

A that vnder the fourme of bread is Chryſtes owne body, and yet the deuill is neuer the better. Surely because himſelfe belieueth that the deuill knoweth it not at all nor God neither: And ſoꝛ because he wold not yet haue vs therein perceiue his mind to the vttermoſt: he ioynd the Jewes with the deuill to flee fro the ſacrament to the ſcpday, where he myght haue ſeuered them and ſpoken of bothe, or elles with the Jewes and the deuill, he might haue ioynd himſelf, and haue bounden all thzee in a bundell. For he belieueth leſſe then the tone, & is as malicious as any of them both. Yet to ths-

B cent y pe may perceiue clerely: that he is playne of Luthers heresie, that the ſacrament of the autler is very bread. I: ye ſhall vnderſtande, that whereas I in my dyalogue reherſe Luthers heresiez, and amog other his heresie that I now ſpeake of, Tyndall in his aunſwere aſſumeth Luthers heresie foꝛ good and true, ſaying. That that is broken, and that the prieſt eateth with his teeth, is it not bread: what is it elles?

And after thoſe wordes he goeth furth in teſting and mocking god wot ful like himſelf. And ſone after in another place he ſayeth in defence of Luthers heresie, because he woulde haue folke ſette leſſe there by, and haue leſſe reuerence there vnto: It wer a perilous caſe if men and womē touched it, because the Pope hath not oyled thē. And afterward he ſayeth: At Oxfoꝛde about the ſacramente was no ſmall queſtio of late dayes, whether it wer bread or none: ſome aſſyꝛmyng that the ſtoꝛe with long lying in wa- ter was turned into ſcarche.

More.

What a cankarde mynd this heretike hath, there can I trowe no man doubt that heareth what fooliſh gaudes he deuileth vpon it of his owne frantike head. For if euer there wer any ſuch fooliſhe fantaſie ſpoken there, it was by himſelf and one or two wretched felowes of his owne ſecte, ſitting and blaſpheming god vpon their ale bench. But now we ſhall ye goeth moꝛe playnely ſee, to what poynt he goeth about to byꝛng you.

Tyndall.

It is the ſacrament of Chryſtes body and blood, and Chriſt calleth it the new and euerlaſting teſtament in his blood, and commaundeth that we ſhould ſo do in the remembꝛance of hym, that hys body was broken and his blood ſhedde

foꝛ our finnes. And Paule commaun- deth therby to ſheue or pꝛeache the loꝛdes death. They ſaye not pꝛaye to it, neither put any faith therein. For I may not belieue in the ſacramēt, but I muſt belieue the ſacramente, that it is a true ſygne, and it true that is ſignified ther by (whiche is the onely woꝛſhypping of the ſacramente: if ye geue it other woꝛ- ſhyppye ye plainly diſhonour it) as I may not belieue in Chriſtes churche, but be- lieue Chryſtes churche, that the doctrine which they pꝛeache of Chriſt is true. If ye haue any other doctrine, teache vs a reaſo, and leade vs in light, and we will folowe.

More.

No man can deſyꝛe better knowledge of hym, then he ſheweth of hymſelfe in theſe wordes. For here he ſheweth plainly that though to bleare our eyes with all, he calleth it the ſacrament of Chryſtes body and blood, and his newe and euerlaſting teſtament in his blood, and ſayth that we be commaunded by ſaynt Poule therby to pꝛeche the loꝛdes death: yet he will not in any wyſe that menne ſhal pꝛaye therto, nor put any faith therein. And it is no doubt but he that hath that minde, belieueth nothing at all that it is the very body of Chryſt, wherwith his hoipe ſoule is coupled, & his almighty godhead ioynd, from whiche fro the firſt aſſumpcion therof it was neuer ſeuered. And therfoꝛe vnto all his other gaye glorioꝛs wordes he hath a falſe gloſe, by whiche he meaneth that y bleſſed ſacrament is nothing elles but a token and a figure ordayned foꝛ a remembꝛance of Chriſt, & not y very body and blood of hiſelf. It is alſo to be noted wher vpo he groundeth this holy pꝛecept of his, y men ſhould not pꝛaye to the ſacrament, nor put any faith therein. He ſayth be- cause that the ſcripture doeth not commaund it, therfoꝛe it is diſhonour to the ſacramēt to doe it. Doth not theſe woꝛ- des alone teache vs ſufficiently to knowe the miſchiefe of that heresie, by whiche they ſaye that there is nothing to be be- lieued without plain and euident ſcrip- ture, when we ſee now that Tyndall vpon that doctrine of hys, foꝛbiddeth vs to honour the holy ſacrament of the al- tare. We may ſee now that Tyndall vt- tred not all hys falſe ware at once. For fyrſt he began with ymages, then with reliques, then with ſayntes, that we may woꝛſhyppye none of al theſe. And now at laſt he teacheth vs that we may not woꝛ-

A myp Chyffes owne body in the blessed sacrament of the aultare, noz putte any sayth therein. Put ye no doute but he wil say the same by his soule within a whyle and sone after that by his godhead to, & at the last by the godhead of the father & the holygost both, and vtterly denye all thzee. God is god lord whiche maketh this blasphemous soule speake in the end of his blasphemy a fewe true woordes, with which himselte destroyeth all hys whole abominable doctrine. For he confesseth as ye haue heard, that though he may not belieue in Chyffes church, as though the church were hys sauour: yet he must belieue chyffes church, that the doctrine which they preache of chyff is true. And with these woordes of hys own, will I strayne him fast and sure. For I aske no moze but these fewe woordes of his own to the confounding of all that euer he teacheth against our faith. For now hath he with these woordes destroyed the effect of his heresie, wherewith he woulde drawe all to an vnknown church of electes. For sith we must belieue the doctrine and the preachinge of the church of Chyff, as Tyndall saith hymselfe, and that can we neuer dooe, but if we know them whom we belieue, and who be electes we can not knowe: farewell the force of all that heresie by Tyndales own tale. And now sith he hath bounden hymselfe to confesse that the church of Chyff is, and must nedes be a church knowen here to menne, and none such can be name but onely the catholike knowe church of al chyff naci- ons, from which he hath & doeth labour to sitte and flee vnto a darke vknown church of electes, the strength of which heresie, hys owne woordes here haue confounded, he muste nedes confesse that Chyffes church is the church that we be of, and out of which, hymself is downe fallen by vnsaythfulnes, into the depe dungeon of the deuil. And now sith of his own confession he must belieue h doctrine of the church of Chyff, and of the same confession of his owne it followeth that the church of Chyff is this common knowen church, that hath from Chyffes dayes hetherto continued, and that it is euident also, that by the doctrine of that church, the doctrine of Tyndale concernyng the blessed sacrament is false, for euer hath it been by that church of Chyff taught that the blessed sacrament should be woorthyped, and saythe to be putte therein, whereof

Tyndall teacheth the contrary: it is in-
uitably concluded vpon Tyndales own
woordes, that Tyndall is agaynst Chyffes
own blessed persone, a deadly deu-
lish heretike. Now sith ye playnly per-
ceiue god chyffens reders, that this ma-
licious man intendeth to turne poze sim-
ple soules out of the verye saythe, and of
the. viij. holy sacramentes, woulde take
v. awaye, and the other twayne that he
would seme to leaue, he handelett yet in
suche wise, as men may well see that he
leaueth them as fruitelesse as the other,
and finallye in effecte belieueth neyther
nother, ther will no good man loke that
we should now nedes to proue these holy
sacramentes to be true, whiche all chyff-
en people haue this. xv. hūdzd yere be-
lieued, because that now a sonde felowe
and a foolthe heretyque denyeth them,
except that anye man were so madde to
doubte whether there were anye God
at all, if he happed to heare any man so
madde to saye naye. And surelye there
was neuer secte of heretyques yet, that
there was so greate madnes to belieue,
as these. For of other heretyques that
haue been of olde, euery secte had some
one heresie, or elles verye fewe. Nowe
these heretikes come in with almost all
that euer all they held, and yet moe too.
All the other heretyques had some pre-
serte of holynesse in theyr liuyng: these
shameles heretykes liue in open shame-
full incestuous lecherpe, & call it matri-
monie. The olde heretiques did sticke v-
pon scripture when it was yet in a ma-
ner new receyued, & they contended v-
pon the vnderstandyng at such tyme as
there hadde fewe chyffens wyrters ex-
pounded the scripture befoze them, so as
they might the better say to h catholike
church, why may not we perceyue the
scripture as well as you: but these new
heretiques be so farre fro shame, that in
the vnderstanding of scripture, and in
the affyrmyng of all they heresies, they
would be beliened by theyr onely word
agaynst all the olde holy doctours that
haue been since the death of Chyff vnto
thys daye, and that in those rotten he-
resies too, whiche they fynde condem-
ned to the deuill by the generall coun-
syles of all chyffendome, a thousande
yete afore theyr dayes, and most madde
of al in denyng the sacramentes which
they find receued and beliened, used and
honoured so clerely fro the beginning,
that neuer was ther heretyke that durst
for very shame, so boldly barke agaynst
them,

B
Belieue Chyff
his church.

C
Chyffes
church is the
common kno-
wen church.

A them, till that now in these latter dayes the deuill hath broke hys chaynes, and of all extreme abhominacion hath sette his poysoned barell a broche, from the dreggy draught wherof God kepe euery good chrysten manne, and suche as hath drunken thereof, geue them grace to vomite it oute agayne by tyme. This longe digressyon haue I made you, to lette you playnely see the summarie purpose and effect of Tyndales doctrine touching the holy sacramentes, whiche knowen vnto good menne, suffyseth to make theyr heartes abhorre his deuylishe doctryne withoute anye farther argument. And as for them that at the bare hearing thereof abhorre it not, they be surely so sore infected, that excepte the marueylous mercy of God, neuer shall ther epyther reason or autozitie make the sauour the trowth. But now that Tyndall hath commended vnto you the high spirituall wisdom of vnfaithful heretikes, he begynneth on the tother syde to rebuke and reprove the true saythe of all good saythfull people.

¶ Tyndale.

But the world captiuateth his witte, and about the lawe of God maketh hym wonderful ymaginacions, vnto which he so fast cleueth, that .x. John baptistes wer not hable to dispute them out of his headde.

¶ More.

Nowe that Tyndall hath doone with his own spirituall parte, and hath as ye haue heard holily declared howe hygh spirituall wisdom they vse in searching the verye bottome of the cause in euerye commaundement that god geneth, and according to the thing whiche they take for the cause, so order themselke, epyther kepe the commaundement or bryake it: now cometh he to thother parte, that is to all that are no heretikes, whom he before called naturall, & not borne agayne nor renewed with the spirite, all which folke he calleth here the world, and saith that the world captiuateth hys witte, and about the lawe of God maketh him wonderful ymaginacions, vnto which he so fast cleueth, that tenne John baptistes wer not hable to dispute them out of his head. Here he meaneth that himselfe and hys felowes spirituall heauenly menne, be not captiuat vnto the lawe of god, as we poze worldly men of inidle earth be. For they be no further bounde to the lawe, but as the cause of the lawe

sought out by themself, leadeth the too & fro, and therfore they be in an euangelicall, and in maner angelicall libertie to doe what they list, so y thei geue the lawe some cause that may serue theyr lust, as they haue geuen to the lawe & commaundement of bowes, from which they haue set themself in such a spirituall libertie, that munkes & freres may lawfully lye with nunnes, and liue in lechery, & call it wedlocke. And in dede they maye call it wedlocke and they will, as lollardes dyd of late, that put a pygge into h water on good fryday, & layd goe in pygge, and come oute pyke, and so when they had chaunged the name, they toke it for fishe and eate it. And so may these holye new spirituall men, when munkes and freres wedde nunnes, they maye call it wedlocke & they will. But as the poore plough man said vnto the tauerne that gaue hym water in stede of wine, God thanke you maister winer for your god wyne, but in good sayth sauyng for the worshipfull name of wyne, iche had as leue a drunken water: surely so may we well say to these new holy spiritual married munkes and freres, sauyng for the worshipfull name of wedlocke, it were as good they liued in lechery, as in such byched bychery. But we selve soules of the world here, be captiuat and bounde he sayth, and not in such a heauenly libertie, but make our selve woonderfull ymaginacions about the lawe of God, which thyng much I meruaile of. For h world is not often wont to muse much vpon the lawes of God, nor greatlye to studie vpon them, but let the goe by wel & easely, and thynke little on them, nor nede nor John Baptist to dispute out of theyr heades any woonderfull ymaginacions that they haue studied aboute the lawe of god. But mary on the other side these new spirituall men, haue with their new libertie made themself woonderfull ymaginacions to whiche they cleave so fast, that .xv. John baptistes can not dispute them out of theyr heades. For they haue to the great wonder of the world made them an ymaginacio, that freres may liue in lecherye with nunnes, and neuer nede doe penance neyther for that nor for any sinne elles, but repente and doe so still, and belieue that all is well, and doe no penance, nor take no payne for any sinne at all.

Now every man well woteth that S. John the baptiste dyd dyspute agaynst these ymaginacions of theirs, both with

A his liuing and his teching. For against they lecherye hys liuing disputed with chastitie: and agaynst they heresie of penaunce he disputed with preaching penaunce. For he bade them, not euerye boye goe forthe and take hymselfe for an Apostle and goe preache, but he cryed vpon them to doe penaunce, and not onely bade them repent & doe penaunce, but also bade them if they would auoyd hel, and the wyath that els was to come, they shoulde dooe woorthye frutes of penaunce. And because that they shoulde not weene that it was but a woorde of

B office, and that it sufficed to belieue wel in Goddes promys, and so goe they waue and thynke themselfe safe: he thewed them in hymselfe and hys owne liuyng for they institution, not for the desecrpyng of his owne sinne, a foarme and fashon of a repentaunt synner, in what wise he shoulde doe penaunce. And therefore he liued solitary, sayng that hys vertues caused hym to bee visited. He lyued in holpe bowed chastitie, and neuer wedded woman in his dayes, noz neuer woulde haue done though he had liued twyse as long as Luther. He liued in pooze and paynfull apparell. He liued in watche and prayers, in fasting, and forbearng meate. He dranke no wyne, but was contente wyth water. Hys maner of penaunce doynge, dydde saynt John baptist teache and dyspute, contrarpe to the falle ymaginations agaynst penaunce, and wonderfull deuiles of lewde lecherous liuing, that these new spirituall men haue in they fantastie framed, whiche neyther saynt John baptist, noz such .x. saint John baptistes noz our saviour Christ hymself can dyspute out of they heades.

Tyndall.

He belieneth that he loneth God, because he is ready to kill a Turke for hys sake that belieueth better in god then he, whō god also commaundeth vs to loue, and to leaue nothing vnsoughte to win hym vnto the knowledge of the trouth, though with the losse of our lynes.

More.

Here Tyndall foloweth hys maister Luther, that woulde haue all chrysten menne suffer the Turkes and fyght not with them. Now be it I vnderstande by Tyndall in his boke after, that Luther hath eaten by hys woord agayne afterward for feare, wher he saue hys countrey prepare the self agaynst the Turkes,

But now Tyndall is out of such feare is as ic semeth, disposed to mayntaine & let furth his maisters former errour agayn. For he layeth it to the charge of the catholical church, as a chief & principall faulte, & we take it as a token of loue to god if a man haue a mind for gods sake to go fight agaynst the Turkes. But as maaly as he mocketh it, a god tokē is it of loue to god for all. For he that is for gods sake contēt in the defence of other folke his innocent chrysten bryethren, agaynst the infidelles, the enemies of god & them, to put his own life in payn & perill of death: we may be bold with Tyndales lycence, whyle we haue Luthers leaue already, to warrant that it is a token of god and ordynate loue to god, & for god to hys neighbour. For though we shoulde loue infidelles to make them faythfull & bee glad to suffer for them: yet our sufferance woulde byng thē to the fayth, yet are we not bounden to loue thē aboue the household folke of Christ, and familiars of our owne chrysten fayth, & namely so farre, that while they come, not to learne the chrysten fayth, but to kyll the chrysten men, a prince that hath the rule of vs, shoulde suffer them to kill on and stand still by and preache.

I dout not therfore but how holily soeuer it pleaseth father Tyndalle here preache in fauour of the Turkes, a prince may assemble his hoste, and of good zeale with greate thanke of god, goe agaynst them and kill them as well and better to, thē Moyses killed the Egipcian & fought with the Hebrue.

And therfore we shal not trust, greatly nede to feare the gret word that Tyndall in the Turkes fauour speaketh, agaynst those that will goe and fyghte agaynst thē, where he saith that the Turke belieneth better in god, then such a chrysten man. Wherū if Tyndall sayd trne as God be thanked he lyeth: howe belieueth thē Tyndall hymself in god, which (as his charitable bookes well declare) woulde be well content that heretikes & infidelles shoulde with sedicion or open warre, kille by the cleargie of the catholical church, and the great part of such godd people besyde, as woulde be aduersaries to their pestiferous heresies.

Tyndall.

He supposeth that he loneth his neighbour as much as he is bound, if he be not actually angry with him, whom yet he will not helpe freely with an halfpenny, but for aduantage or vainglory, or for a worldly

To fight agaynst the Turke for gods sake, & godpe.

f

Math. 3.

The permitted life of Saynt John baptist.

More.

A worldly purpose. If any man haue displeas'd him, he kepeth his malice in, and will not chafe himselfe about it, t'ill he see an occasion to auenge it craftely, and thinketh that well ynough. And the rulers of the world he obeyeth thinketh he, when he flattereth them, and bindeth the with gyftes, and corrupteth the officers with rewardes, and begyleth the lawe with cantels and sotelties. And because y^e loue of god and his neighbour, whiche is the spirite and the lyfe of all lawes, & wherfore al lawes are made, is not wrytten in his heart: therfore in al inferior lawes, and in all worldly ordinaunces, is he beetle blynd.

¶ More.

Al this geare is but a fardel ful of lies and that woteth Tyndall himself wel ynough. For albeit that ther be moe then ynough, y^e in the cathollicall church of Christ y^e vse to comit such synnes: yet vse they not to thinke that they doe wel, and fulfill the law of God in doing, but they both beleue and confesse the contrarpe, and to they^r confessour knowledg it as it is for synne. For though men in the catholike church doe sinne, yet to take it for no sinne, but for holines & vertue, thys is neyther the doctrine nor maner & gyfte of the catholike church of Christ. But this is in very dede the belsefe, or at the least wise the gyfte & custome of Tyndales church, & Luthers, and frere Huskins. For they haue the loue of god, and they^r neighbour, the spirit and life of al lawes so well & wisely wrytten in they^r heartes, y^e they cannot be but seruentlype taken in their lewde lecherous loue, nor be not in inferior lawes & worldly ordinaunces so beetle blynded, but y^e a frere can find y^e way to a nunes bed & it be at midnight, & after in the open day abyde therby, & amow the breach of their vowe boldly, for very wel done & holily, & whē he thus dooeth, begyleth not the lawes with cantels & subtilties, but boldly breaketh thē by like a strong man, & berech it out bigly wth shames deuely the heresie.

¶ Tyndale.

And if he be comāded to abstejn frō wyne, y^e will he obserue vnto the deache to, as charter house mūkes had leuer die then eate flesh. And as for the sobernes & chastising of the mēbres will he not loke for, but will potoze in ale and bere of the strongest wthoute measure, and heate them with spyces, and so furth.

¶ More.

As for the munkes of the charterhouse would god we wer no ferther from very vertuous deuotion, then those good mē be from vnlawfull superfficion, among whome, God be thanked, we see manye līue to very great age, and neuer hearde I yet that anye dyed for lacke of eatyng fleshe, and yet heard I neuer that any of them haue eaten any, sauing some such as haue comen from their cloystres into Luthers church, as Dtho did in Almain whiche ranne oute of the charterhouse, & left fleshe and fell to flesh altogether, and toke a wyfe for sobrenes and chastisyng of hys munkelpe membes as Tyndall speaketh.

¶ Tyndall.

And y^e holy day will he kepe so strayte, that if he mete a slep in his bedde he dare not kill her, & not once regard wherfore the holye daye was ordēynged to līke for gods woorde, and so furth in all lawes.

¶ More.

Tyndall I thynke hathe not knowen many kepe the holy daye so strayte, that woulde feare to kill a slep, as it pleaseth him to iest. But yet had I leuer that mē would kepe it so strayte as he speaketh, then kepe it so loselype as they dooe. But they that kepe it so loselype, be neyther afeard I warraunt you to kyll a slep, nor to doe woorde neyther. And whosoener would kepe it so strayte, as to forbear the killyng of a slep in his bedde: would kepe it better then doe the freres of Luthers church, that let not on the holye daye to take a nunne to bed. For as for hearing of gods woord, in many places in Almayne among they^r holye sectes, where they wer in the begynning wonderfull hote vpon sermons: they be now blessed by god wāren cold ynough.

¶ First in manye places they sange the seruice in their mother tong, men & women and all, and that was a pretie sport for them for a whyle. But after a little vse thereof, the pleasure of the neweltie passed, and they set somewhat lesse thereby then by a thre mans sōg. They changed also the masse, and soone after that, many cast it v^{er} clene.

Then was al their lust layed v^{er} preaching, speciall^{ly} because every mā might preche that would, sayng that they folowd the counsaile of Saynte Paule, while one would bid the precher holde his peace & let him speke another whyle, affirming y^e the spirite had reueled him the right sense, & that the precher lyed.

cc.ij.

Thus

A Thus turned they sermons in bꝛatwines, so y^e sometime the people parted the from poynting their preachynges with fittes. But now as I heare say, y^e maner is well amended, they can suffer one to preache as long as it please him, and no man once interrupte hym, for they see there wāren women & all so cunning, y^e scatty come any to heare him. And thus dooeth Tyndales churche and Luthers sit at home in their strewes in honour of their holy dape.

Tyndall.

And in ceremonies & sacramētes there he captiuateth his wit & vnderstanding to obey holy church, wout asking what they means, or desyring to knowe, but only careth for the keeping, & loketh euer with a payre of narrowe eyes, & with all his spectacles vppon them lest ought be left oute.

More.

The ceremonies and sacramētes Tyndale maketh his mocking stocke, but let him beware by time lest god mocke him agayn: Better is it good chꝛisten reader to do the thing y^e Tyndal here reproveth, y^e is to wit a man to captiuatē hys wit & vnderstanding & obey holy church in y^e ceremonies & sacramētes, & kepe the well without farther serch, the to do as Tyndall hath done, y^e with his curious serch hath so narrowly so long pꝛyed vpo them with beetle bowes & his bytle spectacles of pride and malice, y^e the deuil hath stricken him sturke blinde, & set him in a corner with a chayne and a clogge, & made him his ape to sit there & serue hym, & to make him spozte, with mocking & motyng and pottng the sacramētes, which yet the deuil dreadeth himselfe, and dare not come anere them.

Tyndall.

For if the pꝛiest should say masse, baptize, or heare confession without a stole about his necke, he would thinke al wer marrd, & dout whether he had power to consecrate, & thinke that the vertue of h^e masse wer lost, and that childe not well baptizd, or nat baptizd at all, and that hys absolucion wer not woort^h a myte.

More.

This is an other sardell full of lyes, & that he wotteth well ynough. For if the pꝛiest lest of his stole, folke woulde then sape he did lewdely, as they myght well sape in dede. But Tyndall knoweth full well that folke dooe not reken the sacrament hurted thereby. For he knoweth

well that chyldren be sometyme chꝛiste, ned of the midwines hande, & the people knoweth well y^e the wterh no stole. And thus euery bodye well perceiueh howe shameles Tyndale is in these lyes.

Tyndale.

He had leuer y^e the bishops thold wagge two fingers ouer him, then that another man thould say god saue him & so furth.

More.

Blessing of bishops Tyndall testeth vpon in moe places then one. And forasmuch as he knoweth wel that all chꝛistē people haue & euer haue had a good faythfull belief in blessing, both where a man or woman blesse thei selfe, and also where as any that hath authoritie ouer the genien by god to blesse the, which is a kynd of pꝛayer and inuocacion of gods grace vpon the partie so blessed with the signe of the crosse, as the natural father or the godfather blesseth y^e chylde, or the curate his parishē, or the bishop his dyocelane: such thynges Tyndall taketh for trifles, and laugheth such blessing and crossing to skorne.

For in his boke of obedience, the laying of the bishops hande vpon the pꝛiest in geuing the sacrament of holy orders, he resemblith to the laying of a mannes hand vpon a boyes head, whē he calleth hym good sonne. And the blessing as he calleth it here the waggyng of two fingers, so he calleth it there the waggyng of the hande in the ayre. Howe be it, we nede not much to meruayl though Tyndall, and Luther, and frere Huskin, and they felowes, set litle by the signe of the crosse made by a mans hande in y^e ayre, sith we see that they sette so litle by an ymage of the crucifixe, and also by Chꝛistes holy crosse it selfe, wherof Luther wyrteth that if he had all the pieces, he would cast them all there as neuer lūne should thynē vpon them. But all chꝛistē men sith Chꝛistes deathe hittherwarde, hath set much by that kind of blessing in which the signe of the crosse is made vpo a man, either by himselfe, or by another. And not a fewe stozies are there that testifye great thynges done in the vertue of that signe, not onely among good chꝛisten men, but also sometime among euil men, and the very infideles themselfe.

And though that I intend not to prolong thys wooꝝke with wyrtng of stozies: yet cummeth ther one to my mynd so meete for the matter, and wyrtten by so gret autoritie, y^e I can not let it passe.

Saynt

And thus
ought chꝛistē
men to doe.

To blesse is a
kind of pꝛayer
et.

**S. Gregory
Paz.**

**A notable
booke.**

Saynt Gregory Nazianze the gret famous olde doctour, wytyng in his second oration made against the gret emperour infidele comonlye called Julianus apostata, wytyeth that when that man was falle from the fayth of Chyrist vnto Paganisme and gentilitie, geuing himself therewith, not onely to the persecution of chrylten menne, but also to the folowing of enery kind of superstitious follye: he tooke with hym on a tyme certayne necromancyers, and went into a caue to confure by sprites, to enquire of them certayne thinges whereof he was verye curious to knowe. And when he was in the pyt amonge them with theyr coniurations, ther appeared many terrible sightes, so farre furth, that al be it with the truste of hys coniurations, he bare it out a while, yet at the last the terrour and feare so soze increased, that he was sayne for the surest refuge to blesse himself with y signe of the crosse, which he so pursued and hated. At which onely signe so made with y wagging (as Tyndall calleth it) of his hand in the ayre, as euill an hande as it was: yet wer all the devils so soze afrayde, that al theyr ferefull illusions sayled and banished quite away. Loe what a foze and strength hath that fashon of blessing that Tyndall setteth at so light: wherein many a man dayly findeth gret profite in auoyding of temptacions of our gostlye enemy the deuill, & in many a sodayne feare of the fiende.

And I litle doubt but as Tyndall soloweth Julianus apostata in falling fro y right fayth: so wold he at a nede solow him also in blessing too. For as litle as Tyndall setteth by blessing now: yet if he might once mete y deuill in the darke, he wold I warraunt you crosse & blesse apace. And I beseeche oure lord to geue him grace so to blesse himselfe betyme, y he mete not the deuill in eternall darkenes, where whoso myshap to mete hym, can haue no grace to crosse and to blesse himself, but thal in stede of crossing and blessing, fall al to cursing and desperate sozowe and furious blaspheming without coumforte and without ende.

¶ Tyndall

Wherefore beloued reader, in as muche as the holye ghoste rebuketh the worlde for lacke of iudgemente, and in as muche also as theyr ignoraunce is withoute excuse, befoze whose faces ynough is sette to iudge by, if they would

open thei eyes to see, and not captinate theyr vnderstandyng to belieue lyes, and in as muche as the spirituall iudgeth all thyng, even the very botome of Gods secretes, that is to say, the causes of the thynges whiche God commaundeth: how much moze ought we to iudge our holye fathers secretes, & not to be as an ore oz an asse without vnderstanding.

¶ More.

It appeareth well that the holye goff, according to the wordes of our sauour at his last supper, whiche wordes Tyndall woulde falsely wrest a wyze, did rebuke the Jewes & the Gentiles for lacke of iudgemente, and that he taughte the church of Chyriste the true iudgement, by whiche euer synce Chyristes dayes by the iudgement of holpe sayntes and all good chrylten peple besyde, such thinges as now Luther and Tyndall, and sterc Huskin dooe teache, haue been alwaye iudged for heresies. And thys is open afoze euery mans eyes, except we wold willingly captinate our vnderstanding to belieue Luthers lyes. And therefore those that solow the of theyr ignoraunce, haue none excuse when they see agaynst the whole consent of chrystendom so manye hundzed yeres continued, sowze oz fyue sonde steres, runte out of religion and liuyng in lecherie, take vpon them selfe to preache and saye to the people of themselfe, we bee the spiritualles, we searche the bottome of Goddes secretes we search y causes of Goddes commaundement, we vnderstande the scrypture in hys right sence, and al that haue been called holy doctours and interpretours befoze oure dayes, were epyther false oz foolles, and haue epyther of euill wyll oz of ignoraunce broughte all chrylten nations oute of the ryghte faythe, till now that God hath of his high goodnes sent vs and our wyues to preache fayth, and teache herelpe, and thewe lecherie, to turne the worlde to grace.

Howe he that woulde in the declaration and vnderstanding of the scrypture of Chyriste and hys Apostles, belieue suche a fewe fleshye blynde Apostatas agaynst so many holy blessed doctours and sayntes: what excuse coulde hys ignoraunce haue afoze God: were not he a verye ore and an asse without witte oz vnderstandinge?

¶ Tyndall,

Judge therfoze chrylten reader, whether the pope with hys be the church.

cc. liij.

¶ 399

A

¶ More.

When Tyndall speaketh of the Pope with his, here vberth he a litle sophystric. For he leueth vs in doute what he meareth by these wordes, the pope with his. If he meane the Pope with hys Cardinales, then speaketh he litle to the purpose. For I neuer called, noz no manne elles, the Pope and the Cardinales, the whole catholique church. Wat yf he meane by the Pope and hys, the Pope and al h chryffen realmes, and countreys that haue not by Scysmes and herelles departed and seuered themselfe from the cozps of chryssendome: he that then iudgeth the Pope and hys to be the church of Chryffe, iudgeth as it is in dede.

Chryffen church.

B

Howe if Tyndall byng in questyon, whither the Pope be of al those chryffen countreys the chief spirituall head vnder God, and general vicare of Chryff: thys questyon will not helpe hym. For if there eyther yet be, or anye tyme hath been, that eyther the Grekes or anye othre parte of true chryssendome dyd not recognise the Pope for theyr chief spirituall gouernour vnder God: yet alway those that were learned, or good menne among them, and the whole people with them, in the necessarpe articles were of the same sayth, and confyrmmed themselfe to the see of Rome, in suche thynges as amonge them beganne to be dysputable, as well appeareth, not only by saint Chrystosome, and other olde holpe doctours of the Grekes, but also by the generall counsailes, in which the Grekes in matters of doute and questyon, finally confyrmmed themselfe to the Latines and to the see apostolique.

D

And for conclusion, bothe the Latine church and the Greke church, and yre tour Johns church to, and every church that bare the name of any good chryssendome, yea and every church also of any honest heretyques too, and the church of Daynyms and Turkes too, and the church of Sarasyns too (syth Tyndall, will haue them all called churches) and finally, the church of all mankynde synce the earth was well inhabited, as manye as euer haue knowen so muche as the name of God: hath euer hitherto damned the church of Luther and Tyndall, and frere Huskin, that care not to breake theyr promyse made to God, and contrary to all honestie, make mockes of theyr bowes, and voyde of shame, a nowe theyr filthie lecherpe, for honeste wedlocke and lawefull matrimonie,

¶ Tyndall.

C

Judge wherher theyr authoritie be aboue the scrypture, whether al that they teache without scrypture be equall with the scrypture, whether they haue erred, and not onely whether they can.

¶ More.

Judge here good reader, whether that Tyndall play the part of an honest man when the power and authoritie whiche the church ascribeth vnto god and hys holy spirite, Tyndall woulde make you belieue that they doe take and alcrybe it vnto themselfe.

For no man sayth that any man is aboue the word of God, but we say hold: ly that hys woorde vnwritten is egall, and as stronge as hys woorde wrytten, & that he is as well to be believed without wrytynge as with wrytynge, & that hymselfe and his holy spirite, vnderstandeth hys owne wrytynge better then all the creatures of the whole worlde. And then we say also that God by the mouth of oure sauoure hath promysed that hymselfe wyth hys holpe spiryte, shall euer be assyffente with hys church, and that he shall alway instruct hys church and leade it into every trowth. And wee saye that he kepeth, and euer hath kept, and euer shall kepe that promyse. And therfore we say y he teacheth his church all trowth, I meane all trowth necessary

The woordes of god vnwritten, is egall with his woorde wrytten.

Mat. 28.
John. 16.

as hymselfe meant for theyr salnacion, that is to witte, all suche thynges as he wyll vpon payne of damnacion haue them bounden to beliene. I say also that vpon thys it must nedes folowe, that albeit our worde dooeth suffer hys church to erre in the knoweledge of a facte or dede doone among men: yet will he neuer suffer it to erre and be deceyued in the knoweledge of his lawe, to whiche he will haue it bounden, and in the tyme in whiche he will haue it bounden thereto. And therfore wyll he neuer suffer hys church to take, repute and iudge a thing for synnefull and damnable, that is of trowth good and pleasynge to God. For then should he therby cause hys church to leane good verteous thynges vndone themselfe, and also to forbydde it other folke as thynges vicious and dyspleasunt to God, and then wer his promise broke, sith that the holy goff had not taught them the trowth necessarye, but had suffered them to be lead into damnable vntrowth.

God teacheth his church all trowth.

The church doth not erre in the knoweledge of gods lawe.

Then say I farther, that it consequetly foloweth

Aly foloweth also, that God shall muche lesse suffer his church to take for good & pleasing to God the thyng that is verye naughty and odious vnto god, & damnable to it self. For then should his church by such error, not onely leaue the good vndone, but also dooe the euill, and not knowe whiche way to mende it. And of these thynges I say y it foloweth necessarly, y though the church be not aboue the scripture and holpe writ: yet it is so taught by the spirite of god & his holy secret inward word bntwitten, that it can not be damnably deceived in the vnderstanding of his holpe scripture witten. And therupon yet farther foloweth that all suche as so construe the scripture, that they wold make the scripture seme to be contrarie to the sayth of Chyftes church: doe damnably construe it contrary to the teaching of god and hys holy spirit. Which by his owne promise both alway teache hys church, and alway leadeth it, and alway shall leade it, into euery necessarpe trouthe, and that vnto the ende of the worlde, accordyng to the woordes of our sauour Chyft hymself.

Of these pointes Tyndall denyeth vs three. One is that any thing is certainly to be believed, except onely the scripture, and yet that must bee as Luther sayth, euident, open and plain, of which the contrarye hath been so often proued vnto hym, so euident, open and playne, that if Tyndall wer not euident, open, and playn shamelesse, his heart woulde neuer serue him for very shame to speke anye more of y poynt. The tother poynt is, that he denieth the catholike knownen church, to be the church of Chyft, and putteth it in questio which is y church, and finallye putteth for the church of Chyfte here militant in earth, the onely secreete vnkknownen folke that are predestinate. The thirde is that he putteth also in questio, whether the church may fall into damnable error. And thereto he sayth that the church of electes doeth erre, but yet it doth not erre. And forasmuch as these thynges be the chief thynges wherof his boke treateth, lyketowse as they that haue wit and learning, doe alreadye fynd his handling of these matters ful of malice & very boyd of truth: so I truste when we come hereafter to the places, to make right meane learned folke, and meane witted too, perceyue that all hys high inuencion that he wolde haue seme so sothe, is in verpe dede a very madde mannes dreame.

Tyndall.

And agaynst y mist of their sophistry, take the ensamples y are past in y old testament, & autentike stozies, & the presēt praaise which y seeft befoze thine eyes.

More.

We be wel content that these thynges trye the miste of both parties, so y Tyndall take with him one thing or twayne more, whiche I meruaile wherfoze he now leaueh oute, sayyng that he seeth well that they wil clerely dissipate & discusse the myst that he saie would walke in. For elles why leaueh he cleane out the new testament now? we must praye him that we may take in that too.

And forasmuch as we doe on both the sydes agree vpon the terte of scripture, & that the questyon muche lyeth whether Tyndall and his felowes vnderstand it ryghte, or elles the whole church of all christen nacions: we shall praye hym to be content that we may lay furth in that behalf the mind of the olde holy doctozs and sayntes, whiche wrote of these matters so many hūdzed yeres ere euer thys busines began, & wrote not for the pleasure of eyther other partie. And them will we y rather alledge, because Tyndall, aswel in his booke of obedience, as in diuers places of this booke, is not ashamed to say y we wil not beliene y old holy doctours, but that they dooe & be of the helief that those holy fathers were, & as I say he is not ashamed to wryte this, ye & that very often, whē he woteth well that among them all he can not find one that ener believed other, but that it was a shamefull abhominable sinne, a moke to mary a nunne, which thing hereafter in thys boke, Tyndall so foolishly defendeth, that sayyng for pttie to see any mā so madde, one y lay soze sicke coulde not soz beare to laugh at it.

Tyndall.

Judge whether it be possible that any good shoulde come oute of theyz dumme ceremonies and sacramentes into thy soule. Judge theyz penaunce, pylgrimages, pardones, purgatozpe, praying to postes, dumme blessinges, dūme absolucions, theyz dumme patercyn and halowyn, theyz dumme straunge holpe gestures, with all their dumme disguyfinges, theyz satisfaccions, and iustifyyng. And because thou fyndest the false in so many thynges, truste the in nothing but iudge them in all thynges.

More.

Judge

A Judge good chryſten reader, whether it be poſſible that he be anye better then a beaſte, out of whoſe brutiſhe beaſtly mouth, cometh ſuche a fyltbye ſome of blaſphemyes againſte Chyiſtes holy ceremonies and bleſſed ſacramentes, ſent into his church oute of hys owne bleſſed bloudy ſyde. And ſo; becauſe ye ſynd thys ſelowe ſo frantike and ſo falſe in y rayling and teſtyng agaynſt the ſacramentes of Chyiſte; ye maye well iudge that whoſo can delpte or be contet with hys blaſphemous ribaudrie, hath great cauſe in hymſelfe to feare that his chyiſten ſayth beginneth to fayle and faynt.

B ¶ Tindall.

Marke at the laſte the praetyſe of oure ſchelye ſpiritualtie, and theyr wayes, by which they haue walked aboue. viii. hundred yeres, how they ſtabliſhe their lyes, ſo; with falſifying the ſcripture, then tho; owe corruptyng with theyr riches, whereof they haue infinite treaſure in ſtoze, and laſte of all wyth the ſweozde.

¶ More.

¶ Demary, marke I pray you. For thys is much to be marked loe, that Tyndall can not beare the fleſhynelle of our ſpiritualtie, becauſe the fleſhynes of their church is ſpiritual. For the fleſhelye wedded harlottes of theyr church, bee theyr chiefe holys ſpiritual fathers, and holy ſpiritual mothers, monkes, ſreres and nunnes. And becauſe theyr holye church is but newe begunne, Tyndall would we thoulde wene, that this eyght hundred yere and moze Chyiſt hath had no church in the wo; lde at all. For ſo long ſayth Tyndall all hath be naught, by the reaſon that al this whyle the clergie hath falſifyed the ſcripture, and hy; red menne with gyftes, and compelled them with the ſweozde to belieue them, and ſo al this eyght hundred yeres ſayth Tyndall, by theſe meanes all the chyiſte naciōs haue in ſtede of true ſayth belieued falſe lyes, and ſo haue ben out of the ſayth & al nought. If Tindall did not lie now, as bleſſed be God he dooeth, here hadde been a greate gappe in chyiſten dome thys ſyvene hundred yere. And where had Chyiſtes promyſe been then all thys whyle; with hys electes? Nay, if this church haue hadde all this whyle falſe ſacrametes, Chyiſt hath had none electes all this whyle. For they haue v; ſed, whatſoever Tyndall ſaye, theſame ſacramentes that their neighbours did.

I woulde alſo that he had told vs howe muche moze then eyght hundred yeres the church hath had falſe ſacramentes, leſt that y he calleth now moze, he ſhall hereafter call it much moze. For therto ſhall he bee ſayne to fall, or elles to call theſe eyght hundred hacke again, & confeſſe y ſacrametes true, or ſimally (which he is moſt likely to doe) bable on ſtill agaynſt all reaſon, agaynſt all good men and agaynſt all ſcripture, and ſo that he be talkig, neuer care what, wherof, no; howe. For I am ſure that in the ſacramentes, & in the knowledge of y church, his malicious ſolpe, is reprovod by the olde holye doctours aboue his eyght. C. yere almoſt, as many mo, and ouer that by playn ſcripture too.

¶ Tindall.

Haue they not copelled the emperours of the earth, and the gret lordes, and hye officers, to be obediet vnto them, to dyſpute for them, & to be their tourmentors and the ſamſumins themſelues doe but ymagine myſchicfe and inſpyze them.

¶ More.

Here is all the great anger y griueth this good man, that eyther lord, king, or emperour, medlethe anye thyng; for the mayntenance of the ſayth, or ſet to their handes to the repressing of herelyes.

But if Tyndall ſynd this for a faulte, he muſt go farre aboue his. viii. C. yere. For it is farre aboue a thouſande ſynce that as cuill Lordes, p; yncces, and Emperours, haue holpen and mayntayned heretyques, ſo lykewyſe good Lordes, p; yncces, and Emperours, haue ſette to their handes to ſubdue them. And theyr mayntainers haue vaniſhed away with them, and theyr amenders and punyſhers, God hath maynteyned and ſauoured, and good godly men haue called v; pon p; yncces for their ayde & aſſiſtence in ſuch caſe, & at their inſtace and purſuite haue p; yncces and emperours both puniſhed them, and made many good lawes agaynſte them.

¶ Tindall.

Marke whether it wer euer truer the now. The ſcrybes, Phariſeis, Pylate, Herode, Cayphas, and Anna, are gaethered together agaynſt god & Chyiſte, but yet I truſte in bayne, and that he thac brake the counſell of Achitophell, ſhall ſcatter theyr.

¶ More.

Marke now good chyiſten reader, wh; Tyndall hath tolde vs that the eyghte ſayth

A sayth is heresse, and heresie ryght sayth, and when he weneth that he hath made menne so wyse, that we woulde at his word take white for blacke, and blacke for white, and God for the devyll, and the devill for god: then when he weneth y he hath made menne so blind, he biddeth loke & marke that al emperours, kinges princes, lordes and prelates, and every kind of chrisen peple that any thyng do or say agaynst heretikes, al they be popylates, Herodes, Cayphas, & Annas, and are gathered agaynst Christ sayth Tyndall, y is to wit in dede agaynst heretikes that labour both with false heresies to destroy the true sayth of Christ, & also with theyr trayterous setting furth of sedicions to raise rebellions as they did in Almayne, and thereby destroy Christes good chrisen people.

1. Cor. 13.
Jacobi. 2.

sayth may
lacke charitie.

For surely good reader, though men may have sayth, and yet lacke charitie, as saint Paul saith, & saint James too, every one of which two is worthy more sayth & credence, then. x. C. thousande Tyndales that telleth vs the contrarpe, but though a manne may as I say have sayth & lacke charitie: yet if he lacke sayth, he may wel have loue, but he canot have no charitie. And therefore sith Tyndall is thus runne out of the right sayth, neuer trust his false louelacking charitie. For surely to winne hys cōclusion, and bring in his heresses, and to geat therof the dainglozy to be taken for an apostle: he would se seven cities burne & warme himself by y fyre. And euen in this place he maketh a manner of mocyon thereof, shewing hymselfe to have some trust to worke wōders at length. For he maketh as though the princes y woulde repress heresies, wer as Absolon with his army & Achitophell therein, y persecute king Dauid, as though frere Luther & hys wyse, with his sonde felowes & theyr lēmas, wer like to king Dauid & his host. And then hath Tyndall a trust y some Chusye, that is some chiestayne of Luthers counsaile, which he meaneth as it semeth shal be himselfe, shal by his high wisdom make as though he wer a faithful frende & begyle al the company, and so scatter them and make thē to be taken and slayne, as Absolon was & hys folke. But likewyle as Tyndales whole booy serueth here all agaynst his purpose, because that here the truneth doeth of good mind laboz to put down falshed, & Tyndall with his matier & his sond felowship with theyr sayned sayre holy speche

2. Reg. 15.

like Absolon with his sayre beere, enforce themselves to byng in false heresies, and destroy y true sayth: why Tyndal should be like to Chusye that can I nothing see, sauing onely for one thyng, y for policy Chusye made a lye, and therein Tyndall ouermatcheth hym farte, for he sayeth neuer true.

Tyndall.

Marke whether it be not true in y highest degree, that for the sinne of the people hypocrites shal raygne ouer thē. What shewes, what faces, and contrary pretenses are made, & all to stablisch thē in their theste, falshed, & damnable lyes, & to gather thē together for to contrypue subtiltie. to oppresse the truth, & to stop y light, and to kepe all still in darkenes.

More.

Tyndall is a great marker, ther is no thig to him now but mark mark mark. It is pitie y the mā wer not made a marker of chafes in some tents play. For in god sayth he shold be therein much better occupied thā he is in this, whā he sitteth & marketh all other mens faulites & leaueh his owne vnmaked, which every other man marketh well ynough.

He biddeth the peple marke that their princes are hypocrites in the highest degree, and so he teacheth theyr subiectes to haue them in good opinion and reuerence. But I am glad as helpe me God on the tother side, that the holpe spiritual heades of Tyndales heresses, as frere Luther & frere Huskin, and al the whole packe of the principal fathers of al their frantique sectes, haue leste of a piere of theyr hypocritie, & by their filthye wedding shewed thēself playn opt ribandes.

Tyndall.

Therefore it is time to awake and see every man with hys owne eyes, and to iudge, if we will not be iudged of christ, when he cometh to iudge. And remember that he whiche is warned hath none ercule if he take no hede. Herewith fare well in the Lord Jesu Christ, whose spirite be thy gyde, and doctrine thy lyght, to iudge withall. Amen.

More.

Tyndall neuer spake better thē he doth euen here. For of trouthe good chrisen reader, it is hygge tyme to awake and loke every man with his own eyes, and that tyme was neuer so conueniente as now. For in all other hereryques before thys tyme, every manne was not

hable

Ahable to perceyue them wth hys owne eyes. Heresies were commonlye sun-
wyat subtil, and had apparant tertes
in scripture, that falsely taken semed to
make fo^r them. And then hadde they^r li-
uing such a p^reteece of honestie and clen-
nes, that these thinges so bleared the vn-
learned peoples eyes, that they wer not
hable to iudge these menne and they^r
matters euery man hymselfe wth hys
owne eyes, but they folowed the iudge-
ment of wyser, and better, & better lear-
ned, and by they^r teaching and good ho-
ly doctryne, they saw and perceiued the
tether feyned and false.

But mary nowe god hath (laude and
thanke be to him) b^rought these felowes
and they^r heresies in Jan other case. Fo^r
he hath suffered them of his hygh god-
nes to thew themselfe at last, and to fall
into suche open beastlye faultes, freres
and nunnes creppng to bedde together,
and then to p^rea^rche, and teache they^r
shameles lechery boldly about fo^r good
and lawfull matrimony, that they haue
therby now set out they^r g^race so l^rght-
ly, that euery man may well & playnly
see suche open ribauld^ry wth his owne
eyes, & wel and easly iudge the thing fo^r
sinne & beastly bichery, and the defence
thereof fo^r a shameful shameles heresy,
and the p^rea^rchers thereof, fo^r moze then
monstruous heretykes. And therefore of
thys be Tyndales woordes well verifi-
ed, that euery man may, & must awake,
and see wth hys owne eyes thys abho-
minable bichery of these bolde beastlye
p^rea^rchers, that lay freres and nunnes a
bedde together, and call them man and
wyfe. Thys must euery man iudge fo^r
abominable heresie, if we will not bee
iudged of ch^rist wh^e he cometh to iudge.

D And therefore when Tyndall closeth
by hys p^reface with a solempne th^rea^te,
bydding men to remember now that he
which is warned, hath none excuse if he
take none hede: he sayeth as true as the
gospell, but all agaynst hymselfe. Fo^r
thys open heresy of freres fylthy mat^ri-
mony, geueth vs so playne & open war-
ning of their wo^rldly, fleshly, deuylishe
spirite, so playne agaynst all holy scrip-
ture, & all good honest men, that we ne-
uer could haue excuse afoze God, if we
woulde geue suche p^rea^rchers so holde in
such ribauld^ry, either faith o^r credence,
o^r fauourable hearing: namely sith ther
was neuer in all ch^rystendome sith the
sayth f^rst began any holy doctour, no^r
doctour good o^r badde, befoze Luthers

daves that any thing hath w^rste, but he
hath abhozred & detested it to the deuil of
hel, that euer any persone either man o^r
woman, that hath bowed the selfe munke
frere, o^r nunne, should after ward r^une
out of their religion, cast they^r bowe at
they^r backe, and fall to flesh and wedde.

And therefore good ch^rysten readers,
sith holy scripture hath warned you of
suche teachers as Tyndall is, & teacheth
suche beastlye wedding with contempts
of their holy bowes made befoze to god,
and sith that all holy menne that haue
w^ritten bypon scripture, haue geuen
vs warninge that it is playnly prohibi-
ted, as wel by the true sense of scripture,
as by the playn open woordes, & all good
honest people of ch^ristendome thys. xv.
hund^reth yere haue hadde such beastlye
wedding in gret abhominacion, & now
ye see that all the captaynes of these pe-
stilent heresies which Tyndall now tea-
cheth you, haue geuen you warninge the
selfe, by they^r owne dedes in their named
wedlocke, their very sinnefull lechery,
that they the selfe be such as al this. xv. C.
yere befoze, the scripture hath rep^roued
and all the wo^rld hath wondred on, and
sith ye see Tyndall now teache and al-
lowe they^r lechery, & auowe it solempne-
ly fo^r good and lawfull mat^rymony:
I nothyuge feare youre iudgements in
thys matter. Fo^r I make me bolde in
our lo^rde, that ye be so wyse in the wise-
dome of god, and so fastned in hys faith,
that when ye heare an high holy wo^rde
come out of suche a mouthe as p^rayseth
munkes mariages, and mocketh Ch^rys-
tes sacramentes, & then p^rea^rcheth lyke
a player in a soude enterlude, & playeth
sometime y^r frere, sometime y^r fore, some-
time the soole, & sometime the oueright
ribauld: ye wil not be so vnwise to wene
that he wer an holy man, and therefore
hearken to him, but take him such as ye
see he is, and let the deuylles dyser goe.
Delyte not in hys deuylishe doctryne,
that ye see your selfe is nought, whatso-
euer he set therewith to make it seme so-
l^rene: but cleue ye fast to y^r sayth of ch^rist
which Tyndall goeth about to destroy,
and belieue the olde fathers that ye see
bee sayntes in heauen. Fo^r as Tyndales
int^rpretacion of scripture & the byes
buylded therup^o, is y^r very h^rode way to
leade menne to helle: so is those holye
sayntes expositions with the vertues y^r
they taught & shewed, y^r very strayt path
y^r ledeth folke to heu^e In which our lo^rd
fo^r his paynful passio, geue vs all grace
so to

As to walke, that we come together to y place, where we may synde our charitie not changed, but increased and persafed, our hope turned into haupnge and possession of bleise, and our sayth couer- ted and changed into cleare & lightsome

knowledge, of which sayth, Tyndall so preacheth vs y name, that whoso belieue him well, is lyke to lese all the fruite.

¶ Thus endeth the fyrst booke.

THE SECOND BOKE

VVHICHE CONFVTETH THE DEFENCE

of Tyndall for hys translation of the newe Testamente,

¶ An aunswere vnto the fyrst Chapter of Tyndales booke, why he translated this woord churche, into thys woorde congregacion.

(. .)



Tyndales translation of the new testament.

In the begynninge of my dyalogue, I shewed that Tyndales translation of the newe testamet was wel woordhy to bee burned, because it well shewed in it selfe that

he hadde of an euill mynde translated it in such maner of wylse, as it might serue hym for a pyncipall instrumente, towarde the setting furth of al suche heresies as he had learned of Luther, and intended to sende ouer hether and spreade abrode within thys realme, the trouth of which my saying, Tyndall and hys felowes haue in such open fashion testified and declared themselves, that I nede for my selfe, in that poynt to vse no farther defence. For euerye man well leeth that there was neuer englyshe booke of heresie sente hether synce (as there hath been many, some particularlye agaynst the blessed sacrament of the aultare, as was the deuelysh dyalogue of the father and the sonne, & the blasphemous booke of the burying of the masse, wherof our lord be thanked, the maker is graciouslye tourned agayne to God, and some were agaynst purgatozve, and some agaynst almost all together that good is in Chrystes church, as are the bookes of Tyndall hymself, his wicked Hammona, hys obedience, and dyuers other) in all these euermore one piece of theyr coplaynte hath been the burning of Tyndales

testamente. For surelye fyrst hys false translation with their farther false construction, they thoughte shoulde be the halle and the tenour, wheretyppon they woulde synge the trouble, with muche false descant. And therefore very hote they take it, that the goodnesse of the kynges grace, with the Lordes of hys honourable counsaile, and the clergie of the realme, haue burned by their false pyched bookes.

So was it nowe, that amonge other tokens of Tyndales euill entent in hys translation, I shewed as for ensaumple, that he chaunged commonlye thys woorde churche, into this woorde congregacion, and this woorde priest, into this woorde sentour, and charitie into loue. and grace into fauour, confession into knowledge, and penance into repentance, with many woordes mo which he chaungeth and bleth dayly, as in turning ydoles into ymages, and anoynting into smering, cosecratig into charmyng, sacramentes into ceremonies, and the ceremonies into witchecraft, and yet many moe.

The vntus alteration of certain wordes.

Nowe shewed I there the causes why Tyndall didde euyl in translating the scripture into oure tongue, with suche maner chaunges, and shewed also the thynges that mighte well make euerye manne perceiue that he ment therein the setting furth of some heresies, as appeareth in my sayd dyalogue, which thinges if I shoulde here agayn rehearse and re- pete, and in lykelike all other thinges, agaynst

Agaynst which, Tyndall doth obiecte: it were to long a worke, and as much as to plante and sette into thys boke myne whole dyalogue agayne. Wherefoze in all suche thynges I must nedes remitte the reader vnto the dyalogue selfe.

Nowe cummeth Tyndale and foze answereth thereof, and to disproue all that I lay agaynst hym in the translating of dyuers of these woordes: sheweth that the latine terte and the Greke may bee hys excuse and defence, foze as much as the woordes in the latine terte and the Greke, doe as he saith, signifye such thynges as he hath expessed in his englishe translation, by those englishe woordes that I synde the faulte in. But first to what purpose serueth all hys defence: when he hath synce hymselfe, proued by his own other bookes, that he is an heretike, and that his heresies be suche, as it must nedes make it cleare, that though an other man translating the testament and beeyng god and fapthfull, myghte haue vied happely those changes amog, without euil meaning oze any suspicion thereof: yet he sith those changes so serued foze his heresies, must nedes be, not suspected, but manysfeste deteate and perceyued to haue vied them, beeynge suche, so manye, and so often, not of any chaunce oze good intente, but of verpe playne purpose to geue hys heresies vt the eares of vnlearned menne, some colour of proufe in the terte of the new testament. And so mighte I nowe passe ouer. vi. oze. viij. of the first Chapters of his booke, as thynges that serue hym of right nought. But yet to the intent ye may the better perceiue how wysely the man defendeth the matter, in such wise as he sheweth both lacke of learning, & moze lacke of witte, and mozte lacke of grace: he doeth at y last confesse himself that he made the changes foze the setting furth of his heresies, which was y point that I layed to his charge, as the verpe thyng foze whiche hys translation was very well woozde: thy to be burned.

Now let vs first consider howe he defendeth his change of this woord church, into this woord congregacion.

First to enduce the matter, as though he went about to make euerye thing very open and playne: he telleth vs a long tale of little wayghte, that thys woord church hath diuers significacions. And then he maketh as though he would tell how manye, wherin whē he hath al done, he leaucth out one of the very chief. foze

he telleth vs that a church signifieth a place oze a house where christen men were wont to resozte in olde tyme to heare the woord of god, and he saith not to praye but to learne howe and what to praye.

When he saith it hath a second significacion, but that is he saith but mistaken and abused, by whiche it signifieth the cleargie, whom it pleaseth to him in his raylinge maner to call a multitude of shauē, shozne, and oyled, in mockage and represe not so much of the priestes, as of the holy order of priesthod.

A thyrde significacion he saith it hath, by whiche it betokeneth a congregacion, a multitude, oze a companye gathered together in one, as a manne maye call the church of London, meaning not the spiritualtie onely, but the whole body of the citie of all kindes, condicions, and degrees. And in thys thyrde significacion he saith, that though it be little knowen among the comon people now a dayes: yet in thys significacion is, he saith the church of god oze Christ taken in the scripture foze the whole multitude that receyuethe the name of Christ to be lieue in him. And foze the proufe of this he layeth many places of saynt Paule. Finally yet he recombzeth himself at last, and addeth vnto thys as it were a note, and saith.

Tyndall.

Notwithstanding yet it is some tyme taken generally, foze al that embrace the name of Christ, though their saythes be nought, oze though they haue no sayth at all. And sometime it is taken speciallye foze the electe onely, in whose heartes God hath wozitten his lawe with his holy spirite, and geuen them a feling sayth of y mercy y is in Christ Iesu our lord.

More.

Nowe now ye haue heard howe manye maner of wise Tyndall teacheth vs that this woord church is take. In whiche yet he hath left out one significacio oze twai y thys woord playnly signifieth. One is that thys woord church, besyde all the sygnificacions that Tyndall hath here shewed vs: doeth signifie that parte of the church, that in synodes and counsailes doe represent the whole church. As when we say that ther is a lawe made by the church, y heretikes shall not be suffred to preache, likewise as a parliament representeth the hole realme, & is by the comon speche so called to, as whē we say y the realme hath made a lawe that here

Heretykes shalbe burned. The churche also signifieth sumtime a much lesse number y is to wit, the only rulers or heades of the churche, as where we be commaunded to complayne to the church, it is not meant to all the whole town, nor to al the clergie therof, but to rulers and gouernours. Syth Tyndall hath taken vpon him to shewe vs here his hygh doctrine, howe many maner of wise thys woorde (church) is taken: it belongeth rather vnto him to haue taken in these significationes, then some of them that he hath taken as ye shall see anon.

Meruaile me much, that Tyndall hath epyther cleane left oute, or elles putte in so darkly, that he would not haue it perceiued that signification of this woorde church, that is one of the principall significationes therof, and whereupon the greatest wayghte of all our matter dependeth. And y is that signification, by which the church signifieth not as Tyndall taketh it in his thyzd signification, for all a multitude gathered together in one, of all kyndes, condicions, and degrees of people, but of suche onely people as be chryssen people, and them not in one citie onely, but that whole number of euerye citie, towne, and byllage

The twozwe oute all the whole world: thys signifiacion Tyndall leaueth out clene, because it toucheth most the mater. For as for that he sayeth in hys soze remembered note: he semeth but to sette a specification of hys thyzd signification, as though he would meaneit for the whole number of citezens, or elles for the only number of the electes, within some one citie, as he there putteth London for his example. And if he woulde there name in his note the whole catholike churche: Meruaile why he sayeth that it is called so sometime, as though that signifiacion were very rare and scide, where

As of trouthe there is of the churche no signifiacion neither moze greate nor moze comen, then that by whiche it is meant & taken for the catholike church, and vniuersall. Howe be it of trouthe Tyndall handelcthy his thyzde signifiacion very secondly, and fareth as one that woulde sayne w alke in the darke. For the places of scrypture seeme to speake of onely chryssen people in thys place and that. But hys description of the churche in that signifiacion goeth farre otherwise. For when he saith that it signifiyeth not onely the cleargie, but the whole congregacion, multitude, or

companye gathered into one, as a man would say the churche of London, meaning not the spiritualtie onely, but the whole body of the citie, and all that pertayn vnto the towne generallye, of all kindes, condicions, and degrees: of this signifiacion, surely fewe folke haue heard. For though he name a chrysse citie for a saumple: yet may there be some cities, and haue been, and yet be some such in some other places, that of the citezens and of the whole body of the citie, and of such as pertayne vnto the towne generally, not oneiy be there chryssen priestes and chryssen lay people, but open cast out heretikes also, ye and peradventure Jewes, Turkes, and Sarazens to, that be not chryssened at al. And in some cities few chryssen people, and the remnant infideles, and such were the cities to whome the apostle wrote. And then I am sure when Saynt Paule spake of the churche of the Corinthies, or of the Ephesians: he meant not in this Tyndales thyzde signifiacion after hys description, all the whole bodye of the citie, and all suche as pertayned thereto generally, but the chryssen people only.

For nowe also, if Tyndall would speke of the churche of London, where all the whole towne is chryssen people: there would no man vnderstande thereby the whole body of the citie, but the cleargie only, nor no man Tyndall except in speaking would so meane. But this darkenesse vseth Tyndall, because he woulde haue it seme y this woord church, which in the englishe tong hath euer had a god signifiacion and an holpe in mennes heartes: should seme to haue sometyme the contrarpe. Out of which darkenes, I shall drawe Tyndall anon I truste, and according to my Doctryne wherctin he mocketh me, pull by Cerberus into the lighte. But nowe lette vs fyrst consider a litle his fyrst signifiacion, where he saith, it signifiyeth a place wherunto chrysse people wer wont in the olde time to resozt at tymes coueniet, for to heare the woord of doctrine, the lawe of god, and the sayth of our sautour Christ, & how & what to pray, and whence to aske powere & strenght to liue godly. Why sayeth Tyndall here in the old time, for al this we doe in the new time too, how soeuer Tyndall list to lye. Then goeth he farther & lyeth on lastely, saying y of Chrysses promyses nor of his merci we know nothing at all, as though no man had here heard euer any thyng spoken, that

mankind

A mankynde is redemed by Chyistes passion, and that he hath ordayned his holy sacramentes, and promised men grace, that with sayth and deuocyon receyue them. Is not this man shameles so boldly to beare vs all in hand, that we neuer heare word of such thiges as euery bope better belieueth the he: For euery childe that is of competent age, hath herd that god geneth by his holi ordinance (which euer includeth hys promyse) grace with all his. by. sacramentes, whereas Tyndall of. by. taketh it away fro. b. and fro almost one & an half of the tother twayn to. **E**uery bope belieueth, and belieueth true, that God hath promised rewarde to god workes. And Tyndall will not beueie that promise at all, but denyeth it playnely, as playnely as God sayth it himselte in many places of the very gospel. But then on the tother side Tyndall telleth vs, that God hath promised alway to euery man the blisse of heauen, for only faith alone. And here euery bope belieueth and woteth wel he lieth. How touching the mercy of our lord, who can speake of Chyistes passion, and speake nothyng of hys mercy? This man is to madde to talke with. **G**oddes mercy is so gret that no man can speake ynough therof. But the world wareth such now a dayes, y as it is nede to pray for mercy so wer it nede to preache of Goddes iustice, and put the people in mynd of hys wrath and indignacion likely to fall bypon vs, if we geue care to suche deadly doctrine as Tyndall teacheth, & I praye god of his great mercy to geue that man a better mynd. Per goeth he farther and sayth, that of the lawe of god we thynke as dyd the Turkes and the olde heathen people, that it is a thyng whiche euery man may doe of our own pouwer. **W**hat careth Tyndall what he say, that careth not to wite this, wher in euery mannes cares that woulde hym well, glowe for very shame that heare him. **W**here herd he euer any man say, that any man may fulfil the law of god of his own pouwer? **M**ary this we saye and saye trowth, that man hath such pouwer geue of god, that he may worke with goddes grace in the keeping of the law. But this canot Tyndall beare, for their heresie is, that man toward the keeping of goddes precepte, hath no free will at all, and nowe differing his own heresie he deadly believeth vs.

How of prayer he sayeth, we thinke y no man may pray but at church, & that

it is nothing elles but to say a pater noster to a post, and that the obseruaunces and ceremonies of the church are bayn thinges of our owne ymaginacion, neither nedefull to the taming of the fleshe, nor profitable to our neighbour, neither honoz vnto god. **T**hose ypes come in by lumpes loe. I dare say he neuer heard in his life man nor woman saye, y no man may pray but at church. As true is it also that men say their pater noster to the poste, by which name it pleaseth hym of his reuerent chrylten mynd to call the ymages of holve sayntes and our blessed lady, and the figure of Chyistes crosse, the boke of his bitter passion. **T**hough we reuerence these in honour of the thinges which they represent, and in the remembraunce of Chyist dooc crope to the crosse and kisse it, and say a pater noster at it: yet saye we not the pater noster to it but to god, and that woteth Tyndall full well, but that he listeth to rayle. As for that he sayth of the seruice, ceremonies, and obseruaunces of the church, which he calleth here bayn ymaginacions, howling, busing, and crying oute like halowinges of the fores or bayting of beres, and thus he saith it is now, but of old time he sayth that the officers appointed therunto, prayed y pure word of God onely, and prayed in a tong that euery man vnderstode. As for prechyng of the pure worde of God: I must wit of Tyndall whether he meane the woordes written or vnwritten, or both. If he say they preached the word of god both written and vnwritten, and onely that: then I say so doe we now too. Peraduenture he will say that the preachers now lay therto the olde holy doctours: I say that therein they laye but Goddes worde, for they laye them for the better vnderstanding of Goddes woorde written, and for the better knowledge of Goddes woorde vnwritten. For we be very sure that it is his word when we see that all the holve doctoures that spent they lyfe in the stude of hys woorde, & in the keepyng of hys woorde, and the preachyng of hys woorde: doe tell us from age to age by they holy wytyng, that those woordes vnwritten which the church belieueth, wer and be his woordes, as well and as verely as those that be written in any parte of scripture. **T**hen if Tyndall will say that our prechers preache Aristotle, Philosopher, and poctes: therto I say that they sometyme speake of phylosophers in thynges of nature or of mo: all vertues,

Man woordes
belly w: th
god's grace.

The church
belieuech
god's wordes
written and
vnwritten.

Abertues. And if this new apostle now **S**.
Tidal take thys thing for to gret an hai-
 nous crpme: he is he surely much moze
 apostolical the was Chzisses old apostle
 Poule. for he letted not in his epistle to
 the Romanes to allcdege and allowe the
 philosophers cūpnyng, though he disprō-
 ued and dispraised the seip of theyr fall &
 wretchednes of theyr liuing. And in his
 Epistle to Titus he toke it for no synne
 to alledge the Poetes verses, but in the
 dispraise of them of Crete for vsynge of
 Tindals fashio in sping, and also in ge-
 uing the woꝛlde warnyng to beware of
 suche as Tindal is, whose euil woꝛdes
 and sermons do corrupt and marre mēs
 good maners as his doth, wher he wold
 make men wene that good maners wer
 nothpyng woꝛthe. And thus if Tindall
 graunt the tone part, that is to saie that
 of olde tyme they preached both y woꝛde
 of God wꝛitten and vnwꝛitten: then he
 wynneth nothing, for euen so dooe they
 in the new tyme too.

Now yf he wyl not say they preached
 both of olde tyme, but that of olde tyme
 they preached onelyc the tone, that is to
 wꝛite the woꝛde of God wꝛitten: the must
 we wit of Tindal which he calleth y old
 tyme. for this I wote well and so dothe
 Tindal too, that first of all, Chzisse our
 sauiour himself preached moze then his
 woꝛde wꝛitten, and promised also with-
 out wꝛityng, and was beliened then w-
 out wꝛityng, that he would sende the ho-
 ly ghost that should teache his church al
 trueth without wꝛityng, and Chziff ful-
 cruely fulfilled his pmyse without wꝛy-
 tyng, and yet will not Tyn dal now be-
 lieue him without wꝛityng, and after
 Chzisses death did his apostles preache
 moche moze of Goddes woꝛd then was
 wꝛitten. And therfore yf Tyn dal ground
 his argument bypon the olde tyme, and
 say that they preached onely gods woꝛd
 wꝛyten: I haue diuen hym onwarde
 one steppe down, for I haue shewed him
 here the oldest tyme and the best tyme of
 Chziffendome, in whiche he can neuer
 wreste out but that he shal confesse that
 all the Chziffen preachers, that is to
 wꝛyte all the Euangelystes, and all the
 apostles of Chziffe, and Chziff himself
 also, beside the scripture preached gods
 woꝛde vnwꝛyten as long as suer they
 luynd. for I truste that Tyn dall as
 made as he is, is not yet so made, as
 to thonke that after that some of the A-
 postles hadde wꝛyten epyer ghoꝛpels
 or pꝛples, that then they alledged theyr

owne woꝛtynges for theyr authozittie or
 theyr owne selowes epyer, as though
 theyr owne woꝛdes and theyr own wꝛy-
 tyng were not all of one credence.

But nowe yf Tyn dall be not contēte
 to stande to that olde tyme, and wyl say
 that he spake of olde tyme but not of so
 olde: then sythe he compareth the olde
 tyme with thys tyme that is nowe, we
 muste aske hym whiche tyme is y which
 he taketh for the olde tyme in respecte of
 this newe tyme nowe. We call an olde
 man ye wote well at fourescore yere, &
 at an hundred yere very olde: wil Tin-
 dall stande to that tyme: wyl he stand
 at two hundred, thre hundred, foure, fye,
 six, seuen, eyght? Nay surely he wyl
 none of al those hundredes. for he saith
 in his pꝛeface that al this eight hundred
 yere and aboue, the pꝛeachers haue bene
 false, and haue falsified the scripture.
 Now semeth me that eyght hundred yere
 is in respect of now a metely olde tyme.
 And sythe he sayeth that by all thys olde
 tyme they haue not pꝛeached gods woꝛd
 wel: I would knowe which is that olde
 tyme in which they pꝛeached gods woꝛd
 wel, and the woꝛde onely wꝛyten with-
 out any pꝛeachyng of any woꝛde of god
 vnwꝛyten, and toke for bayne and false
 all that euer were called gods woꝛd, but
 if they founde it wꝛyten. Lette Tyn dall
 now tell vs that old tyme. for this must
 he tell vs or els he taketh a foule fal.

Nowe wyl he make manye shiffes, &
 at the last he shall be sayne to fall bothe
 into his owne poetry, and also in to his
 grammer agayne, and come forth wyth
 his thre degrees of comparison, olde, el-
 der, and eldest. And sythe neyther the el-
 dest tyme of Chziff and his apostles may
 serue him, because they pꝛeachē beynde
 scripture the woꝛde of God vnwꝛyten,
 nor the olde tyme of eight hundred yeres
 now lasse passed, because they pꝛeachē
 as Tindall sayeth diuers sacramentes,
 ceremonyes, and promises as y woꝛdes
 of God vnwꝛyten in which he saith they
 pꝛeachēd false, but he will take an elder
 tyme then this, & not so old as that, that
 is to wit the tyme next after the apostles
 dayes, and he will saye that al y woꝛdes
 of god were then all ready wꝛyten by y
 Euangelystes and the apostles, so y ther
 was none of gods woꝛdes left vnwꝛit-
 ten, and therefore after theyr dayes by a
 certain tyme the true pꝛeachers pꝛeachēd
 purely the bare woꝛde of god wꝛyten in
 holy scripture: well now be Tindal and
 I comen at lasse to some poynt. for he

Luas. 1.

1. Cor. 15.

John. 16.

A sayth a thyng here, with which he answereth me well, and with good gramer saving for his poetry, for that marreth al his matter. For I say surely that he sayeth not trouth, but that of goddes woordes they wrote not all, but dyuers thynges were by god to them and by the to other taught by mouth, and by tradition from hande to hande deliuered, and from age to age hytherto contynued in Chyistes church. And that I say tructh in this point, I haue dyuers good and honette witnesses to byyng forth when

B tyme requyret, saint Austein, saint Hierom, saint Ciprian, saint Chysofom, & a great manie moe, whiche haue also testified for my parte in this matter moze then a thousand yere ago. Yet haue I an other auncient sad father also, one that they call Origen. And when I desyred hym to take the payn to come and beare witness with me in this matter, he seemed at the first very well content. But when I tolde hym that he should mete wth Tindal: he blessed hymself and shrank back and said: he had leuer go som other way manye a myle then once medle with hym. For I shall tel you sy: quod he, be-

C fore this tyme a right honozable manne very cunnynge and yet moze vertuouse, the good bishop of Rochester, in a great audience brought me in for a witness against Luther and Tindal euen in thys same matter, about the tyme of the burning of Tyndals euill translated testament. But Tyndal as soone as he heard of my name, without any respect of honette fell in a rage with me and all to rated me, and called me skarke heretike, and that he sturkest that euer was. This tale Origen tolde me and swore by saint Symkin that he was neuer so laide vnto of such a lewde felowe since he was first borne of his mother, & therfore he would neuer medle with Tindal moze. Howe

D in dede to say the trueth it was not well done of Tyndal to leaue reasonyng and fal a scolding, chiding, & bawlyng, as it wer a bawdy begger of billyster lane. For he should haue fauoured & forborne hym somewhat, & it had bene but for his age. For Origen is now. xiii. hundred yere old or there about, and this was not much aboue. vii. yere since.

Howe if this made Tindal bolde to set Origen as thort as his olde thone, because saint Hiero found some faultes in his woordes: he must remember againe y many a good mā, & among those saynte Paphilius & blessed martir, found in Or-

igenes doctrine so much erudition, deuotion, & vertue, beside that they berelle thought those errours none of his, nor neuer were there any such faultes founden in his writing whyle hymself lyued nor no man offended wth hym, and many places in his bookes playn that seme to saye the contrary. And therfore manye good men thought and yet thynke, albeit saint Hierome thought otherwyle (as he might well ynough whyle that point nothyng pertayneth to the sayth) y those herelives were put into his bookes after his death by some that were heretikes in dede, and would for the great Estimacyō y Origenes booke & copye y Origenes was in throughe al h church, red. y auance their owne heresies forwarde vnder the name and standerd of hys famous authoritic.

But graunted now that those fautes wer his which were imputed vnto hym, yet is this none of them. But saint Hierom that so narrowlye dyd examyne hys woordes, and so streightly marked & condemned his errours: dyd reckon this for none, but dyd in this matter lyke and a lowe hym well: and as he hath in manie other thynges approued him, and by his commendacion caused of his woordes dyuers to be reuerently redde in the diuine seruite of the church: so in this mater he hath well declared that he well approued hym, bothe by this y he hath not noted it among suche as he soude faultie himself, and also in that it otherwyle appereth in saint Hieronis woordes that he was of the same minde himself. And therfore I doubt not but that he shal be for al Tindals scolding, accepted and taken afore all good & indifferent iudges for a ryght substanciall witness, yf I canne entreat hym to beare and abide the bawlyng of Tindals tonge, as I trust yet to entreat hym hereafter. And then will I byyng in with him som other that I haue named, and yet other moe beside, that shall as I said testifye with me before this boke be done, that God hath taught his church many thynges whereof in the scripture his worde is yet vnwrittē. But now will I for h meane while touching this point wher upon the great weight of al h matter hangeth, go nerer vnto Tindal another way. It is ye wote well agreed betwene vs, or if he would bee so madde to say nay, ye will yet your selfe agree this in hys stede: that once of olde tymes Chyiste hymselfe and hys Apostles dyd teach and preache many woordes of god vnwrittē.

Howe