that their neighbours did.

I woulde also that he had tolde us how much more therin: gight hundred peres the churche had false sacramentes, left that he calleth now more, he shall herewith call it much more. For thereto shall he be faynt to call, as elles to call these eight hundred backe again, a confess faynt sacramentes tru, at last (which he is most likely to doe), of the agaynst all reason, agaynst all good men and agaynst all scripture, and so that he be thinking, never care what, wheresoever, nohow. For I am sure that in the sacramentes, in the knowledge of the churche, his malicious solge, is repuged by the olde holye doctors and his agaynst.

C. Tindall.

Hate they not speled the empowers of the earth, and the goid loanes, and the officers, to be obeyed unto them, to dispute for them, to be their tormentors, and the same sumens themselves doe not imagine yethichfe and impley them.

D. More.

Here is all the great anger of the good man, that ether lord king, or empowers, medathe the aynse thinge for the maintenace of the fayth, or let to their handes to the repelling of herselves.

But if Tindall sayeth this for a saule, he must go farre aboue his, 10. peres. For it is farre aboue a thousande spone of that as cull loanes, prince, and empowers, have holpen and maintayned heretiques, so lykewise of goid loanes, princes, and Empowers, have sette to their handes to subdue them. And theye mainteiners have been suffused away with them, and theye amenders and pynfiers, God hath mainteyned and favoured, and good godlye men have calle dypn prince for their aude a subsistence in such case, at their inustise and pursuite have princes and empowers both punish the them, and made many good lawes agaynst then.

E. Tindall.

Marc the whether it wer ever true the now. The shrif, Pharisie, Plike, Preode, Cyphas, and Ana, are gath red together against God and Christe, but yet I truste in swynce, and that he that bate the counsell of Achitophell, Hail of the cypise.

F. More.

Marc the now good christian reader, why Tindall hath tolde us that the cypise
The answere.

A faith is hereticke, and hereticke right faith, and when werithe that he hath made menne to tylpel, that we woulde at his word take white for blacke, and blacke for white, and God for the world, and the delit for god; then when he thereth by his thulde made menne to frounse, he bideth loke to marke that all emperours, kings, princes, lords, and prates, and every kind of chiften people that any thing do against hereties, al they be prates, herordes, Capheus, &c. annes, and are gathered against Christ saith Eindall, &c. it is to wit in deede, against hereties that labour both with false hereties to destroy the true faith of Christ, &c. alse with these trappotes, setting forth of sedition to rape rebellions as they did in Almagn, and thereby destroy Christ's good chilten people.

For surely good reader, though men may have faith, and yet lache charite, as Saint Paul faith, &c. Saint James too, every one of which two is worth way more faith & credence, then, &c. thousand Eindales that telleth be the contrary, but though a manne may as I hap here faith & lache charite yet if he lack faith, he may have none love, but he can have no charite. And therefore saith Eindall is thus runne out of the right faith, never run the false love taking charite. For surely to winne byes excluation, and being in his hereties, and to get there of the balking to be taken so; an apostile he would be ten cities burnes & warme himself by fire. And even is in this place be makes a maner of many other, keeping hymselfe to have some truc to work widders at light. For he makes of that [sc. the princes] he would expres hereties,more as Asbolon with his army & Achitophell therein, y persecute king David, as though freere Luther & his yps wipe, with his sonds felowe & they; imas, we re like to king David & his host. And then saith Eindall a truth & some Chusef, that is some cieflyne of Luther's countemplo, which he meaneth as it semeth shalle himselfe, but by his high wisdom make as though be wore a faithfull freunde begyre at the company, and so Scatter them and make the to be taken and layne, as Asbolon was a yps folk. But likewise as Eindales whole store sereeth here all against his purpose, because he were the truch next of good mind labor to put down failethe, & Eindall with his master & his sond felowship with them fagned yps holy specie like Asbolon with his yps here, enforse & then left to dying in false hereties, and destroy & true faith; why Eindall shoulbe like to Chyp that can I nothing les, nothing only for one thing, for policy &c. Chyp made a yse, and therein Eindall overmatched hym farre, for he saith never true.

Tyndall.

Mark whether it be not true in high degree, that for the time of the people hyprocites hath ragone over the. What hyprocites, what faces, and contrary pretences are made, &c. all to establishe the in their theste, falsede, & damnable yses, to gather the together for to contrupe submissions, to oppresse the truth, &c. to stop s light, and to hope all still in Darkness.

More.

Eindall is a great maker, ther is no thing to him now but mark mark mark. It is pitie the maw nor made a maker of chauss in some tennis play. For in god faith he hold be therin much better occupied that he is in this, wha he sitteth & maketh all other mens fautes & lewart his owne unmaketh, which every other man marketh well enough.

He bideth the peple marketh that these princes are hyprocites in the highest degree, and so he teacheth they imperfectly to have them in good opinion and renescence. But I am glad as helps me God on the other side, that the holy spiritual heads of Eindales heretics, as freere Luther's freere Hypsin, and all the whole packes of the principal fathers of all their francique sectes, have left of a piece of these hyprocites, by their diuine wedding showed theiselfe playn op ribandes.

Tyndall.

Wherefore it is time to awake and see every man with yps owene eyes, and to judge, if we will not be judged of Christ, when he commeth to judge. And remember that he which is warned hath none excuse of the take no heed. Herewith fare well in the Lord Jesu Christ, whose spirit be thy godes, and doctrine the light, to judge wolde, Amen.

More.

Eindall never spake better the he both even here. For of true the good children reader, it is hygspe tyne to awake and take every man with his owney eyes, and that tyne was never so convenient as nowe. For in other heretiques befoze thy tyne, every manne was not sable
hable to perceive them with his own eyes. Heretics were commonly fund
what subtile, and had apparente teres
in scripture, that falsely taken to meane to make for them. And then hadde they,
ving such a pretence of honestie and cien
tes, that these things so blazed the unlearning people's eyes, that they were not
hable to judge these menne and they
matters every man hymselfe with his
owne eyes, but they folowed the judge
ment of wryter, and better, better learr
ed, and by thys teaching and good holy
doctryne, they lato and perceived the
tortherlyne and sathe.

But many nowe god hath (lauds and
thanne be tin) bough these felowes
and thys heretis in an other cale, for
he bath sufferd them of his high good
tes to lye on emselfe at last, and to fall
into suche open beastlye fautees, ferres and
numnes crepyng to bedde together, and
then to preache, and teach thys
nameles lecherie boldlye about for good
and lawfullmatthrony, that they have
thereby now set out they grace so light
ly, that every man may well and playlye
see suche open ribauldy with his owne
eyes, well and easly judge the thing for
sinece beastly bcherie, and the defence
thereof for a shamefull nameles heresy,
and the prachers thereof, for more then
monstrous heretykes. And therefore of
thys be Lyndales woordes well vert
ed, that every man may, must awake,
and see with his owne eyes thys abomi
nable bcherie of these bold beastly
prachers, that lay ferres and numnes a
bedde together, and call them man and
wyte. Thys must every man judge for
abominable heresie, if we will not be
judged of christ whos he cometh to judge.

And therefore when Lyndall cloeth
by his preface with a somene theate,
bidding men to remember now that the
which is warned, bath none excelle if the
take none hedde the layeth as true as the
gospel, but all agaynse hymself.
For thys open heresy of ferres lythy
matrimonie, every man be to plaine open warn
ing of their godly, well, beleid the
spire, so plaine against all holye script
ys, all good honest men, that we
ver could have excelle afose God, if we
wolde gene suche preachers to holde in
such ribauldy, either faith or crecence,
or favourite hearing: namely fith ther
was never in all chrystendedome the
fayth hyst began any holye docuror, nor
docuror good by badde, before Luthers
dapes that any thing hath in witt, but he
hard abhorr'd and destreit it to the beull of
dell, that ever any persone either man or
woman, that bath bowed thyslf munke
fere, or numne, should afterward rune
out of their religion, cast they bowe at
thys backe, and fall to fely and weede.

And therefore good chirurgen readers,
sith holye scripture hath warned you of
suche teachers as Lyndall is, teach thy
suche beastlye wedding with contempt of
their holy bowes made before to god, and
sith that all holy menne that have
written upon scripture, have giv
wn avowart that it is plainly prohibited
ed, also by the true fente of scripture,
as by the plain open worases, all good
honest people of chrystendedome this, to
hundred yere hath bowed such beastlye
wedding in god abomination, I now ye see that all the captaynes of these pes
ritical heretis whiche Lyndall now teac
meth you, have gowen you warning the
self, by thay owne bedes in their named
weblocks, their very firste lecherie, that
theys selfe be such as at this. Thys
yere before, the scripture hath reproved
and all the world bath wondred on, and
thys thay Lyndall nowe teache and al
lowe they lecherie, sowe it solemnlye
for good and lawfull matrimonie: I
nochtuge feare your jugement on
thys matter. For I make me bold in
out to, the ye be to spice in the wife
bome of god, and so fastened in his
faith, that when ye beare an high holy wood
com e out of suche a moute as prayed
munkes mariagees, and we help Chyr
lyes sacramentes, the preachers lyke
player in a fonde enterlude, s playeth
at times some ferre, some sore, some
time the foole, some time the outright
ribaul: ye will not be so bulide to wond
that he wer an holy man, and therefore
hearken to him, but take him such as ye
see he is, and let the delybles after goe.
Delte not in his lytheliee doctryne
that ye se your felis is nought, whatsoe
er you set therwith to make it some fente
but cleane fall to faith of christ
which Lyndall goeth about to delieon
and believe the olde fathers that prel
hee saintes in heaven. For as Lyndales
interpretacion of scripture & the byres
byplied thers, of his bydes wone to
lead menne to helles: so is those holye
saintes expectacioons with the vertues
they taught, they knewed, they stryke path
they lede them folk to heu: In which we our lovd
for, his payntul pathis, gene als all grace
so to
THE SECOND BOKE
WHICHE CONVYETH THE DEFENCE
of Tyndall for his translation of the
newe Testament.

In the beginninge
of my dialoguе, I
shewed that Tynda-
lais translation
of the newe testa-
ment was well-
thy to be burned,
because it well
wished in it selfe
that he hadde of an enuyousnde translated it
in such manner of wyse, as it might serue
him for a principall instrument, to
ward the setting forth of all suche here-
esse as he had learned of Luther, and in-
tended to sende over other and freewe
abonde within this realme, the work
of which my saynynge, Tyndall and his
folowe have in such open fashion testi-
ified and declared themselfe, that I nee-
ded for my selfe, in that point to take no far-
ther defence. For every man well knowe
that there was never englishe booke of
heresie sente better yncense (as there hath
been many, some particularly against
the blessed sacrament of the altare, as
was the battelie dialoguе of the father
and the sonne, the blasphemies booke
of the burning of the masse, whereof our
lodd be thanked, the maker is gratious-
ly turned agayne to God, and some
were against purgatorye, and some aga-
inst almost all together that good is
in Christes church, as are the booke of
Tyndall himself, his wicked Hammes-
na, hys obedience, and divers other)
in all these evermore one piece of the
displaye hath been the burning of Tynd-
laes testament. For surelye sye
false translation with their farther fals
construction, they thought be done by
the balle and the tenour, whereupon
they woulde synghe the trouble, with
much fals desesant. And therefore very
hate they take it, that the goodenesse of
the kynges grace, with the Lords of
hys honourable counseil, and the cler-
gie of the realme, have burned by their
false pycked books.

So was it nowe, that amongst other
tokens of Tyndalls enuy in his tran-
slation, I shewed as enauncle, that he changed commonlie this
woode churche, into this woode con-
gregation, and this woode pick, into
this woode seniour, and charitie into
love and grace into favoure, consence
into knowledge, and peneration into re-
pentance, with many woes and which
he chaungyth and blath daily, as in tur-
ning puoles into ymage, and anyting
into liuering, colesetg in char-
myng, places in castelyn, and the cer-
monts into witchclath, and yet many moe.

Nowe thewed I there the cases why
Tyndall diddew evil in translating the
scritpture into oure tonge, with suche
maner changes, and thewde also the
thynges that mighte well make every
mane perceive that he ment therein the
setting forth of some heresies, as appe-
areth in my sayd dalgouge, which thinges
if I shold here again rehearse and re-
pret, and in lykewise all other thinges,
against
against which, Lindall both obiect: it
were to long a worke, and as much as
to plante and sette into thyse boke myne
whole dyaloge agayne. Wherefore in
all suche thinges I must needs remit
the reader unto the dyaloge lyselfe.
Now cunningly Tyndall and so: an-
swer were thereof, and to bispion all that I
lay against hym in the translatyng of
lyuers of these woode: thewth that the
latyne terte and the Græke may be
hys excute and defence, so as much as
the woode: in the latyne terte and the
Græke, so as he faith, lyghty such thyn-
ges as he hath expressed in his englyse:
translatyng, by thys englyse woode:
that I fynde the failte in. But lyft to
what purpose serveth all hys defence:
when he hath spynce hymselfe, proved by
his owne other books, that he is an heres-
tyte, and that hys heresies be lycke, as it
must needs make it cleare, that though
an other man translatyng the testamente
and beryng god and faithfull, myghte
have bised hysplisses those changes anoyng,
without euyt meaninge or any suspicion
thereof: yet beth those changes so sert-
ted for his heresies, must needs be, not
suffected, but manyly prected and
perceyved to have bised them, beryng
lycke, somanype, and so often, not of any
chaunce or: good intente, but of verre
playne purpose to geyue hys heresies in
the cures of unlearned menne, some
colour of profe in the terte of the new
testamente. And so mighte I nowe drag
over, vi, vii, viii, of the fift Chapters
of his boke, as thynges that ferue hym of
right nought. But yet to the intent ye
may the better perceyve how wysely the
man defended the matter, in such wyse
as bethebethe not lacke of learninge, not
more lacke of witte, and moste lacke of
grace: he boeth at last confesse hymself
that he made the changes so: the lyting
surt of his heresies, which was ly point
that I layed to his charge, as the verre
thing so: where hys translatyng was
very well woosely to be burned.
Now let boys fift consider how he de-
fineth his change of this woode: church,
into this woode: congregation.
First to endure the matter, as though
he went about to make every thing be-
ry open and playne: he tellyth vs a long
tale of little wyghte, that this woode:
church hath dyuers significationes. And
then he maketh as though he would tell
how manie, wherin in hys he hath al done.
he lauyeth oune of the very chiet: fo;
he tellyth vs that a churchs signification
place: a house were chysten men wer
worne to ryste in olde tyme to haer the
woode: of god, and he layeth not to prays
but to lerne howe and what to paye.
Then he faith it hath a second signifi-
cation, that is he faith but mistak
ken and abused, by where he signifieth
the cleargye, whom it pleased hym to
him his caplings mane to call a multyple
of hauue, the: and opped, in mooage
and repes not so much of the piettes
as of the holy order of professy.
A third signification he faith it hath,
by which it bethrooteth a congregation,
a multyple: or a company gathered
gether in one, as a name maye call
the churche of London, meaninge not
the spiritualitie openly, but the whole
body of the citie of all kindes, condicyon:
and degree. And in this signification he
faitheth, that though it be little
known: among the comon people nor
monyse: yet in this signification is, he
faith the churche of god or Christ taken
in the scripture for the whole multitude
that receyved the name of chyste to be
lieue in him. And for the prose of this he
largeth many places of lapt Paul. Fina
ly yet he remembreth himself at last,
and abowth unto thiss as it were a note,
and faith.

C Tyndall.

Notwithstanding yet it is some tymere
taken generally, for all that embrace the
name of Christ, though their facthes be
ought, or though they have no faith at
all. And sometime it is taken speciallly
for the electe onecle, in whose heartes
God hath written his lawe with his boh
lyrite, and geueth them a feling faith of
ynery: y is in Chist: Jesu our lorde.

C More.

Loe now ye have heard hoew manye
maner of wise Lindall teacheth vs that
this woode church is take. In which yet
he hath left out one signification or swa
this woode playlyg signified. One is
that this woode churche, beseide all the
significationes that Tyndall hath her
boeth be: boeth signifieth that parte of
the churche, that in fundes and coun
fylles doe represent the woode churche.
As when we say that the is a law made
by the churche, erenthes that not be
suffered to prays, likewise as a parliment
reppreseth the bole realme, is by
the common speche so called to, as whyle we
say the realme hath made a lawe that
pre-
Agayn t Tindalles vsing of this woord congregacion. 407

A heretikes halbe burned. The churche also signifieth sumtimes a much like number of people to be in the same place, that the church of London, meaning not the spiritualie only, but the whole body of the citie, and all that pertayn unto the town generalie, of all kinds, conditions, and degrees: of this signification, surly se wese holke haue heard. For though he name a chrisite citie for a saumpul, yet may there be some cities, and haue been, and yet be some, such in some other places, that of the citizens and of the whole body of the citie, and of such as pertayne unto the town generalie, not onely be there chrisite prietes and chrisitans lay people, but so call out heretikes also, and peradventure felowes, Turkis, and Sarracens to, that be not chrisiten at al. And in some cities few chrisite people, and the remnant infidels, and such were the cities to whom the apostole wrote. And ther I am sure when Saynt Paul spake of the churche of the Cosinetics, of the Ephesians: he meant not in this Tindall signification after his description, all the whole body of the cite, and all suche as pertayned thereto generally, but the chrisite people only. For nothe al, if Tindall would speake of the churche of London, where al the whole town is chrisiten people; there would no man understande therby the whole body of the citie, but the chrisite people only, no no man Tindall except in speaking would so mean. But this darkest of all, Tindall, because he would have it seem this woord church, which in the English tong hath ever had a good signification and an holye in mennes hearts, would seeme to have sometime the contrarie. Out of which darkenes, I shall trowe Tindall anon I truwe, and according to my Doctrine wherin be mormeth me, pull by Cerberus into the lightles. But none lette his first consider a little his first signification, where he faileth, it signifieth a place wherunto chrisite people wer wont in the olde time to resort at tunes cozenier, to be bare the word of doctrine, the law of God, and the saueour Chist; I how what to prep, and where to ak power or strenght to live godly. Why signifieth Tindall here in the old time, so at this weyde in the new time too, how ever Tindall lieth to lye. Then goeth he rather a lepeth on unlike, saying of Christes promises now of his merit we know nothing at all, as though no man had here heare euery thing spoken, that mankind
A mankynd is redeemed by Christes pas-

tion, and that he hath obounded his holy

sacramentes, and promised men grace,

that with faith and devotion receave

them. Is not this man shameles to bold-
ly to bear us all in hand, that we never

peare word of such thinges as every bove

better believe the he? For every childe

that is of competent age, hath herd that

god gereth by his bole ordinance (which

ever includeth his promise) grace with

all his holy sacramentes, whereas Lind-

ball of ye, taketh it away fro, and fro

almost one half of the other two.

Every bove believeth, and believeth

trueth, that God hath promisde rewardde

to god works. And Lindall will not

believe that promise at all, but sayeth he

plaine, as plaine as God faith it

himselfe in many places of the gospel.

But then on the other side Lindall

selleth vs, that God hath promisde al-

ways to every man the bliss of heauen,

so, only faith alone. And here every bove

believeth, and woteth wele he lieth, now

touching the mercy of our lord, who can

not speak of Christes passion, and speake

nothing of his mercy: This man is to

made to talle with, Goddes mercy is

so gret that no man can speak enough

thereof. But the world warreth such now

a dayes, as it is nece to pay for mercy

soe we nece to preache of Goddes judi-

cence, and put the people in mind of his

word and ignacion likely to fall upon vs,

in we ende to suebe deadly doctrine as

Lindall teacheth, I praise god of his great mercy to geue that man

a better mynd. For goeth he farther and

farther, that of the lawe of god we thynke

as ddb the Lukes and the olde hebbien

people, that it is a thinge which euer

man may doe of our owne power. What

careth Lindall what he say, that careth

not to write this, when in every mannes

cares that would he well, glowe for

very shame that heare him. Where herd

he ever any man lay, that any man may

fulfie the law of god of his owne power?

Mary this we saye and sayev truth, that

man hath such a power gene of god, that

he may worke with goddes grace in the

keepynge of the law. But this canot

Lindall bære, for their hereke is, that man

towards the keepynge of goddes precepte,

hath no free will at all, and no synnish

ting his owne hereke he deadly bry-

eth vs.

Now of praver be fareth, we thinke

no man may pay but at churche, thar

it is nothing elles but to pay a pater no-

S

fer to a pott, and that the observances

and ceremonies of the church are bapp

theinges of our owne imaginacion, ne-

ther nebe to ful the coming of the behe,

no: profestable to our neibour, neither

honor unto god. Those hpes come in by

lumpes le. I dare saye he never heard in

his life man no: woman faye, hy man

may pray but at church. As true is it al-

so that men say their pater nofer to the

pokse, by which name it plaseth hym of

his reverent chresten mynd to call the

images of holy lapies and our blessed

lady, and the figure of Christes crosse, Thristes

crosse, the boke of his bitter passion. Though

crosse, we reverence these in honour of the things

which they represent, and in the re-

memberance of Christ doore crete to the

crosse and kisse it, and pay a pater nofer

at it: yet faire we not the pater nofer to it

but to god, and that wortch Lindall

full well, but that he lieth toراه. As

so, that heath of the servicer, ceremonies,

and observances of the church, which

he calleth here bapp imaginacion,

howling, bewizing, and crying out

like hallowinges of the forese: bapting

of heres, and thus he faith it is now, but

of old time he faith that the officers ap-

pointed therunto, preache a pure word

of God onely, and payed in a tong that

every man binders bode. As for preching

of the pure word of God, I must wit of

Lindall whether he meant the words

written or unwritten, soe both. I say

they preache the word of God both writ

en and unwritten, and onely that; then

say I doe we now too. Peradventure

he will say that the preachers nowe lay

terto the olde bode doctours: I say that

there in they bare but Goddes word, for

they have them for the better understand

ning of Goddes wordes written, and for

the better knowledge of Goddes wordes

written. For we be soe sure that it is

his word when we see that all the holy

doctours that spente theys life the

study of his wordes, in the keeping of

his wordes, and the preachynge of his

wordes: doestesse from age to age by

theys holy writing, that those wordes

are unwritten which the churche believe,

and be his wordes, as well and as

bere as those that be written in any

parte of scripture. Then if Lindall wil

say that our preachers preache Aristotle,

Philostrakes, and so forth: I say that

they sometime speake of philostrakes

in thynges of nature; of mo: all

 vertus,
Against Tindal's vilging of this word congregation.

And this new apostle now's, Tindal take this thing so; to get an hainous crime: he is he fully much more; and so is the church, was Christ's old apostle Paul. For he lettered not in his epistle to the Romans to allude and allure the philosophers cunning, though he disprised and dispised the folly of them fell & wretchednes of these luving. And in his Epistle to Titus he take it for no crime to allude the Apostles berbes, but in the disprisal of them of Crete by venge of Tindal's falsis in ling, and also in getting the wrode warning to beware of such as Tindal is, whose evil woodes and lesones do come up and marre men's good maners as his doke, when he would make men were that good maners wer not doing wyse. And thus if Tindall grant the tone part, that is to saie that those oly time they preached both the word of God written and unwritten, then he wryneth nothing for to even so done they in the newe oly time too.

Now the wot not say they preached both the oly time, but that of oly time they preached only the tone, that is to wot the word of God written; the mutte word of Tindal which he calleth oly time. For this I wot well and to do the Tindal too, that tike of all, Christ our saufourc himself preached more then his wotde written, and promised also with our writing, and was believed then by his writing, that he would sende the holy ghost that should teach his church at once without writing; and Christ full cruelly falsified his promise without writing, and yet will not Tindal now believe him if he shall goe to writing. And after Christ's death he did not preach in the most of God's word these was written. And therefore if Tindal groans his argument upon the oly time, and say that they preached only gods word to preten: I have bin there unwearbe one steppe down, for I have shelved him here the oly time in the best time of Christ's doone, in which he can never wrote but that he shall confesse that all the Chiffen preachers, that is to write all the Evangelists, and all the apostles Christ, and Chiff himself also, beside the scripture preached gods woode unwritten as long as oer they lyna. For I trueth if Tindall as much as he is, is not yet so madde, as to chonike that after that done of the Apostles hadde written epheph gospells by poeles, that then they alledge they olye woynde for they? authoite of? they owne seelowe epheph; as though they owne wordes and their owne wyping were not all of one credence.

But note by Tindall be not conte to Sende to that oly time, and woff say that he spake of oly time but not of olye: then say he be compareth the oly time with this time that is note, we must ask the hym which time is which he taketh for the oly time in respects of this newe time note. We call an oly man ye wote well at fourtie yeare, at an hundred yeare very oly, till Tindall sende to that time. Wylle he stand at two hundred, three hundred, four, full, full, seuen, eight? Saye tere he wot none of all those hundreds. For he was in his preface that at this eight hundred yeare and abowre, the preachers have bene false, and have falsified the scripture. Now feyneth me that eight hundred yeare is in respect of new a mery oly time. And sithhe he tapheth that by all these oly time they have not preached gods word Wel: I woule knowe which is that oly time in which they preached gods word Wel, and the wordes onely written out with any preaching of any word of God unwritten, and take for byne and calle all that ever were called gods word, but if they found it written. Lette Tindall now tell us that old time. For this must he telle us; els he takes a tolde fal.

Nowe wille he make many thiretes, at the last he shall be sone to fall borde into his owne poety, and also in his grammar againe, and come forth with his thre degrees of comparison, olye, elde, and newe. And sithhe he not the oly time of Christ and his apostles may secure him, because they preach before scripture the wordes of God unwritten, not in the oly time of eight hundred yeare now lapsed, because they preached as Tindall sayeth diuers sacramentes, ceremonies, and promises as wordes of God unwritten in which he faile they preached false, but he will take an elde time then this, and not so old as that, that is to wit the tymey not after the apostles dayes, and he will saie that all wordes of god were then all ready written by Evangelistes and the apostles, so ther was none of gods wordes left unwritten, and therefore after the dayes by a certaine time the true preachers preached purel the bare wordes of god written in holy scripture, well now be Tindall and I come at last to some point. For be do. l. sayd
A de thyng here, with which he an-
swered me well, and with good gram-
mar having for his poetry, for that mar-
ket of his matter. For I saw surely that
he saught not gatrix, but that of goo-
ness shades they were not all, but pures
thynges were by god to them and by the
to be other taught by mouth, and by tra-
dition from hande to hande delivered, and
from age to age by hero continued in
Christes church. And that I say truth
in this point, I have dyuers good and
honest witnesses to beeing thowt when
pyme required, saint Austin, saint Hier-
oms, saint Cyprian, saint Christosom, a
great manie moe, which have also tes-
isted for my parte in this matter more
then a thousand yere ago. Yet have I an
other auuentur lad father also, one that
they call Origene. And when I deyg
pyr to take the pap to come and beare
wittnesse with me in this matter, he sented
at the first very well content. But when
I tolde hym that he should me to Lin-
dals he denied hymself and that he be
sac e said: he had leuer go som other way
mane a moyle then once beele with
him. For I shall tell you by good he, be-
fose this pyr a right honesable manne
very cunning and yet more vertuose,
the good bishop of Rochesyer, in a great
audience bought me in; for a witnesse ag-
ainst Luther and Lindal even in this
same matter, about the pyrne of the
burnynge of Lyndals cull translated testa-
ment. But Lyndal as soon e he heard
of my name, without any respect of
honesty fell in a rage with me and all to
rated me, and calle me farke heretike,
and that he echeth that ear was. This
tale Origene tolde me and more by fait
Simon in that he was never to saide of
or such a lewe felowe since he was first
borne of his mother, therefore he
would never medele with Lindall more.
Now in dede to say the truth it was not well
done of Lindal to leaxe reasonyng and set
a colding, chdyng, a baulyng, as it
ter a bauby begyer of billyper lane.
Fyr for shame he should have favoured
setborne hym somwhat: it had bene
but for his sake. For Origene is now, riu
huzed yere olde 02 there about, and this
was not much above, vi. yere since.
Now if this made Lindald holde to set
Origene as hopst as his olde home, be-
cause saint Vlera thowt some faultyes in
his workes; he must remember against
many a good ma, 0 among those tpyed
Paphylus y blessed martin, found in S-
rigenes doctrine so much rudiscion, de-
ccion, y bertne, befose that they berelle
thought thowt those errorres none of his, nos
never were there any thuch faultyes founden
in his written volymes pyrnelips nos no man offended by hym, and many
places in his bookes playn that tyme to
saye the contrary. And therefore manie
good men thought and yet thynke, albe-
it saint Hierome thought otherwise (as
he might well enough white that point
nothing pertajned to the fayth) those
errorres were put into his bookes after
his death by some that were heretickes in
dede, and would for the great efinacyd
dakes copyst
Of Origene was in thowth al s church, red
annunce their own heretickes towardwa Y
ynder the name and hander of s pyf
amous autotyt.

But granted now that those fante
ner his which were imputed to hym,
and is this none of them. But saint Hier-
oms that so nacrably pyd examyned pyps
workes, and so centrely markd and con-
demned his errorres, pyd reken this for
none, but pyd in this matter pyke and a
lowe hym well and as he bade in many
other thynges approved him, and by his
commendacion caused of his workes of
uere to be yeerently pydde in the diame
s.ucetie of the church, so in this matter he
hath well declared that he well apozed
him, botheby this he bath not only it
among luche as he syde faute himself, and
also in that it otherewise appearred in
saint Hieroms workes that he was of
the same minde himself. And therefore I
Dou not but that he shal be for al Lin-
dals scoalding, accepted and taken abo
all gud es indiscreet judges for a rght
substantial wytes, I camne entreat
hym to beare and abide the hying of
Lindals range, as I tryst yet to entreat
hym hereafter. And then will I bring in
with him som other that I have names,
and yet other mee besides, that shall as I
saw tyste with me before this boke be
done, that God hath taught his churche
many thynges whereof in the scripture
his wydes ye berhovde. But now Vv:
I syde my whyle touching this pyt
whereupon the great weight of al ma-
ter barget, go neveronte Lindal an-
other way. It yse yse well agreed be-
dever se, if hew shulde bee to made to
say ne, ye will yet pour force agree this
in his boke: that once of olde tymes
Chisthe pyrnelips and her Aposlcs pyd
teache and preeche many wydes of god
britten.

Note