Against Tindalles yeing of this wortde congregation.

1. Now thus I say, thout many things were taught in the unwritten plaine of them be yet left unwritten; then saie I, Tindal is at the last wise temperatus and ouer bold, so certaynly to aspyne that any sacrament that the church dict and so long hath dic, or ceremone esay, is dolatrye, or fasalunche as if we lacked sure proofe upon our lyde which in deed we lacke not by reacon of goddes spicite by Chriistes owne promye euer abiding with his church, and teaching it all truth, but if we lacke I saie that proofe so our part yet wer he to plesantly bolde to precisely to affirme the contrary, lyde he cannot say nay but ly.

2. If they might be some of those lyere some-time taught written, and yet remain obserwed unwritten, as that other that nowe be written were taught and kepe without writing before.

3. So this ywil Lyndall anwereth, that since that tun all good wordes, promyes, and sacramettes that he would have kepe and belived in Christendome he hath cause he to be written, by his Engellises and apostles, and lette none unwritten, to the effect that his church was not so and any doubt not fall into any error of any nesessary point for lacke of writing, but may know by that he hath causd all to be written, that all be fals a saynde, and mene madde intentions that they believe and obserue unwritten.

4. For who hold becaus some to be written and suffer some lefte unwritten, and make men furde of some, and to leue som in doubt.

5. In this tale Lyndall telleth vs two thynges. One that God hath thus done in dede, another the cause why. If he proueth that in dede God hath do: I never care for the cause, for he leeth why well enough, and therefore I wil ne ake no reckening why God causd some to be written and som to be lefte unwritten. But this ywil be bold to saie, that he was not of any necessity compelled to write any one sacrament or ceremone so weightie pointe of believe, for any feare lest it should fall away, and that he could not with his owne spicite, kepe it in menehe hearts and visage without writing, as well he keep in god generaces the knowledge of his promyse and his lawes longe and manye ages before the lawe was written, and yet wrote them not all therein neither, but the people had a faith of Christe among them most large then was write in their lawe, which went from hande to hand. I think the Adams yapes, to who it is like that God made after his fall some larger promyse and regression of his redemption againe, that we ynde made unto him written in any place of scripture. But we shall not meche profe so; this manner, so god was able to kepe all his sacramentes and articles of the faith without writing. Lyndall I wene wol not deny me.

6. Now to saie that if he should have left some unwritten, it would have made doubtes and debates and be occasions of errors and heresies, and the writing of the put all thynges out of doubt, and therefore god hath left none unwritten: we se this that he made semon more sure now lecke. For as well dyd men believe before the writing those thynges that are now written, as euer they dyd since, and we believe now the promisses as wel that are unwritten, as any that are written. And the writing ther not awaw all the doubtes, but as many as ryst therby, and many more then by writing those things that we believe unwritten.

7. For the credence to be gaven to the whole boke in which they be written, hangeth all bypon the same faith bypon which depend all the thynges that are written. For as I believe the tone, so believe I the other. And as one may by bigorne bywardes lacke the grace to believe the thynges unwritten, so may another by his own malice lacke the grace to believe any part of the whole boke of holy scripture that is written, and take it all for fancases. And in good faith I am afrade that so doce they which saie they believe nothing els but it. For as for parte of that boke they byng in question, as the boke of the Machabees, because it makest againste the purpose concerning purgatory, and part they let not muche to denne, as Luther both the epistle of sainte James, because it speketh playny against his ple wort; klesse faith.

8. Nowe in that partes which they graute for scripture, yet taketh it not alwaies doute. But into suche solke as Lyndall is and Luther, that he be so contencious it ministre rather muche matter of doubt and of debate, and much more then doe the thynges that are obserwed without writing. For first they refute to obserue them, because they say they finde them not there written, and so refute that question first upon it writing.

9. Then
Then if it be founden there, the dispute they whether it be truly founden there, as whether the wind there both the be幽an and the thing betokened. For the sacrament take they but for a bare sign, and the thing that is signified they call nothing but Christ's one promise. And here make they upon the writing many great tableaux, to be done down all the sacramentes, saving scant one and an halfe. Then upon the letter raps they many great errors, and the scripture is rightly upon the, soe.

This day not onely Luther, Zydal, and Schlingius with Frede Huynkin and his fellowes, against the interpretation of all holy scriptur and saints, and the common faith of all true Chistian people, all the hundre more before them: but also of them alike against other among them felt and saw, and were that the scripture is plain for them to see.

So that as for necessity of writing all, no part concerning of sacramentes, ceremonies, or articles of the faith, god was not seene there in, no; by the writing he taken away the doubts. But as I wrote it well that God had a good and great cause why he caused some things to be written: so had he causes as good why he left some unwritten. But neither can Zydal tell why he hold were all, no; I gene ye relling why he lefte some unwritten. To this will Zydall happen (for els cannot I see what he can say) god hath caudal all his wordes spoken to his church to be written in holy scripture, and hath in the same scripture gaven by plaine warning that he to hath done, and thereby he belied all his doubtes though not for al. For ablet of doures doubtes yet reste by the writing: we, by his expresse warning in writing the thing that is written, he put out of all doubt, that we shall believe nothing as his wordes where there is no writing.

Surely if Zydall tell me this tale as he now but for, and seer Huynkin and Schlingius, and all the rable of that rascal, never ceas to say this, and they lied booles that believe the better upon their bare wordes, then they would more honestly men upon their obligations, but now as I hate of Zydal tell me this tale: that by his use he boole to benixe it him, and prase hym once to prove it if he canke fynke boole. For this I wrote well, they have among the made great boole a great whyle, and alwaye promised that they will build the tower, and make it very strong and sure, and fully to have they great need to doe, for the can lyeth all the hole of all, their grene powder, bunsone, pitch, and wylde fire, that they wrote out at the blessed sacramentes of our Saviour Christ. And as for Zydal, brought them never yet so much good Suche, as would make a tile plume to fence them, thereof with all, and whatsoever they bying hereafter, they shall make poore paper balkes.

But to the tenent that ther that not be gile you let us with one word or two put them in remembrance, what things they be that they must needs poone, and that by plaine scripture too, for other proofs themself will none admit. Zydal must prove me first therefore by plaine and evidentscripture, that all the wordes necessary to remayne and be known, which our faultour himself and his apostles taught once without writing: all those he hath caudal to be by them and his evangelyles written, preserved, kept, in plaine evidence of scripture. When Zydall hath proved this, for which I dare gene hym repute till bones day: then must he yet by plaine evident scripture prove me farther, for the poones thereof though the poones be but saffre, lette hym take yet thy time tillen days after, whin which he make I have by plaine and evident scripture prove me farther yet of these two things one, that is to wit, either that every necessary wordes which god hath spoken by hymselfe and his holy spirit into his church, since the death of his foewe Zudatles and his, yet. Apostles, he hath caudal to be also soe secrettely let in and written to these boles Zydal asdeth for holy scripture, or els must he prove me by plaine and evident scripture, that notwithstanding his promise made into his Church in his Apostles wordes, he would with his holy spirit speaks to his Church himselfe and well therewith teach it all truth from time to time al wordes even to 6 day of bone; yet as soon as he saw his apostles dead, and no man that heard hym left to bare his wordes what he said, he began to goe from his wordes against, so that he would no longer dwell here with his Church, as he came. But when hee but a greefe wife, a yere would be plaine time too, and neither by himselfe nor his holy spirit voicefaute to speake any one wordes unto them, that were at the lest
A wise, ought wootsh the wyptynge but some wanton tryple.

Remember now a good reader, that these be the thynges which Tindal hath to proue. And when he prouesh these few thynges, then believe him hardely $ so wyll I do too. But surlie who so believe him with any lesse, understandeth nothing what the matter meaneth.

Now yet once again let us confider Tindales olde tym, in which he sayeth the true pure preaching was veyd that is nowe quite gone. I would alfe hym when endeth that olde tym of his, whiche beganne his newe. He faith it hath bene thus as it is more then this epych hundred yeres, and meynketh epych eight hundred is a very blyg now. But yet consider good reader if the true pure preaching was left and gone epych yere agoe and undo: then canne he not fape naye but that the true same was quite awaite witheth, without whiche can be no Churche of Christ neither catholike nor: selectes.

And thus both Tindal tell by this epych yere at the laske our Law hath broke his promisses, by whiche he promised to be his Churche all layes to the woydes end. This man maketh bighe boake of Chistis promises, and would with the destrope all vertue safe lawyth. And now ye see the playnly be veyd Chistis promises he and, and wyll I wyll betyne evyn Chist and all. For as ye see at your ende, he did witht blye faste to waite it. Dobb tell Tindall therfore han proved bo these fewe promises $ are for their falsedone impossible to be kept: out: the churche haill not rebe to: his fonde any thing to scare, to be the devout sacramentes and ceremonyes taung $ deluered them by god and his holy spirerite. For, so faire the devill and his damned spires epypon in hand that they be frutelesse. For: Tindall faith it theyn neither tame the field, nor do good to the neigbour, no be honer to god.

But nowe dothe all good Chistis people very well perceynite by Chistis own promyse in the very written gospell, that the churche of Chist is taught by his holly spiritt, that these sacramentes and ceremonyes doe please God. And they perceyne and see also that the holpe saintes which haue done them before our bates, be nowe longe agoe rewarded in heauen with God. And they perceyne also in the lyfe therof, their mindeis tyden and be lyfite by a lost in devocion to god, and by these thynges and such lyke they percieve well that Tindall both but be doth them. For the Gods spire is taught them, the man must be nede be honer to god. And when men come together to honer god, eche of them is praintable to other, and els were their affrinche together in prayer no difference from pryers of one man alone. But when they come together to goddes service, the whole cor of pray, pray pray for the whole, presse, and together doth so is everythe the better for others pray pray pray, and all people the better bothe for the other, prayer and the sacrament, and every eveyourse observance dide in the churche at F the divine service.

And it is therselfe moste profitaile to the very taming of the field also. For what thing is there that better cometh the field then the grace of god. Did god aunsuer sainte Poulke. When he thes praye unto hym to withdrawe y prycke of the field, with which our lord suffred the Angel of Sathan to beere hym, left his heart might grow to high and were probde in beholdinge the meruialous greatnesse of his revelations, which though some good men taketh som other kinde of tribulation. I see not why it might not be the very fieldye motion against his bow of chasticte, did not he our lord? I have made him aunswered in this wise: Suffrest into thee the grace, now then thyn nothing can better tame the field then the grace of God, which not only can tame it but also make the rebellion thereof to refuseth by the soules, that the light shall turne the man to misrite and rewarde: why had not the such obseruances as the spirtus of God hath taught us to serve him with, and which obedyently done with devout and with before of grace, do stande in the steed of one of the moost effectuall kindes of praver, be profitiale to the taming of thy fields $ and other cause it the lesse to rebell, or els which is yet happenly better streng the soule in suche wise as the rebellion of the field, that by the bailsante resisting therof, it may haue the moost glorieous triumphi of the victorious. And for experience let Tindal say what it please him, good folke finde this in beve, that when they be at the divine service in the churche, the more devoute that these fynke godlyly ceremonies observed, and Gods cerse more solemnite that they fee therin, the more devoute in the the dedication fele therwith good folks in theyn styn soules, and theyd styn the moxetame and lesse rebellions, and
Afarre the better in temper, as although they were at other times and places in right greater rage, yet in the church at those places ministers in strangeness, with organs and all together, and beholding the solemn Godly sacrifice, and ceremonies in their sight, they tell these passions appeased, as did happen at those ragus surfe at the sound of David's harpe.

Now where he faith that of old time the officers appointed there, placed in a song that al folk underset, of which point Lyndall maketh such a song, and many tunes he speaketh thereof, because he would saye have his false translati- on brought into the church to be there sayde and sung a goddes halfe: I will not lay nap but I am in Greece and gett part of Italy, they both sayde in the beginnynge the service of the church in their own tongue. But to day there is not either in Affrica nor in Almain, nor in Spain nor in France, nor in Englande, nor I trove in any place almost elles, yet were they good men that brought their faith about into all these mennes. And soon after also when the tongs changed both in Greece and Italy; then left they spille the surfece in the olde language which after the change the people spille not underset, which would not have bene by many good men so long suffred so, that the contrary had bene required of necessitie. And saint Paulus in his Epistle to the Corinthians, saith that Lyndal so muche speaketh, spille but his commodite of the gypses that was among the Corinthians; for the confirmation of his reason against them that would not read and speake, and yet would be smater in preaching, warping the Corinthians to labour spille for better understanding, and not thereby measyning that of necessity the people must nede aunster altogether into the blessing of the priest, or the bishop. Which manner of practice were somewhat that in progress of time they founde abused therin: bene changes into better, as have bene by beroth other thinges and not without that secrete working of god.

And surely all the surfece were in English: yet would it not thereby be muche the more underset, which was all the matter that faiyte Paulus spake. For many that now doe underset the latyn tongue, beroth little yet underset the sentence, farther then the bare stories and collectes.

But likewise as in some wodes that spayn was untrastlated into latyn, men did them with devocioun, as Amen and Alleluia, that never knewe no more of the signification then that they be holy wodes; so doe there many a good man and good woman both sayde and heare the surfece of god in the church wile: full great reverenece, and full great devotion, for- there to great thank of God, though they have it not in their own dunsar tongue, which thing what it wold doe here god knoweth. But as for Almain there as it is so already, we see wel enough that it doth no great good there. For whereas the people were fallen al ready to many falselse: they nowe tournemy all the sweete story that they spende in spille quite in to the position that bath taken by their better before.

And therefore where as Lyndall saith that ther is nothing heard in the church among vs, but houling, busing, and crying out, spille halowynge of the incorporeal baying of hearts: it may wel forese to Lyndal and such as he is, but into godly devocioun folke it semeth other wise.

But in theyr church in Almain, there is another manner of houling spille halowynge and crying out, for where as we with holy wodes and true faith bavle spille soloved the false for, and bavle out the rugged bear the devill; you Lyndal in your churches of heretikes, crye out as lowde as we and lowder too, for ye cry out men and women and all. But ye do your heretikes, bavle out al saints and bavle out al holy sacramentes, spille us out god and al.

If Lyndall had founden faulche with any thing that is peradventure nusiled in some places, where haply the fauli is more rutterling and in leste moderacti- on and sobrenesse, then were commenste for moving men to devocioun: as evil as I spile the manne in suche thynges as he sayeth nought, that is almost in all, yet would I spilne no faulche with hym in my sayed wile. But now he sayeth not that some such thinges be misueded so wher, but that there is none other.

As to longe I see not why he hould brethrle bysspaule in Goddes surfece, which was a thyng no onevle veen in the olde latew but the newe too, as well appeareth by saynte Paulus in his Eppise to the Corinthines. As for harpes and instrumentes of pulche, the lecrture sheweth it openely boche in the Psalmes and many other places of
Against Tindalles vng of this worde congregation.

1. As scripture, beside daunsynge to, which is more then manne vbe here now.

2. But Thyn dall cannot be pleased with no fashion neither cathedral Church, nor parly the Churche, nor Chapell, nor Portes, nor Palles, nor neuer the Spayne, nor Chastelhoune. If they have any thing yet they holowe and baite. But yet they do not say, yet they buffe, so that I see well no fashion presente please Thyn dall but his owne: for, as I say, neither cryew nor be stond, neither holowe, nor be stond, neither cryew nor buffe in as neruer faying. For as they say that he knoweth hym, he saith none at all, neither Martin, Guneonge, nor Haffe, nor commeth at no Churche but rather to gazo ot talke.

3. But God chisten people whom he be- loveth and saith to, they be not them may praue, but at church, they praue both at Churche and at home, but yet more gladly at Churche. For though they know well that in awndying by the grace of the Churche taught us to peace in our chamber, therefore why he doth all that, that the common Churche is his house specially deputed to praue. And if it be none hypocrite to praue there as it is to peace in the Kretes; for when they praue in the Churche they doo as other folk.

4. But note both Thyn lawles congregation and the captaines of his heretiks make it as Christ fave to the Jews a large denne of theues, and woote then, ever did the Jews that bought and told therin whom Christ beare out therefor, for these heretiks none onely rob the church in an allegro pence that is to wice, robbe and feale away the chiest prauers out of many great Churches in Almaine: but also in the playne literall free robbe out the relics of such as nameates of the church, too pollute and misspend them in phegana piceis to fill the; belyes ther they pokey scabbled faines with all, much worse then hing Balthaza. robbe out the halow soules of the teip, to ferue his stone ph_push receivable glosanny. And when they haue thus robbed both church, then lodge they for more depayging their freers and their lines in them, and of an halow Churche they make a synckynge faines. And thus is yet one significacion more that Thyn dall master hath made a Churche to significare a boodyse for brothelles Angles a fames, which significacion also Thyn dall hath here left out.

5. The second chapter why Thyn dall vbe congregation for Churche.

A the second chapter Thyn dall saith, that he chaunged theo thecowerch for this world congregation, into this world congregation in the new testament where he fayd this word eke in latyn, because that the clergys had he saith brought the people into ignorance of fere significacion of this worde church, making them understand thereby nothing but the clergy. For this is doubtfully false what so ever Thyn dall saith. For all be it men call the clergys by the name of church, as the part of bawned god to be more spiritual part therefor is there no majesty to rude, but that he knoweth as to heareth the clergys praue also them selfe, that of the churches Christ is every chisten manne, and that s whole church is the whole chisten people, and the catholique therefore they call it the catholique church Church, that is universal, by which wordes never man was I went to mad to partie onely the priests, howe bode the souer Thyn dall against his own conscience re- posite hymself to every other mannes. I would also, because he repares hym to muche to other mennes confidence, that by the word Cindal by his own conscience, where he had euer heared any pleyer ther praue or warpe. As much as say the wordes, that onely the clergys in the church and none of the church but they, I suppose themlyly they have not generall the selfe name. The worde is Englishe; the teachen not eny maade his mother tongue, as men teache chyrche by thee. a. d. But the god people have of old time thought they know themselfe alse in part of the church; yet awcks church Pla pieles signified an holy name of a chisten co are called the pynce gathered together in Gods, have church, at the study of hainlitic on these sower part and reverence towards the sower in call the clergys by that name; accompying them for the most godly part of a whole godly company.

And the spiritualitie adpcrewarde dode playncly beare, and ther be declared in their preaching, that the name is general and common borne to the temperare and those, and at large they beare the blyg e pomes of the Churche, and therin regardlyrre teltle but for one. And they be are by the temperate of their sone dd.titi.
A humility and reverence toward the spiritualitie is not a thing newe founden, but begonne of olde, at such time as both parties were Ioeone somewhat better; then I feared we bye both nowe.

But note that tyning that good folk have of good mynd begonne, and many hundred yeres continuued, Tyndall as one of another sort would have utterly changed, and rather then say minne shoulde have any such reuerence mynd to priests as to call them the church he would take it from the both, and putting abawe the name of church, he would call them both by the name of congregation, a woode without any significanc of doctor dom and any more then of Jewes of Turkes.

C Tindall.

To this antwroweth Tyndall sayeth, if this woode congregation were a more general terme then this woode church; it hurreth not, for the circumstance both Quain declarate what tyning is met theberby.

More.

At the setting of the circunstances make menne to percepy and understand what Tyndall meaneth by this woode congregation putte in his translation in his book of church. And they percepy clearly by these circunstances, that he chaynge that woode of purpose to set foorth those that liuythe of this woode, as holde he as he coulyfe sayth. But al those glode is therein that he will saye he takest them for none hersenes. But on the tother lyfe all good faithfull people doo, and therefore they call the church the church cleane, and will not agree to chaynge the olde church for his newe congregation, but burne by his booke that so calleth it, and who so woulde to begynne to call it, would and wele might begin to call him heretike, for his belyng in the inuencie of heretes, this cuil appytite to speke after an heretikes phrase.

Tyndall pretendeth his change of church in to congregation, sayeth that I doe not speke truly in that I say the woode congregation is a more general terme the this woode church.

C Tindall.

For where to enuer sayeth he I maye have a congregacion, there I maye say a church also, as the church of the beant, the church of Satan, the church of wyches, the church of wicked menne, the church of lyeers, and a church of Turkes therto.

More.

This is lustly layde of Tindall and lyke a manne. But it please thym not to consider that I layde that this woode congregation is indifferente unto Turkes and Christen menne, and unto all other companys and a companie of Christen menne, so that I as well signifie a company
Against Tindalles vng of this wordes congregacion.

A companye of Turches as of Christe me, and that this woode churche bothe signifie a companye of chistenn people, and is not indifferernt to a companye of Turches and of chistenn menne. And I sayde, and yet I saye, that this is trewe of the usuall signification of these woodes themselfe in the English tongue, by the common custome of vs English people, that ethyr nowe doo use these woodes in our language, so that haue bled before our dayes. And I saye that this common custome and signification of these woode, in so much that pla a woode were taken out of Latine, Franch, as Spanysh, and were se: lack of understanding of the tongue from whence it came, vieled; for another thing in English then it was in the tasquare tongue; the signification of it in Englande no other thinges than as we bide and understan therebys, what so ever it signifie any where elles. Then say I nowe that in English this woodes congregacion bide neuer signifie the number of chistenn people, as chistenn people, with a consotsation of confiration of the same woodes. And I saye in the name of church, and as congregation is out of the latine. And yet I deny nor but under those woodes抽查e woodes bide this signifie chistenn mens spoken of. For every assembly and congregation in Christen Realmes, is commonly made of chistenn people. But they bee not there called congregation; assembly, because they bee Chistenned, for to bee bee so called though they bee L Evels or Saracens, though ther bee no knoune and dwelld in chistenned. I sake now in the yle that this woode churche never hath bee signifie other company the Chistenned in common speche of theys Realm. And for this cause, and yet most especialy because of Chyndalles expilentent, I sayd and yet saye that he bide tooke in the change of churche for congregation, an hlep wood for a prophane as farre toothe as they bide signifie in ours, and in the tonge, which Chyndall made his trandact. This was and is the yngly I sayd, and say. Now in saying this I do not saye bittre, though Chyndall bee at his libertye to call a churche by what him lytt.

For never syad I the contrarye, but that Chyndall whereof he maye take a congregacion there he maye take a churche too. For though none English menne bee wonte to speake so; nit to the common spere the woodes pe gysstrioth not is, of the churche that he shoulde in his transactioun bane gete of no good manne will syad to: yet inape Chyndall syad to, the churche of Sathall, a churche of wretches, the churche of wicked men, the Churche of speres, and a churche of Turches too, and yet he lyt he may set it the churche of heretics, and the churche of devils too.

But none though Chyndall may thus syad for his pleasure which I deny nor: Yet cæ the he not syad this is the proper signification of this wordes, which is yngly that a translator muste regard. But it is a certaine figure and manner of speach, by which men bee among to express a thing by his contrary, as a man might say, the is the upsworn of a folle, this is the truth of a selie breue, this is the yng of an heretic. Thus maye Chyndall abuse the holpe name of church to any leuthe thing that he wille, but this is not the part of a translatour. For Chyndall now to contecte me clerely by learning and reason double confirmed to scrupule: He wille hynselfe in these woodes that he both lacketh learning and read, and thanefully abuseth the scrupule. These are his wordes.

C. Tyndale.

P. Postem nune nodes gntaeus, bec he will haue ecclefia translated through out all the newe testamente by this woode churche) that churche is as common as ecclesias. Postem is ecclesias a greke woode, and was in vs before the time of apostles, and taken for a congregation among the heathen, wher no congregation was of god of Chist. And also Luke himselfe vseth ecclesias for a churche or congregation of the peple, this one chapter, end in y actes, wher Demetrius goldsmith and siluersmith had gathered a company against Paul to percheg against ynges.

C. More.

Let vs now beginne at the firste pence ye shall see what he hath. Postem nune nodes gntaeus that churche is as common as ecclesias, he will haue this woode ecclesias through out all the newe testament translated by this woode churche.

First I saye that Papster Postem not nodes gntaeus to Chyndall never a whytere. For ye berrer it from a consi
Aconditional proposi-
tioun to an aggsma-
type antecedent and consequent: it ieth
sone beth the wed, that his consequent
were possibile to be false and his anteced-
ent true. For it might by this word ec-
clesius, by yponynome more thinges then the
upyers of the new testament had occa-
sion to speake of within the same. And
then though I would graunte unto Lin-
dall that this word ecclcsius, shoulde the-
orwoute the new testament be translated
by this word churche; yet muste I
not nede be dreme to graunte hym for
all that, that church were as common as
ecclesiis, because it shoulde not yet ysgnitise
those other significations of ecclesiis, that
were not spoken of within the new te-
sament. But thys where Lyndall would
byppt he an antecedent bonde me by
and by of necessity to his consequent: it
appareth that though I graunte hym
the same, I muste not nede for all thinges
therein or graunte hym vs other at all.
But where though I muste not graunte
yet wyll I graunte hym of courte, that
pr I wyll have ecclesiis translated though
out at the new testament by this word
churche: that then I muste not graunte
his terme churche, to be as common,
and signify as large as any many
things as this word ecclesiis. But now when
I that muste not graunte this to
Lindal: Lindal maye not choose but must
graunte me this agayne, that if I
wyll not have ecclesiis throughout the new
testament translated by this word churche
that then Lindal in all his gaye tale tel-
ith nothings to purpose. But that ar-
gument is nothing like as he would have
argued thus: But master Peire wyll graint
me that every body is a good: the muste
be nede graunte me every mare muste
have a gander to geather with foule. For
I nede not graunte him the thing he
supposeth. I wyll tell I Lyndall that
in no wyll I wyll not have it so, that I
never tolde him that I would it have so.
I pap plainly if the hold throughout
all the new testament translated this
word ecclcsius, by this word churche: I
pap shoulde translate it very naught.
And for because Lindal either uply
perceiued my wordes, or else remembred
the, or finally which is most likely, wol
d be very make the reader to take them
wrong: I wil before the reader to leke
upon the place himself, which is the eigth
chapter of his bookes, there will he
finnde that I finde the same, not in that
be translated this word ecclcsius sometymes
into this word congregacion, but shi
chaungeyth this word churche into
this word congregacion, that is to
sawe, that he translated this word
ecclcsius into this word congregacion, in
suche places as he shoulde have trans-
lated it into this word churche, that is
wherefor he hath put this word con-
gregacion for the company of Christes
people, for that company is in English
signifies and of olde hath been by this
curde churche, and never by this
word congregacion. This is the fault
I find, and cel Lyndall in the chapter
good and plain caules whereof, which
Lindal here lette thrippe.

But I wold in no wyll that as Lind-
dall taketh me, ecclcsius shoulde alwa be tra-
slated by this word church, for that were
also wrong. For trueth it is that ecclcsius
signifies in the greke tonge a congre-
gacion, without respect of either good or
badde, chistens or bychiste; and for Lynd-
dall faith therein trueth, that this word
ecclcsius, was bled a thousande yere before
Christendom beganne as shis books prove.
But it wyll be heare to prove and war-
nasch that this word churche was bled
for any congregacion before Christendom
beganne, or that ever it signified any e-
gregation other then christe. And ther-
fore his reason grounded upon this word
ecclcsius in little worth, for it procedeth not
in likewise in this word churche.

And yet touching this word ecclcsius,
as Cunning as Lindal would seme there-
in with his greke and all: he semeth but
poolely to perceiue it. For pe Hall un-
derstandeth that this word ecclcsius in
the greke tonge did not signify any euer
matter company or congregacion, nor shy
uplyed not as the citselayne of any citty,
with that respect that the olde citselain
of that citty, or that they were gathered
for playing, or fighting or any such other
cause; but onely these congregationes
were gathered together to comen upon
matters of judgement or policy, seith
about the common appayes of towne
concurng peace or warre or some oth-
er commodity, or for pryate folkes
busynesse in suche places as all the
common people were Judges, as muche
was bled in Grece, and some pynre in
Rome to, and was as pe would lap the
afflelse of the courte of the citty coiste.

I wyll be as much as chislens peo-
pel depe rout together among these to
prayer, or preaching making of new or-
binacies deliered the by apolies this
name
Against Tindalles vlinc of this worde congregacion.

A name of ecclesia was applied unto the congregation of the chilten company. And though it began of such assemblies together: yet after warde, it obtayned alfo, bothe among the Greches and Lanyaes chy:chenede, to signifie the Chilte folkfe, vtherly they wer at churches: or at home, and to signifie alfo the unuerfally number of all chilte people throughout all the world, vtheras it signifie no fiche maner of chenge amonge the Papynnes before, but only, they: feruall assemblies fuch as I befoe: desceribed you, which was in latin called concilio. And yet toke v the latin church the greke worde ecclesia of the greke churche that begane before them and never bled this worde concilio, which signifie amonge the latin Papynnes, both the congregation or assembly, and the ocazione also that any man pronounced amonge them in the fame assembly.

Nowe maye ye perceve that Tindal with all his greke tolde you but a lame tale. So he telledy you not what maner of congregation ecclesia did signifie in the greke, but mistaketh it to signifie every maner of congregation at auenture.

And by this ye may alfo perceve how lytle it maketh for his purpose, that tayke Luke wherein Tindal so hasted calleth ecclesia theye in one chapter of the actes, the congregation that was gathered in Ephesia against sainte Paul. For that we a fiche a congregation as I tel you, that ecclesia properly signifie among the Papynnes, saying that they gathered together bode a rumour and not after their custumable calling.

Nowe though the churche was then receyved begynne to be called by the same name of ecclesia, and that after the example of the other assembly, and the name not takens from the tactic assembly: no such assembly fo: suche matters called by none other: howe vnder Tindal haue haue sainte Luke tell the tale but by fiche woode: yet represented the matter.

But that maketh nothinge fo: bys purpose, but betterly against it. Fo: the y this woode ecclesia, dyde there signifiye that congregation of the Ephesians, whyche were Papynns and therefore in that place oughte not to bee translated by this woode Church, which signifieth yselve a Chryften congregation and not a congregation of Papynns; so should ecclesia in lykewithe whereuer it signifieth a Chryften congregation, be translated by this woode Church, which is and ever hath beene the woode that since Chrsitendom first begane amonge Englishmen hath alwaie serued therefor, and not bee translated by this woode congregation, which woode of congregation is a woode of latyn, and signifieth a sort gathered together into one flocke, as the speke, in grege omnium, grege grum, grege et serum. And so when Tindall hath al layd and all bone, this woode congregation, excepte some sparcally places where they haue by custome appointed it to signifiye some sort of menne, as in some bieruerstypes it signifieth their assemblies elles where no such custome hath appro"
A|amp images, menne shoulde not comapry with him. Here ye maye see the sinceritie and playn meaning of the mannes tranclasian.

Now felth he wel enough, that saint Paulke spake not of images but of idols, and he percieued bothe that he to dyde, also wherefore he to dyde, by his other wise; written in the tenth chapter of the same pistle, where sainte Paulke speaking of the meate offered unto ydolles, which he wold that christe men shold foodeate, faith in this wile: what saie I then that the yдол is any thyng, or that it is offred to ydolles is any thing: Nay, but I tay that those thinges which the paintines offer to devils & not to god, and I would not ye shold have any fellowship with devils.

This onely tere of sainte Paulke is sorough to annothere all the whope heapes of heretiques, that barke agayne holwe ye|mages that good men honer for Gods take. For sainte Paulke here sleueth that the caule why the wyshipping of idols was infull among the Gentiles of Patimms, was because that the wyship that was done to those yдолles, was done to devils. And why, but for because that it was done to those yдолles, for the lone and hone that they bare to those devils whom the called gods, and whom those yдолles represented.

But to it is on the other side, y good folke whiche wyship ymages of Christ and his saints; be wyship ydolles thereby Christ and his saints whom those ymages represent. Wherefore it folowed ylyke as the paintines wysippers of idols by eypl in the wyshipping of them, because that in the wyshiping of them the wyshipped devils; right to do the christen men well in the wyshipig of ymages, because that now ye is god Christen readers that this one place of saint Paulke to plainly repouche at these heretiques that barke agayne ymages, that saupye they be shameleste, they shold never take an man in f face forame.

But Tynald to blinde the reader W, hath corruped in his translation all this place of sainte Paulke also, and hath in every place put one ydole and set in ymage to make the reader weren that saint Paulke spake all this against ymages, which he spakeb against the Patimms ydolles, that his reacon whiche he mache agaynse them, ye openely c commende and conforme the Chyp[r]c wooshipping of holy saintes ymages, and heere maye ye see what a true translation Lindales is, and for what purpole he translated it falle, and god pro|uethat y scripture which he falssewheth, openly fgheth agaynse hym.

Chys pageante hath he played also Shamely falssewheth saint Paulke in y seconde chapter to the Romaines, when saith Paulke to the Jewes: Thou ab|horrest ydolles and robbest god of his honoure, meaning that though they abhorred the Patimms ydolles, and woulde not worship their falsse gods yower devils, yet for all that, they by the wyshipping of goddes late with them; expullung, they take away the honoure fro god, in causyng hym and his law to be dishonourely spoken of among the Patimms.

Howe commeth me Tynald, and in delight of holwe ymages he hath translated that place in this wyse: Thou abhorrest ymages and taketh from god his honoure. Here ye see Lindales truth to.

But saith Paulke say so; but saint Paulke meane so: ydole the Jewes abhorre ymages they abhorred ydolles but not ymages. They abhorred not in the archie the ymages of the angels, though they abhorred ably the ydolles of devils. But Lindales translation of this place may merelously wel be laid into himself. Thou abhorrest ymages Tynald taketh the bono; fro god, for thou wouldest have vs set vs Christes image at nocht whiche wythout goddes bighonoure we can not be.

What shal Tynald shend nowe he will say that ydolles and ymages bee all one, because that ydolles be a hynde of images, and image is a terme indifferete to good and badde. For a man may say an image of the devyll as well as an ymage of god.

Tynald shal I thynke shend no reader so senterly he written to suffer hym falle so. For though ydolles be of the hynde of images, percyth that he suche a special kind, as alway to creste menes care to signifie euyl images and deluithte; he may not in trasaclaide chaige y name into y general, wherby it may not be prest of which kind he speacheth. For this we vre nought if he did it in fayong of vs, whye kind, to make me wenere vs better. And now why he had it in hatred of vs better kind to make vs wenere vs worse, y is tawde in deligthy images of god incarna...
Against Tindalles vsling of his wordcongregation. 421

A incarnate, of his holy saintes, to make them free poyles; he bothe an hundred times twice. For he was not sotJetted by an hundred side, as witnesses as he forse, that wewere in his fonde fasion lwoe god and the devill togethet as he that would love neither nether. And if that Tindal would slay his tre in this point and abide therby, that his transla-

tion of poyle into image is good enough because poyles be images; then fith that
devils be angels as in desen they bee by nature, and evil angels be angels tell; 
Tindall may at his pleasure translate the devil into antgell without any other
addiction therfore he find it through
out all the bible. And thon shall he dote therein as did a lyke learned poyt, that throughout all the ghostsels scrappd out
decodes, and wrote thefes Christys; because he thought the devils name was not to be
stande in so good a place. And thus I
think that every child may now perceive
with how little learning and less wyte,
and lese truch, Tindall hath tranlated this word content in congregation in
Pede of churche, that he hath so sub-
tially defended it, by the maintenance
of one false solpe, he is now found in
twawe. For by a lyke manner as he falsly
has translated evell into the unknown
name of congregation, in such places as
he should have translated it into the
holy known name of church, and that he
this hath done of a malicious purpose to
set forth his heresies of the secrete unkno-
ten churcches, wherein is neither good
wookes nor sacramentes; so it is now
yped in the fame wise and of the same
manner, hath he translated poyles into imagens, under the colour of the likenes of false
gods & devils, to make thy scripture sene
to repose thy godly images of our saintes
himself a holy saintes. And newe
lyningh wiells in his tranlation in suche
malicious and erronious fashion; he
planted that god men have burned his
gull tranlated boles, and wyll not suf-
fer his heresies to goo forwarde. In the
ende of this chapter Tindall telleth me
that I have bene to longed in my fig-
ures of poety, that when I were most,
I do now as I suppose in reason of a
sour outcome, believe my self that I tace
most true, as els as was not poyple whe the
which I have taken in a nethe, that false
manne fee them there, to be fath that I
think mine errours to substellye couched,
that no manne can spee them. As so
many errours how labelly thet be con-
sewed I cannot tell, no: what other men
that spy I cannot lay. But surelye if I
could spee any in my wyntyng my self:
I wolde not false both to couste it to God
and the world; I wostake it. Now if I be
by custome of poety to biyned, that I
cannot see mine errours but wene that
my lies were true: yet if I sound any that
can bothe them me, I hysshone amende
the faulte. But I have one good like-
hode that I do not erre or lie after such
fashion as Tindall teleth me, in that if
it is worse, Tindall than that he ther-
by upon to narowelly, and with in such Egges
even as he hath, were very lykely to spee
it, namelie lyke I goe to bare daunsynge
naked in a net. And I am sure if he spied
ent such thing in me, he wold of his cha-
ritie he to good rop me as to tell me. But
surelye he hath sperd none yet. For if I
he hath hiterto pord onke and called
mine errours bee but his owne, as terme
upon his owne toppe erchepone. And
as for my poety breth I can little elles
and yet not that fether. But it had been
good for Tindall soule and a thousand
soules besides, that he he had ided but
poetry in Pede of holy scripture all the
vanes of his life. For of poety though
there should have some little good, yet
could there never have cunning fuche an
heape of harne to chissen people, as he
hath of his lynde malice brought in to
this realme by his untrulye translatynge,
more untrulye conferring of y holy scrup-
ture of god, most maliciously making y
blest woode of god, to serue him for an
instrument to stone men to the dew.
And yet yf Poete clearch yf Tindall
called it, nothynge but slatterye and
living: then is he cunninge poetye and
canne I assure you make as muche po-
treye oppon any parte scripture, as
any Poete canne in Englynde oppon
any parte of Tysigill. And he doth in
eys wyntyngs muche plannye Poetrye,
wherewith he daunsteth naked not all in
a net, but for the more part to stakke na-
ked without any net at all, that there is
not the heved of a siken thende to couer
his poetye, of which poentes of his plain
open poetye I have thewbe you some al-
readye, and shall anon nybe you many
nyde.

Then he akefeth me why I have not
contended with Cathman whom he cal-
elth my derlpyng, of all this longe topic
for translating of this woode to this
woode congeragation. And then he cou-
meth furth with his lyre proper saintes,
for this worder Churche

A that I examne him of lykelse deo; ma-
kyng of his booke of Moris in my house.
There he bit me to faue for lack of a
little tale. I have not contended with
Crafinus my byrnyng, because I found no
fylke malicious entente with Crafinus
my byrnyng, as I lynde with Lyndall.
For hadde I founde with Crafinus my
byrnyng the frende entente and purpose
that I lynde in Lyndall: Crafinus my
byrnyng shold be no more my byrnyng.
But I lynde in Crafinus my byrnyng I
he destryth and abolisheth the errors of
herefiges that Lyndall plaine lycke
and abolisheth, and therefore Crafinus
my byrnyng shold be no more my byrnyng.
And surely if Lyndall had either never
lyked it, or yet had the grace to
remoue it: then shold Lyndall be my
byrnyng too. But while he holdeth
fylke herefiges lyke, I cannot take for
my byrnyng him that the devell taketh for
his byrnyng.

Bowe for hys translacion of Escoles
by Congresso, his deo is nothyng lyke
Tindales. For the latyn tong had no latyn
worde before vied for the church, but
the greke word escoles, therefore Crafinus
in his newe translacion gane it a latyn
worde. But we had in englysh a proper
englysh worde therefore, and therefore
was no suche cause to: Tindal to change
it into a worde. Crafinus also mete none
herefiges therein as appeare by his
writyn gynnet herefiges, but Lyndal ent-
tended nothing els therby as appeare
by the herefiges that hymselfe teacheth
abdiceth by. And therefore was there
in this mater no cause for me to contende
with Crafinus, as there was to contede
with Lyndal with whom I contede for
putting in congregacio fede of church,
except that Lyndal peraduenture mea-
nered that I shold have bene angrye w
Crafinus because that in fede of congreg-
gation in his latyn translacion, he had
not put in our englysh worde churche.

As toucheing Moris in which Crafinus
hinde the name a perdon of Moris, whiche
wode in greke signifeth foly, both mer-
ely tounge and reverence folyes as
hode as he founde in any kynde of peo-
ples, purifying every fole and condition
spirituall and temporell, leuing almost
none butouched, by whiche boke Lin-
dal saith, that if it were in Englysh,
very manne shold then well see that I
was then farr otherwyse mynde and
I nowe wrote yt this be trewe, then the
more cause hau I to thanke God of a
mendemete. But surely this is true. For
God be thanked, I never hau that mynde
in my lyfe to have holy saintes imagines
or their holy relics out of reverence.
For if there were any suche thing in Moris
that thyngs could not yet make any ma-
see that I wer my kynde of that mynde, the
boke byrnyng made by an other manne
though he wer my byrnyng no more.
Howsbeit that boke of Moris dothe in dede
but lett upon the abuses of suche thynges,
after the maner of the bisours partes in a
plage, and yet not so farre nether by a
great deal, as s meylidg dothe in my bi-
alogue, which I have yet suffred to stand
stil in my dialogue, and that other yet
by the crouning of other men than my
kynde.

For albeit that it be lawful for any
man to mislike the mistyfes of every god
thing, s that in my dialogue there be not
one blye thyngs rejoynted but annswered als and feolde, and the god-
nesse of the thyng felye well bid to
plainly confirmed and propounde both Lin-
dal by erroneous books in setting forth
Luthers pestilente herefiges, so enhau-
med the heretes of leslyh deposed per-
sones, that menne cannot almooste now
speake of suche thynges in so muche
as a prape, but that suche enemys shold
were a great baste the worde.

And therefore in these daues in which
Lindal hath (God amenide him) ther-
fecson of his contagious herefiges, so
fere popolfold malicious and newen-
gle folk, that the kigges hygines and not
without the countesse and aduys of his
nobilie onely, with his other crount-
loures attendynge uppon his graces per-
al, but als of fole bercous and spcial
wel lerne men of ethere uiniteties oth-
er parts of the realme specially cal-
led thereto, hate after bylygent and
longe consideracion hadde therin,
been faync for the whyle to prophete
the scrupure of God to bee suffred in
Englysh tounge amonge the peoples
handes, lest euyl folke by falle draw-
yng of every good thyng they reade in
the colour and maintenaunce of their
owne forde fantasies, and turning all
honpe into popole, might bothe the readye
boke huryte unto themself and byrde als
that infecto farther above: I say therc-
soe in these daues in which me by they
owne desolante militer se take harme
of the bery scrupure of God, untill
menne better amenide, if any ma shold
nowe tranlate Moris in to Englysh, or
fame
Against Tindalles vnyng of his wordes congregation.

A some worke I either that I have my selfe written here, albeit ther be none harm therin, folke be hearing; as ther be gien to take harme of that is good, I would not onely my belinges butke myne owne hands, rather then solke shockd, though I thoughd they owne fault, take any harm of them, seeing that I se them likely in these dayes to doe. But now after this Epyn handlythe me full uncourteely, for he taketh awaye all my chandie and warre, and I would have had of the spiritualitie. For he beweth them that I wrote not my boke for anye affectioun that I heare to them, no more then Judas betrayed Christ for any favour that he bare to the highc stockistes. Scribes, and Pharisees: but that I dide the song as he did the other, for the lucere that should come thereof, after which he faith that I so fore hunger, that the god man as my rendre payre for me, that I cote not so fast for eching.

Power of the spiritualitie had beene aboute to have gathered aidue amonge them and gene it me: Eyndall here had lostt it every peny. But god to grieve the good man and I do: For when he speakeoth of my lucere in god faith he mayketh me laugh, and so I wene he mayketh many more, that knowe well (God bee thanked) that I have not so muche lucere thereby, that I stonde in so great perill of eching with lucere, as Lyndall sable and inadivers of eching god save the man with the bones of buttled here.

Nowe where Eyndall satalde I have faintly defended the thynge whereof I write: the things be strong enough and little newe me to defende the, and also my purpose was not so much to do that that needed not, that is to write to defende the, as to prove and make people perceyve that Lyndal went aboute to eching in hyrselfe among them. And that neboth nowe as lytle, for Lyndall hath poured it hymselfe.

And so lytle defence luffynesth for any reason that Eyndall satalde against it. And smale myn I were vaine therein as Eyndall satalde: yet is a sately faith better then a strong here. But Eyndall satalde for all thy as a good Godly father of hyis haunth-banne charite, satalde that he charitate-lope brother me in Christe by the exampl of Judas and Salarion to take here, and farther he counseleth me and my selmes full polity to awake by hymnes etcuer our hymnes be thyse, lest the pope of our wickednesse attende bp and awake God oore of hyis slepe to take hypon us, and to booke hyis cates unto booke cursed blashempyes aganyste the open crecheth, and to sende his heresy menne and mowres of bengeance to reape it, excepte we repente and resolle not the spirit of God, which openeth light into the world.

These wordes when I rede them, seened me so pryspe and so peroute, set and couched in suche an high spirite fashion, that they made me much to meruele what Eyndall hath lyved in me, I couse me to searche my selve, to see whether I had bide any suche hygh blashemypes, that the wickednesse thereof were like to attende by into heauen and awake god almighty out of his slepe. But when I had oure searcched all myn booke and rankeled by the very bottom of myn brest, though I founde in the bone some prete peculaubilites, such as I will not now confesse to faith Eyndall because he faith confesseorke hope no counteye, yet could I lynde in god faith neither in myn brest nor in myn booke I take god as myn such high blashemypes as Eyndall to highly creeth out bpo, excepte he call it an high blashempe to call heresy, heresy, which I take as helpe god in myn poy nescience for none higher blashempe, the to call a gole a gole. So I find no trueth that I either blashempe o; once speake against, excepte Eyndall meane by this open trueth at the false open heresy his hymselfe teacheth against Chisthes holy sacramettes. Against which kind of false trueth I no more seare to speake, then against the devill himselfe that first found it out. So I cannot ynde wherein I resift the spirit of god in opening his light into the world, excepte Eyndall take for the spirit of god the spirit ye of the devill of hell, and for opening of light into the world, he take the lightsome lanternie of god enexample, by which the world maist for a shiel of holy matrimony, stree Luther and cate cateke his humane, he cate cateke ludger taking together in letcher. Nowe to resift his beautifull spirit, my poore spirit for all Eyndalls high fearfull charge is to lytle attakab, that I call hearely to spirit of God to quench the sole fire-brand of wys helly light, and to thoughly that the worldle see never any suche example more.

And nowe wher I had thus throughly searched well my brest and my boke, and
Against Tindal's wordes

A and fawmy conuenience clere, farre out of any suche cause of trespassthe Tindalles terrible erogation made me not muche to tremble, suche here be the base of olde bre wonde alwaye to be suche woeses. But my mynd no giue me to laugh at bys hyppse solenne charge, whereby he woulde woth bys strange woordes enchant and charm the reader, and make hym wepe he were wals byng done to hell quicke, yf he made so much as a mumme against Luthers lecherie.

B Above where as Judas and Balaam were not mete enaoples for me, that bear my selfe neither for an Apostole nought for a Prophete: I myght be here laye them bothe well for ypple enaoples to hym that heare by his plisse for a cygite Apostole that were then to preach a new faith to these reallie, and a newe Engelslike too, that makeith with bys sall tranlacon neve scripture of bys owne, and bre properly playeth be the parte of Balaam too, in that he laboureth to byng maledivions uppon Ierusalen, that is the Catholpe church of Christ. And here myght be bynge hym other enaoples in also very mete for the matere of menne muche bys hyppse, here theks 3 meane of olde time, and some of latter daies not long afoe Luther. And when I had reherceld by a Ragmuns rol of a cabale of hereeties, I knewed aboue solde that came to fosw for bys time: then might I loke if I hab Tindalles spirit, set out scripture a pace and erashe Tindal again bolippe, to take rede buteware be time lest like hereeties and like malice byng hym to lyke mischiefe. But as for me I can no suede fashion, and therefore letting syn alle suche hyppse processe pale, of typpse sennes, and ascending to heaven wakynge God out of tepes, and sette hym on bullbandy, and boute hym to here self with smetres of vengeance and repes of typpse sennes, leaving Tindall in hypps tencable parables: I canno more I, but ypper god amende hym make him a good man.

Against Tindalles bring this woode senioy and eler, and not Piere.

Tindall.

Yet other thyng which he rebuketh is, that I intrepte this Greeke woode prefratas by this word senioy. For treuth senioyr is no very good Englishe, though senioy and
And in that he maketh herselfe of it, to call presbyteros an elder: he condemneth theyp dwnne olde Latin trecte of heresia also, which they be ye not daelpe in the
church and hauye bled, I suppose, thyss ritt hundred yeres. For that text doth
call it an elder lypewife.

More.

See the sincerite and pluynisce of good man. It is no materlye for him to
make proper solutions, if hymselfe may make the objectiones, suche as no man
objecteth, no would objecte agaynste hym but hymselfe. For here he layeth
that I make it heryse to call presbyteros an elder, which thing I yet laylye not
thought. But if I laype and saufe, it truef I laype, that Tindall bid in his englyshe translation change the wodde of piste
into seniores, of an heretical lype ynde and entent to set fyrthe his heryse, whereby he teacheth, his pistebyde is no sacrament.

For as for this wodde elder, how could
I then charge hym with it as an heresy.
When he hadde not then translated elder but seniores, till now that he hath by lon-
ger lepytment amended it, he made it wo.
So that ye may se first here a piece of his pylaye poetrey doubllye, and doubllye repyped, by which he layed ben
to me anything that I never laype, nois
hadde at that tyme cyther cause to say by
occasion to thincke upon.

So nowe I laype not that it is heresy
if he haue, as he laype, translated since
that time presbyteros by this wodde elder: I laype he dooth it with the monde of an heretique be trecte furth his here,
For elses I would not call it here,
it onelye I translate presbyteros a blacker,
but I would say he was a blockhead. And
a very blackhead wom, he, that would translate presbyteros an elder, in seide of a
piece, for this englyshe wodde elder,
signifieth no more a priest, then thys
Greke wodde presbyteros signifieth an
erler sticher.

And yet thys thing beynge to properly
spoken as ye see: he layeth that the olde traslation in Latin reade in sy church,
this ritt hundred yere, calleth presbyteros an elder in lywe, likeislye. Which yode of
Tindall I would call a lye, sauing that it is more then a lye by a lillable.

Tindall.

In the 6. Chapter of the 6st of Peter, thus standeth in the latine text: seniores
gai in xboece, obsero ego confession, paxit qui in
xobis of gregem Christi. The elders that are a-
mong you, I beseech which am an elder also, ye se the stoeche of Christ which
is among you. There is presbyteros calleth
an elder.

More.

Hearde ye reader ever suche another?
Ib presbyteros here calleth an elder in ye old
latine translation I fond there this wod
seniores, where greke churchie blyth in
theis language presbyteros. But as for this
wodde elder, which Tindal laype is ye old
latine translation; he were like to poyse
oute his eyn upon the latine boke, so
he find that englyshe wodde elder there,
but the cause it to be witten in himselfe.
And yet he laype thre teares, 32, 8, 111,
some in the epistles of saul John, and
some in the Actes, whereby he findeth in
Kepes of presbyteros this wod seniores and an
to maiors, and also the ficte, heere
de presbyteros calleth an elder, and an
erler in byth, as though thys latine
wodde seniores to maiors lovere this en-
glyshe wodde elder, where he layeth that
presbyteros is calleth elder in the olde tra-
slation, which as ye see must needs be
false: but if this englyshe wodde be in that
latine boke, and that he make englyshe
latine and latine englyshe.

But now lefte he call the redargucion
of his folie, sopbyficacion, lett be diuine
for him what he might meane. He will
happilye laype, that he meanteth that thys
Greke wodde presbyteros in in the trecte that
he hath alledged, calleth by the old tran-
slation seniores, and seniores signifieth elder
of elders. And so though this wodde elder
be not in the latine translation, yet saith
that latine wodde is there that signifieth
in latine the same thing that this wodde
elder signifieth in englyshe: we can not
blame him for tr anslation presbyteros into
thys wode elder, but if we blame in
likewise the translation, for translating
presbyteros into thys wode seniores.

And if I laype that the olde translation
were in that poynce not so well as it
might have been, I should not saye
so alone. And Erasmus whom Lypna
called my bearyng, and whom himselfe
doeth so all that in his owne translation
presbyter before the olde, both awed in
the saue epistle of laynt Peter, as in
the said xx. Chapter of thaypelles Actes: not onelye hepe Styll the Greke wode
presbyteros, but theweth also that the olde
translated translated it not lovel, because
he translated there this wodde presbyteros in
to thys wode seniores, and in the other
xx. place,
A place into more nat; but sayment that he shoule rather haue kept still the word
presteros uncharged, because that word
is that signified authentically with the
Greeks, where seniors in latine signify-
eth but they age, and all were not olde
as appeared by Timothe. And of this
cause in the said place of saint Peter his
epistle, sayment hiero the amendent that
old translation and kepeth presteros stil,
recypting sayment Peter in this wise, pre-
steros qui sunt in vobis, sefstor ego presteros,
where
in sayment hiero was rather contente
to lop the latine conjunctio with the
Greeks word, and call it compositely,
the
to change that wordes signifying the
office into seniors and confessor, signifying
but the age. For amongst the latines, se-
nior signified none olde, but amongst the
Greeks, presteros was the name that ma-
ny times signified rulres & governos;
Now if we list, we may yet excute
the
the old translator, whiche howe soune af-
ster Chyphes death he translated it, who
can tell? And then when y latine church
had no latine wordes fo; the chyiffen
priestes already receyved and biode; what
blame was he wooste by that soke that
wordes not continualle, but amongst,
where all the latine wordes seind
to hym to geue were the signification of
presteros at that tyme. And that was as
him thoughtsenior, in which wordes yet
the church never folowed hym though,
but though they readde his translation
openly in divin service, yet neither in
they, reading, nor preaching, woulde
they take by that word and call a priest
senior, as appeareth by the bokes and ser-
mons, of all hlep doctours since.

And therefore Lyndall is withoute
excuse, which hath translated presteros by
this English wordes, a worde not
knowne among English men to signifie
prietes, and amongst this wordes
priest, was the proper englysh word
well knowne, and had beene in that
signification so manie hundred pere as
soe Lyndall was borne.

Also see me to the place whiche Lin-
dall alledgeeth in the first epistle of sayment
Peter: seniors qui sunt in vobis, offerro ego con-
fessor, poseu qui in vobis est gregem Christi. Whiche
place I take for enaumiple. For where
he layeth two places of the epistles of
Sainct John, and one in the twentie of the
Actes, all bye one purpose, and this
one place annuiered, annuiered them
all: I say therefor that Lyndall hath eke
here in this his newe booke, translated
that same place wrong, and al the reme;
naunte in ipkeple. And wille I prone
parcellly by Lyndalles owne wordes,
where in this boke folowe the transla-
tion of those woordes.

The elders that are amongst you, hae
seed which am an elder also, that ye seke
the flock of Christ which is amongst you.
There is presteros called an elder. And
in that he saith, seke Christes flocke, he
meane eth the ministres that were
chosen to teache the people & to enforne
the in gods word and no lay persoles.

More.

Lo, Lyndall here showeth himself that
by thys wordsenior be ther understa:
F
n den the ministres that were chosen to
teache people. Then say I, that if thys
wordsenior was taken in that signifi-
cation there, Lyndall should not trans-
late it into this englysh wordes elder,
whiche signifieth the office, but the age
here. And thys is lye, true, al tere
for that Lyndalles tale hereby wer true
that holpe ordre wer no facultie at a
all, but a bare office. For if it wer,
but in a pophane common cope, in which
menne maape holde the be in the tran-
laction at much more libertie then in
holpe scrupule. Yet wer he a noughty
translator that would translate a thing
into suche a wordes, as in the tonge
in which he translates, is not understand
en in that signification.

As if excuse a man woldt translate
a latine cronicle into englysh, in which
terre merion made of some thing done in
London, if he found in y cronicle the al-
dermen called by the name of senators, or
peradventure senatores, shoule pette in his
englysh translation call them not sena-
tours no elders neither, fith neither of
those two wordes in englysh, the name
by which y aldermen of London be kno-
wen: but he must therefore translate "senato-
tes" and "senatores" also into aldermen in
his englysh translation. And farther, if he
there found this wordes seneatores Londine-
s; he shoule not translate it into this word
senates, but either into paye and alder-
men, or peradventure (if the circumstan-
ces of the mater so lede him to it) into paye
aldermen, and common counsel.

And therefore as ye pleynelie see, Lin-
dalles defence of yhs translating prester-
ros into eldes, is as selle to lycke to,
as is an olde rotten elder lycke, and
thought to wer but in a pophane story.
Nowe where it is in the holye lyke of
Chisthre.
A Chap. 1. Go: Why not to be translated into Latin, nor is it to be translated as it is in Hebrew. Why is it not so translated? Because the names of the officers are not the same in Latin as in Greek. Why not? Because the Greek names are not the same as the Latin names.

B Now it was said that the church officers could change the names of the officers, and that the names in Latin were different from the names in Greek. But this was not the case, for the names of the officers were the same in both languages.

C And yet, there were some who thought that the names of the officers could be changed. But this was not the case, for the names of the officers were the same in both languages. The reason for this was that the names of the officers were not translated into Latin, but were kept in Greek.

D But if the names of the officers were kept in Greek, then the church officers could not change the names of the officers. For if the names of the officers were kept in Greek, then the church officers could not change the names of the officers. But if the names of the officers were kept in Greek, then the church officers could not change the names of the officers. Therefore, the church officers could not change the names of the officers.

E For, if the names of the officers were kept in Greek, then the church officers could not change the names of the officers. But this was not the case, for the names of the officers were the same in both languages.

F For, if the names of the officers were kept in Greek, then the church officers could not change the names of the officers. But this was not the case, for the names of the officers were the same in both languages.

G For, if the names of the officers were kept in Greek, then the church officers could not change the names of the officers. But this was not the case, for the names of the officers were the same in both languages.

H For, if the names of the officers were kept in Greek, then the church officers could not change the names of the officers. But this was not the case, for the names of the officers were the same in both languages.

I For, if the names of the officers were kept in Greek, then the church officers could not change the names of the officers. But this was not the case, for the names of the officers were the same in both languages.
Agaynt Tindalles ysfing this woord

A hieuen in greke but præfyraros, which signifys he fath, nothing but onely elders. And by this reason wold Tindall haue it seene, ¥ the apostles b sd take the chil-then pizcles fo; no more conffrate per-fones then other christen men, because they bled a woody ¥ had none holy signifi-caction. But Lyndall hearde though he wintake falt, is not yet to fato a sepe as he makeyth fo. For if he lised to lift up his head and lode by a little: he shold loone se that his argument wer afraid with the tother woord, which he beth also mistranslated of like matrice ecclesias. ¥ fo if he

wil neves arge that pizcles be no per-sons conffrated, no their oder no sac-crament, because ¥ the apostles called then præfyraros, which name had at ¥ time none holy signification in ¥ greke tong where they took it; then seeth Tindall well: ¥ rough: saying ¥ he winteth ¥ wil not see it; that it must neves followe that bap-tisme wer no sacrament neither, because the apostles ¥ euangelistes called it bap-tisme, and in holy scripture also named ¥ holy company of baptised peple, by this greke woody: ecclesias, of which two woodes bap-tisme and ecclesias, neither other hade in the greke tong before, any holy signification at all, no signified there ample other thing then the tan a besbyng, the tother a congregat, ¥ a assembly of heathen papyn peple. And thus is in ¥ d's point Lyndall also playne solye, and dillimled falsyd, well and plagnycle conffect.

And noise, foth that the apostles and euangelistes b sd apple and apprayer that prophane woody: ecclesias, to signifie the whole company of chilthen peple, sacred and sanctified in the holy sacrament of baptism, and in likewise the prophane woody: præfyraros, to signifie a certein sort of ¥ name company, specially conffrate unto god by the holy sacrament of <omitted>

P

and stillman is, then is it great falsed, ¥ if he done it as Tindall dooth, to make pizcleis some none holy sacrament, ¥ is it a very malicious peliment hereby, like as if he woulde in like manner and of like enter translate bap-tisme into washing to make meanes werte it were no other manner washing when the pizcle chri-steneth a chiple, then when a womanne washeth a bucket of clothes. He planteth in a great process to fine allo purpose, because I saye that Eunomie was not olde. And then Lyndall faith that safft Paule chose him because he fould in his more wisdome, fiabes, and vertue, the in the aged men of that place. And Tindall dooth well to tell us, fo, elles would all the woode haue wert that safft Paule hadde made a young man bithoppe, because he would haue hadde hym wipole.

But then goth he harch and theweth vs a solenne proceese that god ¥ necessi-te is lawles, and al this he bringeth in to prove that not one ¥ young men, but women alse, may ¥ necessitie ministre all the sacramentes, ¥ that as they may chri-stte ¥ necessitie, so they may ¥ necessitie praee, and ¥ necessitie conffrate also ¥ blessed body of Chrits. And ¥ to make this matter likely he is fain to imagine an unlike cafe, that a woman werdewen alone into an Iflande where Chritse was neuer praee, as though things that we call chauce ¥ happe, happe to coe to palle without any prudence of god. Lyndall maye make himselfe sure, that feth there falteth ¥ not a spurde upon the ground without our father that is in heauen: there shall no woman fall a land in any to farre an Iflande, where he wil haue hys name praee, ¥ hys sacramentes ministred, ¥ but that god can, and will well enough provide a man of swapy to come to lade with her, whereas we haue hadde already very good experience, and that within fewe yeres. Fo I am sure there have beene more Iflands and more parte of the ferme lande and continente, disco-vered and foulden out within this hys sanctie yeres latt past, then was new fould, as farre as any man may perceve thys three thousand yere alode, and in many of these places, the name of chri- now new known to, and praechynges had ¥ sacramentes ministred, without any woman fall a land alone. But god hath provided that his name is ryched by such good chilthen folke as Lyndall nowa
A new most rapifh bypon, that is god religious seres, specially seres obser-
vanies, honest, godlye, chaste, vertuous people, not by suche as seres Luther is,
that is runne out of religion, not by caus-
ing a land alone any such holy nunne as hys sarat is.

When Lendall hath pro-ved by thys
improbable case, that women may con-
secrate the body of Chrift then be lamen-
teth the miserable sertude of the simp-
ple soules the poore felp women, because
men will not suffer them to lay maife, t
eretn out bypon hys poore wrin.
Howe despefe them! The fyer the better to wel-
com you. Better is to you an whore then a good woman.

Of the tender heare of pitifues Lyn-
dall. He begynneth nowe by lypelshed to
looke towrds weddonyng, he speacheth
like a woer. But he will, I warannte you no vile peron. But because he is a
priest and hath promised perpetually to
live chaste, he will none whose therefore,
but rather will doe as Luther hath done,
and write a nunne and make her an whore.
Then ereteth he ful bolliche, and in
maner conracteth also the reader in our
Lorde God, that he shall reade over the
two epiftles of lapt Paul to Timothe,
whereof hymselfe also rehear-
seth parte, which who fower readeth, to
fee therein both the false maile of the
man, and yet the woorking of god there-
with. For God hath caused Lendall to
putte in suche thynges as directely re-
proche his owne comit, and the beuul
hath made him felfelye to leuite oute those
woore, which if he had set in, must ne-
des have openely declared that all is her-
elfe that ever he goeth about.

For saynt Pauule there teache Lymo-
then; to beware and anoyde the compa-
nye of menne of corrupte mindes, which
wafts they; braynes aboute warang-
lyng questions. And Lendall is in comapanye of none other, but suche as Luther is,
and GREEN HUSTYN, and they folowes, that
hadde waffed oute yttis wrote to
long aboute warangling heresyes, that
now they are fallen at laft to runne out
of religion, and waft oute their braynes
aboute warangling loupes.

l. Timothes.

Saynt Pauls also teache Lymoth-
eth, that he should not Harpelpe rebuke an-
yn woman that his elder than themself, but
chasthe hym as hys fater, though
hymselfe was bywoppe, and as Lendall
lafeth, an apostol too. Howe Lendall
beeryng neverthether, no having any
offacye, so muech as among hereteguys:

leteth neither Harpelye to rebuke his el-
wers in age, not also to tale and raple
bypon all states spirituall and tempo-
rall thowbe oute all chiftenome, and
name agayn all religuous menne,
but if they wol runne oute and webbe.
And thys ye maye see with what fruite
Lendall readeath lapt Paule.

Newe woulde I that Lendall hadde
putte in thys place these wooreth that
be leauneth out. Noli neglegere gratiam que inte
off, quia data est tibi per propheticum, cum impostione ma-
num presbyteri, Neglecte not the grace that: I Timo.
is in thee, which was gien thee by p20: F
pherie, with the puttyng bypon the han-
des of a priest. And afterward in the sec-
cond epiftle: Adonœo te ut refractis gloriam del,
gue off in te per impostioenem maxun munum. 1. Tim.
warne the that thou speye by the grace of
God, that is in thee by the puttyn of
mine hands upon the.

These wooreth of Saynt Paule to
Timothee in thofse epiftles which Lend-
all ereteth euerpe man to read, and
whereof hymselfe rehearseth all partes:
doe manifestlye reproce Lyndalles her-
earpe, and clearlye prauce the holye hber
of priest hath a sacrament.

For these places theue both the sensi-
ble logne of laying the Apostles handes
bypon Lymoth in the making of hym
priest, and also that god gaues his grace
therewith. And the fayth certeynlye also
after the Creche (in which it is with
the puttyng bypon the handes, not of a
priest, as the latine is, but of priesthood)
the power and authoRITE, that Lymo-
the hadde in gynyphe the same grace
for the unto other, whome he should af-
er make prieftes.

And these terts booe to planneleye re-
proce hym, that he is fayne to make
the samefull shamelesse lyfpy to bypode, f
suche as the world be waronder at. For he fayeth in hys booke of obedi-
ce, that the puttyng on of lapt Pau-
les handes by Lymotho was no sacramen-
tall lygone; no any other thing but
a custome of puttyng a mannes hand
bypon another, as men doe here upon
bypes she that they call him good mons-
so; as laynt Paule bled to streche oute
his arm to the people which he preached.

What auaritleth it to lay manifest hy-
ly scripture to Lendall, that forcyth to
little, so manifestly to moche it. Lendall
ereth oute that every man myde con-
strucceth the scripture, and then heyst,
he see what construption he may make.
Saynt Pauls lasyeth plainely that Ly-
ecte, mothe
A mothe received grace by the putting of his hands upon him. And Tindall let it not to tell him as plainly; and that he was but young, and Tindall made him take his hands, and did him good fortune, by the which he knew, because he was but young. But horse nother Tindall had to teach; these places plainly repose and converse his hearers, and prove piercing each an holie sacrament. Hereafter he to raptly upon the holy ceremonies of the priest, and asausage, and annointing. And first he sayth, that if one be shaven and annointed may preache or consecrate the sacraments: then Christ did them not; none of his Apostles, nor any man in long time after, for they blest no suche ceremonies.

Tindall was a worthy test I purpose you. If you please here to teach as Tindall doeth, I could also hym how he promiseth that saunt Peter was never shaven, therefore suppose he never saw hym; or if he would put me to proue that he was shaven, and therein when he could find no plain scripture for it, Tindall wold not believe me, but if I sought further his harbour: I might tell Tindall a garth that I was not bounden for the scripture thereto; he not, to believe hym that saunt Peter was ever chappersed, till Tindall dering by his godfather. But these fantasies of his and mine both, prove all to this matter. The truth is, that as God by Prophets taught his Synagogue certaine goodly ceremonies for the garnering of the service done to hym by his chosen people there, and so the Scriptures of them to devotions: to have by his own holy spirit in whom he sent to instruct his church, taught them holy ceremonies to be used about his blest sacraments, to the service thereof, and to the increase of chilidren names devotion, as in deed it doeth whatsoever Tindall bable. Now he be there among these, the Haungge and the annointing of the priest. And so is ther thapparse of the priest at afe and manye other obseruations bled in the same. Howe if some of the same were before bled, either amongst Jews or Papins, yet Christes church bode them, neether of the Jews, nor the Papins as Tindall sayeth, but took them again of God. Now where Tindall argueth, that if none may consecrate the sacrament but only shaven and annointed, then Christ, no; any of his Apostles might not, because they were never shaven noe annointed; he maketh a woode hopefull reason. For he saith, one saunt Christe, the very inwardly annointed priest, whom God had annointed with the ople of gladness above all his selues: neither other ceremonye nor sacrament as touching himself. And an touching hym Apostles, though Christe unto them instituted sacraments: yet he left manye of the ceremonies to the holy ghost to teach, by whom they be instituted, and by whom they be in the church continued. Howe is there none there that may consecrate the sacraments, but if he be shaven made priest, and priest is ther none made, but the ceremonies of haungge and annointing are bled in the making. Though they be not not the substance of the sacraments of other, no more then the catherine and eraticism in the chrapscaling, be of the substance of baptism. And therefore, though before those ceremonies bled, priests might consecrate unhunted, when haungge and annointinge was not yet instituted: yet none can there none bode so, yet there is no priest made unhunted and unanointed. For if they make anye at Wittenberge by a bare chapelle, without the seeing of the sacrament of holy orders by suche as have power to gene them, they be no priests noe may not consecrate at all, no more then may the buo.

Tindall

And seeing that the ople is not of necessitye: lette maister Howe tell me why more vertue is in the ople of confirmacon, in althum as the bishopp sauceth the one as well as the other, ye and lette him tell ye reafl wher the shoulde be more vertue in the ople whereith the bishop annointed his priests. Lette him tell you bfo, whereas the ople cleneith, both it is made, why he selleth it to the courts, whereith they annointed stie, or whether this be of lefle vertue the other.

More.

Tindall here puteth manye questions to me, which he will I must needs answere, because the ople in y making of a priest is not of necessitye: but surely the questions be to the matter of much lefe necessitye. Howbeit, because I must needs sunower to men of such authoritie, wher the questions be so solemnely put: I say y if a bishopp sauceth the same ople, he then other bold lyke, ther is no more vertue in the