

A Nowe thus I say, sith many thinges were taught fyrst vnwrytten yf anye of them be yett left vnwrytten, then saye I yf Tindal is at the least wyse temerarious and ouer bolde, so certayne to affyrme that any sacramēt that the church vbleth and so long hath vbled, or ceremonye eyther, is ydolatre, for as muche as yf we lacked sure prooffe vpon our syde (which in dede we lacke not by reason of goddes spicite by Chrisses owne promyle cuer abidng with his church, and teachng it all truethe, but if we lacke I saye that prooffe for our part yett wcr he to presump- tuously bolde so precisely to affirme the contrary, sythe he cannot say nay but yf they might be some of those yf wer some- tyme taught vnwrytten, and yett remain obserued vnwrytten, as that other that no we be wrytten were taught and kepte without wrytng befoze.

B To this wyll Tyndall answer, that since that tyme all good wordes, promy- ses, and sacramētes that he would haue kept and belieued in Chriffendome: he hath caused to be wrytten, by his Euan- gelistes, and apostles, and leste none vn- wrytten, to thertent that his church shall not stād i any doubt noz fal into any er- rour of any necessary poynt for lacke of wrytng, but may know by that he hath caused all to be wrytten, that all be false & sayned, and mennes madde inuencions that they belieue and obserue vnwrytten. For why shold he cause some to be wryt- ten and suffer some leste vnwrytten, to make men sure of some, and to leue som in doubt.

C In thys tale Tyndall telleth vs two thinges. One that God hath thus done in dede, another the cause why. If he proue that in dede God hath so done: I neuer care for the cause, for he seeth why well ynough, and therefore I wyll geue no reckenyng why God hath cau- led some to be wrytten and som to be left vnwrytten. But this wyll I be bolde to saye, that he was not of any necessity cō- pelled to wryte any one sacrament or ce- remonye or weightie poynte of belieue, for any feare lest it should fal away, and that he could not with his owne spicite, kepe it in mennes heartes and vsage w- out wrytng, as wel as he kept in y god generacions the knowledge of his pro- myses and his lawes longe and manye ages befoze the lawe was wrytten, and yett wrote them not all therein noyther, but the people had a fayth of Chriffe a- mong them moze large then was wrytten

in their lawe, whiche went from hande to hād. I think fro Adams dayes, to whō it is likly that God made after his fall some larger promyse and reuelacion of his redempcion agayne, than we fynde made vnto hym wrytten in any place of scripture. But we shall not neede muche prooffe for this matter, for god y was able to kepe al his sacramentes and articles of the fayth without wrytng, Tyndall I wene wyll not denye me.

D Nowe to saye that if he shoulde haue lest some vnwrytten, it would haue made doubtles and debates and be occasiōs of errours and herelyes, and the wrytng dothe put all thynges out of doubt, and therefore god hath lest none vnwrytten: we se that this maketh nether moze sure noz lesse. For as well dyd men belyue befoze the wrytng those thynges that are now wrytten, as euer they dyd since, and we beleue now the promyses as wel that are vnwrytten, as any that are wryt- ten. And the wrytng taketh not away al the doubtles, but as many as ryle there- vpon, and many moe then vpon those thinges that we belieue vnwrytten.

For first the credence to be genen to the whole boke in whiche they be wrytten, hangeth al vpon the same fayth vpon which depēden the thynges that are vn- wrytten. For as I belicue the tone, so be- lieue I the tother. And as one maye by his owne frowardnes lacke the grace to belieue the thinges vnwrytten: so may a nother by his own malice lacke y grace to belieue any part of the whole boke of holy scripture that is wrytten, and take it all for fantasies. And in good fayth I am aferde that so dooc they whiche saye they belieue nothing els but it. For as for parte of that boke they byyng in que- stion, as the boke of the Machabees, be- cause it maketh agaynst the y purpose cōcerning purgatozy. And part they let not muche to denye, as Luther doth the epistle of sainte James, because it spea- keth playnly agaynst his ydle woorklesse fayth.

Nowe in that partes whiche they graūte for scripture: yett taketh it not away al y doubtles. But vnto suche folke as Tyndall is and Luther, that be so contency- ous: it ministrereth rather muche matter of doubt and of debate, and y much moze then doe the thynges that are obserued without wrytng. For first they refuse to obserue them, because they saye they fynde them not there wrytten, and so re- scteth that question first vpon y wrytng.

A Then if it be founden there: the dispute they whether it bee fully founden there, as whether we fynde there bothe the token and the thing betokened. For the sacrament take they but for a bare sygne, and the thyng that is signified they call nothyng but Chyffes onelye promyse. And here make they vppon the wytyng many great battayles, to beate downe almost all the sacramentes, sayng scant one and an halfe. Then vppon the letter rayse they many great errours, and say the scripture is playne vpon theyr syde.

B And this say not onely Luther, Tyndal, and Swinglius with frere Huskin and his felowes, agaynst the interpretacyon of all holy doctours and saintes, and the common sayth of all true Chyffes people sustene hundreth yere before them: but eche of them selfe also agaynst other among them selfe, say and swere that the scripture is plain for theyr part.

So that as for necessitie of wytyng al or any part concernyng y sacramentes, ceremonies, or articles of the sayth, god was not dzieuen thereto, nor by the wytyng be taken awai the doubtres. But as I wote it well that God hadde good and great causes why he caused some thynges to be wyritten: so had he causes as good why he left some vnwyritten. But neyther can Tyndal tell why he shold wyrite all, nor I geue y rekenyng why he left some vnwyritten. To this wyll Tyndall happely sai (for els cannot I see what he can say) y god hath caused al his wordes spoken to his church to be wyritten in holy scripture, and hath in the same scrpyture geuen vs playn warning that he so hath done, and thereby hath he deliuered vs fro diuers doubtres though not fro al. For albeit y diuers doubtres yet ryse vpo the wytyng: we, by his expresse warnyng in wytyng the wyng that al is wyritten, be put out of all doubt, that we shall beleue nothing as his worde wherof there is no wytyng.

Surely if Tyndall tel me this tale as in dede he doth, for bothe Luther and he and frere Huskin and Swinglius, and all the rable of that rascaille, neuer cease to say this, and they fynd foolles that be liene the better vpon their bare wordes, then they would more honest men vpon their obligacions, but now as I saye of Tyndal tel me this tale: I shal by his leue be bolde to denye it him, and praye hym once to proue it if he canne fynde howe. For this I wote well, they haue among the made great boast a great whyle, and

alway promysed that they wil bulde vpon that towre, and make it very strong and sure, and surly so haue they great nede to doe, for therein lyeth all the stowe of al their gunne powder, bymistone, pitche, and wyld fyre, that they shote out at the blessed sacramentes of our sauour Chyff. And as for hyther to, brought they neuer yet so much good stuffe, as would make a tile pyne to fence theyr fortresse with all. And whatsoeuer they byng hereafter: they shall make poore paper walles.

But to thentent that they shal not begyle you: lette vs with one worde or two put them in remembrance what thynges they be that they must nedes proue, and that by playne scripture too, for other proufe themself will none admit.

Tyndal must proue me first therfore by playn and euident scripture, that all the wordes necessary to remayn and be knowen, which our sauour himself and his apostles taught once withoute wytyng: all those he hath caused to be by them and his euangelistes wyritten, preserued, and kept, in plaine & euident scripture. When Tyndal hath proued thys, for whiche I dare geue hym respyte tyll domes day: then must he yet by playne & euident scripture proue me farther loe, & for the proufe therof though he payntes be but easye, lette hym take yet hys time fiftene dayes after, win which he muste I saye by plaine and euidente scripture proue me farther yet of these two thynges one, that is to wit, eyther that euery necessary worde whiche god hath spokē by hymselfe and his holy spirite vnto hys church, since the death of his forwarde euangelistes and his .xii. Apostles, he hath caused to be also secretly set in and wyritten to these boke whiche Tyndal agreeth for holy scripture, or els must he proue me by plaine and euident scripture, that not withstanding his promise made vnto his Church in his Apostles dayes, y he would with his holy spirit speake to his church hymselfe and dwell therewith & teache it all trueth from tyme to tyme al dayes euen to y day of dome: yet as sone as he saw his apostles dead, and no man that heard hym left to beare vs wytnesse what he said, he began to goe from hys worde againe, & sware that he would either no longer dwell here wyth hys Church, or yf he came, it shold be but a geast wise, & yet would he play myme too, and neyther by hymselfe nor his holy spiryte vouchesaufe to speake anye one worde vnto them, that were at the last wyse

A wylde, ought woꝛthy the wytyng but some wanton tryfle.

Remember nowe good reader, that these be the thynges which Tindal hath to pꝛoue. And when he pꝛoueth these few thynges, then belieue him hardely & so wyl I do too. But surely who so belieue him with any lesse, vnderstandeth no thyng what the matter meaneth.

Now yet once agayn let vs consyder Tyndales olde time, in which he sayeth the true pure pꝛeachyng was vbled that is now quite gone. I woulde aske hym when ended that olde tyme of his, & whē beganne his newe. He saith it hath bene thus as it is moze then this eyghte hundred yeres, and me thynketh eight hundred is a very lōg now. But yet consider good reader yf the true pꝛeachyng was lest and gone eight yere agoe and moze: then canne he not saye naye but that the true sayth wente quite awai therewith, without whiche can bee no Church of Christ neither catholyke noꝛ of electes. And thus doth Tindal tell vs y this eight yere at the lasse our Lord hath broke his promys, by whiche he promysed to be w his Church all dayes to the worldes ende. This man maketh highe boaste of Christes promys, and woulde with the desstroye all vertue safe sayth. And now ye see that playnely he denyeth Christes promise too, and wyl I wene at last denye euen Christ and all. For as ye see at your eye, he draweth very false towarde it. Nowe tyll Tindall therfoze haue pꝛoued vs these fewe pointes y are for their falschede impossible to be pꝛoued: the church shall not nedde for his sonde rayling any thing to feare, to vse the deuout sacramentes and ceremonies taughte & deliuered them by god and his holy spirite. For spite whereof the deuil and his damned spirites crye vypon to haue the left of, and beare vs in hand that they be frutelesse. For Tyndall sayth that they neither tame the flesch, noꝛ do good to thi neighbour, noꝛ be honoꝛ to god.

But nowe dothe all good christe people very well perceiue by Christes own promys in the very witten gospel, that the church of Christ is taught by his holy spirit, that these sacramentes and ceremonies doe please God. And they perceyue and see also that the holpe saintes whiche haue vbled them befoze our daies, bee nowe longe agoe rewarded in heauen with God. And they perceiue also y in the vse thereof, theyꝛ mindes ryen and be liue by a lost in deuocion to god,

and by these thynges and such lyke they perceiue well that Tyndall doth but belye them. For sythe Goddes spirite hath taught them, they must neddes be honour to god. And when men come together to honour god, eche of them is profitable to other, for els were their assembly together in praier no difference from y praier of one man alone. But whē they come together to goddes seruite, the whole company prayeth for the whole presene, and so is eueryche the better for others praier, and all people the better bothe for the praier and the sacrament, and euery deuoute obseruance vbled in the church at the diuine seruite.

Theyꝛ praier that praie together dooe profite eche other.

And it is thirde ly berve profitable to the very taming of the fleshe also. For what thing is there that better tameth y fleshe then the grace of god. Did not god aunswere sainte Poule when he thysely prayed vnto hym to withdraue y prycke of the fleshe, with which our lord suffred the Angell of Sathan to bere hym, lest his heart might grow to high and ware pꝛowde in beholdyng the meruaylous greatnesse of his reuelacions, whiche though some good men take for some other kinde of tribulacion, I see not why it might not be the very fleshye mocion against his bow of chastitie, did not the our lozde I saye make him aunswere in this wise: Suffiseth vnto thee my grace. Now then syth nothing can better tame the fleshe then the grace of God, whiche not onely can tame it but also make the rebellion thereof so resisted by the soule, that the fight shall turne the man to merite and rewarde: why shall not the such obseruances as the spirite of God hath taught vs to serue him with, and which obediently done with deuocion and with desyre of grace, do stande in the stede of one of the most effectuall kindes of praier, be profitable to the taming y fleshe, and eyther cause it the lesse to rebell, or els (whiche is yet happely better) strenghten the soule in suche wise against the rebellion of the fleshe, that by the valiaunt resisting therof, it may haue the moze glorious tryumphe of the victoꝛye. And for experyence (let Tindal say what it please him) good folke fynde this in dede, that when they be at the diuine seruite in the church, the moze deuoutly that they see suche godly ceremonies obserued, and y Godly ceremonies solempnitie that they see therein, the moze deuocion fele they the self therewith in theyꝛ owne soules, and theyꝛ fleshe the moze tame and lesse rebellious, and

A farre the better in temper, so y although they were at other times and places in right greater rage, yet in the church at y bowces of Christes ministers in y quere, with organes and all together, and beholdinge the solemne Godlye sacramentes, and ceremonies in their syghte, they fele theyr passions appeased, as did kyng Saule in his ragious surfe at the sounde of Dauids harpe.

1 Reg. 16.

How where he saith that of old time the officers appointed thereto, praised in a tong that al folk vnderstode, of which point Tyndall maketh much a doe, and many tymes he speaketh therof, because he would sayne haue his false translacion brought into the church to bee there sayde and songen a goddes halfe: I will not say nay but y in Grece and gret part of Italye, they bothe sayde in the begynnyng the seruyce of the church in theyr owne tonge. But so dyd they not neither in Affrick nor in Almain, nor in Spain nor in Fraunce, nor in Englande, nor as I trowe in any place almost elles, & yet were they good men that broughte y sayth about into all these coutreys. And soone after also when the tonges chaun-

Cged bothe in Grece and Italy: then lctte they spyll the seruyce in the olde langage which after the chaunge the people dyd not vnderstande, which would not haue bene by so many good men so long suffere so, yf the contrary had bene required of necessitie. And saint Paule in his Epistle to the Cozinthyes, whereof Tyndall so muche speaketh, dyd but vse y comoditie of the gyfte that thē was among the Cozinthies, for the confyrmacion of his reason agaynst them that could but read and speake, and yet would smater in preaching, wyllyng the Cozynthyes to labour fyrst for better vnderstanding

1 Cor. 14.

And not thereby meanyng that of necessitie the people must nedes aunswer altogether vnto the blessing of the priestle or the bishop. Which maner hath peraduenture for som thyng that in progresse of tyme they founde abused therein: bene chaunged into better, as haue bene dyuerse other thynges and not withoute y secretes working of god.

And surely yf all the seruyce were in Englyshe: yet woulde it not thereby be muche the more vnderstanden, whiche was all the matter that saynte Paule spake. For mant that now doe vnderstande the latin tonge, dooe lytle yet vnderstande the sentence, farther then the bare noyes and collectes.

But likewise as in some wordes that remayne spyll vnto translated into latin, men vse them with deuocion, as Amen and Alleluia, that neuer knowe moze of the significacion thē that they be holy wordes: so doe there many a good man and good woman both saye and heare the seruyce of god in the church with ful greate reuerence, and full great deuocion, & therefore w great thank of God, though they haue it not in theyr own vulgare tonge, which thing what it would do here god knoweth. But as for Almain there as it is so already, we see wel enough that it dothe no great good there. For wheras the people wer fallen already to many folde herelyes: they nowe tourne all the swete hony that they fynde in y seruyce quite in to the poison that hath taken by their heretes before.

Note.

And therfore where as Tyndall saith that ther is nothyng heard in the church among vs, but houlyng, buzsong, and cryng out, lyke halowng of the fore or bayting of beares: it may wel seme so to Tyndall and such as he is, but vnto god deuoute folke it semeth farre other wise.

But in theyr church in Almain, there is another maner of houlyng & halowng and cryng out. For where as we wyrb holy wordes and true sayth halwe & halowe out the false for, and bayte out the rugged beare the deuyll: you Tyndall in your churches of heretikes, crye out as lowde as we and louder too, for ye crye out men and women and all. But ye w pour herestes, halow out al saintes and bayte out all holy sacramentes, & dreyue out god and all.

If Tyndall had founden faulte with any thing that is peraduenture misused in some places, where happely the falschod is moze ruffling and in lesse moderation and sobernesse, then were conuenient for mouing men to deuocion: as euil as I lyke the manne in suche thynges as he sayeth nought, that is almost in all, yet would I fynde no faulte with hym in y he said wel. But now he sayeth not that some such thinges be misused sother, but that there is none other.

As for songe I see not why he should utterly dyspraise in Goddes seruyce, whiche was a thyng not onelye used in the olde lawe but the newe too, as well appeareth by saynte Paule in hys fyrste Epistle to the Cozynthyes. As for harpes and instrumentes of Musyke, the scripture sheweth it openly bothe in the Psalmes and manye other places of

The seconde chapter why Tyndall bled congregacion for Churche.

A of scripture, bestde daunsyng to, which is moze then menne vse here now.

1. Paralipo. 13. But Tyndall canne be pleased with no fashon neyther cathedrall Churche,

no; parvse Churche, no; Chappel, no; Donkes, no; freers, no; Nonnes, neyther Grenewiche, Dion, no; Charterhouse. If the quere bee lowde: then they crye oute. If they synge anpe thynge: yet they halowe and baite. If thei do but say softe: yet they buzse, so that I see well no fashon canne please Tyndall but hys owne: for as he, neyther cryeth out, no; haloweth, no; bayteth, no; buzseth in anpe seruyce saying. For as they say that

15 knowe hym: he sayeth none at all, neyther Mattins, Evensonge, no; Masse, no; commeth at no Churche but eyther to gase o; talke.

But god christen people whom he be- lyeth and sayeth that they wene no man may praye but at church, they pray both at Churche and at home, but yet moze gladlye at Churche. For thonghe they knowe well that in auoydng of bayne glozpe Chyriste taught vs to praye in our chamber: yet shewed he for all that, that

16 the common Churche is his house & specially deputed to prayer. And it is none hypocryse to pray there as it is to praye in the strete. For when they pray in the Churche they dooe but as other folke.

But nowe dothe Tyndales congregacion and the captaynes of his herelies make it as Chyriste sayde to the Jewes a verpe denne of theues, and wo;se then ever did the Jewes that bought and sold therein whom Chyrist beate out therfore.

For these heretikes nowe not onely rob the churche in an allego;pe sense that is to wit, robbe and steale away the chiefe prayers out of many great Churches in Almaine: but also in the playne litteral fece robbe out the reliques & o; nametes of the churche, too pollute and mispend them in prophane bles to fylle they; bel- lyes & couer they; pocky scabbed skines

17 with all, much wo;se then king Balthazare abused the halowed vessels of the temple, to serue his owne prowdre execrable glottony. And when thei haue thus robbed h; churches: then lodge they for moze despyght their freers and their nones in them, and of an halowed Churche they make a synnyng steeves.

And thys is yet one significaciō moze that Tyndals maister hath made a Churche to signifie a bo;dele for brotheles Anglice a *taberna*, whiche signification also Tyndale hath here leste out.

In the seconde chapter Tyndall sayeth, that he changed this wo;de churche, into thys wo;de congregacion in the new testament wherc he found this wo;de *ecclesia* in latin, because that the clergy hadde he sayeth brought the people into h; ignozāce of h; true significaciō of this wo;de churche, making them bnders and thereby nothyng but h; clergy.

First this is vndoubtedly false what so euer Tyndall saye. For al be it h; men call the clergy by the name of h; church, as the part o; dayned of god to be h; moze spirituall part therof: yet is there no mā I suppose so rude, but that he knoweth & so heareth the clergy preache also them selfe, that of the churche of Chyriste is e uery chrysten manne, and that h; whole church is the whole chrysten people, and

therfore they call it the catholike church that is vniuersall, by whiche wo;de neuer man was I wene so mad, to meane onely the priestes, howe bo;dele soeuer Tyndall against his owne conscience re- po;te hymselfe to eury other mannes.

I would also, beca;se he reporteth hym so muche to other mennes conscience, sain wyrt of Tyndal by his owne conscience, where he hadde euer heard any priest eyther preache o; wy;te, o; to muche as say the wo;de, that onely the clergy is the church and none of the church but they.

I suppose themselfe haue not gener the self the name. The wo;de is Englithe, & thei teache not eury manne his mother tonge, as may teache chylidren they; a. b. c. But the godd people haue of old time thonghe they knowe themselfe also for

part of the church: yet beca;se h; church signified an holy name of a chrysten company gathered together in God, haue therfore of humilitie on their own part and reuerence towards thei; bled to call the clergy by that name, accounting them for the moze godly part of h; whole godlye company.

And the spiritualtie agaynwarde dooc playnely declare, and euer haue declared in they; preachinge, that the name is generall and remain bothe to the tempo;alpe and them; and at large they preface the dyuers partes of the Churche; and therein rechen them- selfe but for one.

And thys name so bled by the tempo;alpe of they; owne do. iiii. humilitie

16. 4.

17. 21.

18. 1. 5.

The catholike church.

That priestes are called the church, it cometh of humilitie of the is- tite.

A humilitie and reuerence towarde þe spiritualitie: is not a thyng newe founden, but begonne of old, at such tyme as both þe parties were I wene somwhat better: then I feare me they bee both nowe.

But nowe that thyng that good folk haue of good mynd begonne, and many hundred yeres continued, Tyndal as one of another sort wold haue vtterly chaunged, and rather then ley menne shoulde haue any such reuerent mynd to priestes as to cal them the church, he wold take it from the both, and putting away fra both that holy name of church, woulde call them both by the name of congregacion, a woerde without any significacio of christendom any moze then of Jewes or Turkes.

Tindall.

To this aunswereth Tyndal & sayth, if this woerde congregacion wer a moze generall terme then this woerde church: it hurteth not, for the circumstance both euer declare what thyng is met ther by.

More.

If the setting of the circumstance make all well ynoughe: he nedeth not muche to care what woerd he chaungeth nor how, for he may set such circumstances of his own deuce, that he may make menne perceiue what he meaneth. For so he maye translate the woerde in to a football of be tope therewith certayn circumstances, and saye this rounde rolling football that men walke vpon and hippes sayle vpon, in the people wherof ther is no rest nor stabilitie, & so forth a great long tale, with such circumstances he myght as I saye make any woerde vnderstanden as it lyke hym selfe, whatloeuere the woerde beefore signified of it selfe. But surelye the

woerde congregacion with the circumstances in the terte: woulde not haue serued when he translated it for to make the Englyshe reader to take it for the Church, no moze then Idoles for ymages, or ymages for Idoles as he translatech in likewyse, or repentynge for doyng penance whiche he chaungeth too. But marve he hath added vnto hys translatione suche circumstances sence, that the order of Priesthode is ryghte noughte, but that euerye manne woman, and chylde, is as very a priest as a Prieste in dede, and that euerye manne and woman may consecrate the bodye of Christe and saye Masse as wel

as anye Prieste, and heare confesson and atople as well as maye a Prieste, and that there is no difference betwene other folke and Priestes, but all one congregacion and company withoute any difference saue an appoyntemente to preache, and also that the commo knowne people of all christen Realmes, clergy, laye people, and all, bee not the church, nor be no parte of the church, because they vse sacramentes and ceremonies and dinine seruice in churches, but that the church is a secreete congregacion of vnkownen cholen heretikes, scattered abrode in corners, and studying to destroy the church.

These circumstances in dede make menne to perceyue and vnderstande, what Tyndal meaneth by this woerde congregacion putte in hys translation in þe terte of church. And they perceyue clerely by these circumstances, that he chaunged that woerde of purpose to set forth those heresyes of hys wythall, as holdelye as he nowe sayeth nay. But al hys glose is therein that he wyl saye he taketh them for none heresyes. But on the tother syde all good saythfull people dooe, and therefore they call the church the church still, and wyl not agree to chaunge the olde church for hys newe congregacion, but burne by his booke that so calleth it, and who so woulde so begynne to cal it, woulde and wel might begyn to cal him heretike, for his delittig in y inuencio of heretikes, this euil appetite to speke after an heretikes phas.

Tyndal yet to defende hys chaunge of church in to congregacion, sayeth that I dooe not saye trouthe in that I say þe hys woerde congregacion is a moze generall terme the this woerde church.

Tindall.

For where so euer sayth he þe I maye saye a congregacion, there I maie say a church also, as the church of the deuil, the church of Sathan, the church of wretches, the church of wicked menne, the church of Ipers, and a church of Turkes therto.

More.

This is lustely sayde of Tindall and lyke a manne. But it pleaseth hym not to consider that I sayde that this woerde congregacion is indifferente vnto Turkes and Christen menne and vnto all other companyes and a companye of christen menne, so that it as well signifieth a

Every man
woman is a
priest wch
Tyndall.

A companye of Turkes as of Chyriste mē,
and that this woorde churche dothe sig-
nifie a companye of chrysten people, and
is not indifferenet to a companye of
Turkes and of chrysten menne. And I
sayde, and yet I saye, that this is trewe
of the vsuall significacion of these wo-
rdes themselves in the English tounge, by
the common custome of vs English peo-
ple, that epyther nowe dooe vse these
woordes in oure language, or that haue
vled before oure dayes. And I saye that
this comon custome and vslage of speche
is the onelue thyng, by which we know
the righte and proper significacion of a
nye woorde, in so muche that yf a woord
were taken oute of Latin, Frenche, or
Spanilly, and were for lacke of vndersta-
ndyng of the tonge from whence it came,
vled for another thyng in English then
it was in the forme tounge: then signi-
fyeth it in Englande none other thyng
than as we vse it and vnderstande there-
by, what so euer it signifye any where
elles. Then saye I nowe that in Englād
this woorde congregacion didde neuer
signifie the noubmer of chrysten people,
as chrysten people, with a connotacion
or consideracion of theyr sayth or chry-
stendome, no more then this woorde as-
semble, whiche hath been taken oute of
the Frenche, and now is by custome be-
comen English, as congregacion is out
of the latin. And yet I denye not but vnder
those woordes bothe twayne maye be
chrysten menne spoken of. For euery as-
semble and congregacion in Chrysten
Realmes, is commonly made of chryste
people. But they bee not there called co-
gregacion or assemble, because they bee
Chrystened, but shoulde bee so called
though they wer Jewes or Saracens,
though they were so knowen and dwel-
led in chrystendome. I saye now in like
wise that this woorde church neuer hath
been vled to signifye other company the
Chrystened in common speache of this
Realm. And for this cause, and yet most
especiallpe because of Tyndales euill
entent, I sayd and yet saye that he didde
nought in the chaunge of church for co-
gregacion, an holy woord for a prophane
as sarrefoorth as they bothe signifye in
oure English tounge, into which Tynd-
ball made his transacion.

This was and is the thyng I sayd,
and say. Now in saying this I dooe not
saye vntrue, though Tyndall be at his
libertye to call a church what him lyst.
For neuer sayde I the contrarpe, but

that Tyndall wheresocuer he maye saie
a congregacion there he maye saie a
church too. For though none English
menne bee wonte to speake so, nor in the
common speche the woorde signifyeth
not so, nor of the church that he shoulde
in his transacion haue ment of, no good
manne wpll saye so: yet maye Tyndall
saye so, the church of Sathan, or church
of wretches, the church of wicked men,
the Church of Iyers, and a Church of
Turkes too, and yet and he lyst he may
set to it the church of heretikes, and the
church of deuils too.

But nowe though Tindal may thus
saye for his pleasure which I denye not: yet
yet ca he not saye y this is the proper sig-
nificacion of that woode, which is y thig
that a translatour muste regard. But
it is a certaine figure and maner of spea-
kyng, by whiche men vse among to ex-
presse a thing by his contrary, as a man
might say, this is the wylsom of a foole,
this is the trowth of a false shewe, this
is the sayth of an heretike. Thus maye
Tyndall abuse the holy name of church
to any lewde thyng that he list, but this
is not the part of a tradatour. But Tin-
dal now to couit me clerely by lerning
and reason double confirmed to scrp-
ture: sheweth hymselfe in fewe woordes
that he both lacketh learning and reaso,
and shamefullpe abuseth the scripture.
These are his woordes.

¶ Tyndale.

¶ More muste nedes graunte (yf he
wll haue ecclesia translated through out
all the newe testamente by this woode
church) that church is as comon as
ecclesia. Nowe is ecclesia a greke woode, and
was in vble before the tyme of h apostles,
and taken for a congregacion among y
heathen, wher no congregacion was of
god or of Chyist. And also Luke himself
vleth ecclesia for a church or congregacio
of hethen peple, thise i one chapter, cut in
h actes, wher Demetrius y goldsmith or
siluer smith had gathered a companye a-
gainst Paul for prechig against ymages.

¶ More.

Let vs nowe begynne at the first pece
ye shall see what he hath. ¶ More muste
nedes graunte that church is as com-
mon as ecclesia, yf he will haue this woode
ecclesia through out al h new testamēt tra-
lated by this woord church.

First I say that Wayster More must
not nedes graunt this to Tyndal neuer
a whytte. For yf he tourne it from a
condi-

The common
vslage of
speche.

¶

¶

¶

A cōditional proposicō in to an affirma-
 tyue antecedent and consequent: it shal
 soone be shewed hym, that his consequēt
 were possible to be false and his antecede-
 dente true. For it might be y this woꝝde
ecclesia, byd sygnifye moe thinges then the
 wypters of the new testament had occa-
 sion to speake of within the same. And
 then though I would graūte vnto Lin-
 dall that this woꝝde *ecclesia*, shoulde thro-
 rowout the newe testament be transla-
 ted by this woꝝde churche: yet muste I
 not nedes be driuen to graunt hym for
 all that, that church were as commō as
ecclesia, because it shoulde not yet sygnifie
 those other sygnificacions of *ecclesia*, that
 were not spoken of within the newe tes-
 tament. And thus where Tyndal wold
 vppon suche an antecedent bynde me by
 and by of necessitie to his consequent: it
 appeareth that though I graunted hym
 the tone, I muste not nedes for all hys
 great woꝝde graunt hym y tother at all.

But nowe though I muste not nedes
 yet wyl I graunt hym of courtesy, that
 yf I wyl haue *ecclesia* translated throug-
 hout al the newe testament by this woꝝde
 churche: that then I must nedes graunt
 this terme churche, to bee as common,
 and signify as large and as many thin-
 ges as this terme *ecclesia*. But now when
 I that muste not nedes graunte this to
 Tyndal: Tyndal mai not chole but must
 nedes graunt me this agayne, that yf I
 wyl not haue *ecclesia* througout y newe
 testament translated by this woꝝde church
 that then Tyndal in all his gaye tale tel-
 leth vs nothing to purpose. But that ar-
 gument is now lyke as if he would haue
 argued thus: If master Dore wil graūt
 me that euery hoꝝe is a goole: the muste
 he nedes graunt me y euery mare muste
 haue a gander to geat her with sole. For
 I nede not to graunt hym the thyng that
 he suppoſeth. Nowe tell I Tyndall that
 in no wyle I wyl not haue it so, & that I
 neuer tolde him that I would it haue so.
 But I say plainly y if he shold throug-
 hout all the newe testament translate this
 woꝝde *ecclesia*, by this woꝝde churche: I
 say y he shoulde translate it very naught.
 And for because y Tyndal either euyl p-
 ceiueth my woꝝdes, or els euyl remēbered
 the, or finally which is most likely, wold
 willyngly make the reader to take them
 wrong: I wil desire the reader to loke v-
 pon the place himself, which is the eight
 chapter of y third booke, & there shal he
 finde that I fynde the faulte, not in that
 he translateth this woꝝde *ecclesia* somtyme

into this woꝝde congregacion, but y he
 chaungeth thys woꝝde Churche into
 thys woꝝde congregacyon, that is to
 saye, that he translateth thys woꝝde
ecclesia into this woꝝde congregacion, in
 suche places as he shoulde haue transla-
 ted it into this woꝝde churche, that is
 wheresoever he hath put this woꝝde cō-
 gregacion for the company of Chyſten
 people, for that company is in English
 signified and of olde hath been by this
 holy woꝝde churche and neuer by thys
 woꝝde congregacion. This is the fault
 y I fynd, and tel Tyndall in y chapyter
 good and plain causes wherfore, which
 Tyndal here letteth slippe.

But I wold in no wyle that as Lin-
 dal taketh me, *ecclesia* shoulde alwai be tra-
 slated by this woꝝde church, for that wer
 also wrong. For trueth it is that *ecclesia*
 signifyeth in the greke tonge a congre-
 gacion, without respect of either god or
 hadde, chyſten or vnchyſten. For Tyndal
 saith therein trueth, that the woꝝde
ecclesia, was used a thousande yere before
 chyſtendom beganne as y boke pꝛoue.
 But it wyl bee heard to pꝛoue and war-
 raunt that this woꝝde churche was used
 for any congregacion before chyſtendō
 beganne, or that euer it signified any cō-
 gregacion other then chyſtē. And ther-
 fore his reason grounded vpon this woꝝd
ecclesia is litle woꝝth, syth it procedeth not
 in likewise in this woꝝde churche.

And yet touchyng this woꝝde *ecclesia*,
 as cūnyng as Tyndal wold seme ther-
 in with his greke and all: he semeth but
 poorly to perceiue it. For ye shall vn-
 derſtande that this woꝝde *ecclesia* in the
 greke tonge did not signifye euerye ma-
 ner company or congregacion, nor syg-
 nified not al the citelays of any cite, y
 with that respect that they wer citelains
 of that cite, or that they were gathered
 for playing or fighting or any such other
 cause: but onelye these congregacions y
 were gathered together to comen vppon
 matters of iudgement or polycye, either
 about the common affayres of y towne
 concernyng peace or warre or some o-
 ther commodite, or for pꝛyuate folkes
 busynesse in suche places as all the cō-
 mon people were Iudges, as muche
 was used in Grece, and some tyme in
 Rome to, and was as ye would say the
 assēblye of the court or the cōmō counsel.

Nowe for as muche as chyſten peo-
 ple byd resoꝝt together among theſelf to
 prayer & preaching, & making of god or-
 dināces deliuered the by y apostles: this
 name

A name of *ecclesia* was applyed vnto the congregacion of the chrylten company. And though it began of such assemblies together: yet afterwarde it obtayned also, bothe among the Grekes and Latynes chryltened, to signify the Chrylten folke whyther they wer at church or at home, and to signifye also the vniuersall number of all chrylten people throughout all the world, wheras it signified no suche maner of thyngc amonge the Pagnims befoze, but ony theyr several assemblies suche as I befoze described you, & which was in latin called *concio*. And yet toke y latin church the greke word *ecclesia* of the greke church that beganne befoze them and neuer vsed this worde *concio*, whiche signified amonge the latin Pagnims, both the congregacion or assembly, and the oracion also that any man pronounc- ed among them in the same assembly.

Howe maye ye perceiue that Tindal with all his greke tolde you but a lame tale. For he telleth you not what maner of congregacion *ecclesia* did signify in the greke, but mistaketh it to signifye euery maner of congregacion at auenture.

And by this ye may also perceiue how lytle it maketh for his purpose, that saith Luke whereof Tindal so boasteth calleth *ecclesia* thysle in one chapter of the actes, the congregacion that was gathered in Ephese against sainte Paule. For that was such a congregacion as I tel you, that *ecclesia* properly signified among the Pagnims, sauing that they gathered together by a rumour and not after their custumable calling.

Howe though the church was then newlye begonne to be called by the same name of *ecclesia*, and that after the example of the tother assembly, and the name not takē from the tother assembly, nor their assemblye for suche matters called by none other: howe woulde Tindal haue had saint Luke tell the tale but by suche wordes as then represented the matter? But that maketh nothyng for hys purpose, but vtterly agaynst it. For sithe y this worde *ecclesia*, dydde there signifye that congregacyon of the Ephelyans, whyche were Pagnims and therefore in that place oughte not to bee translated by thys worde Church, whiche signifyeth onely a Chrylten congregacyon and not a congregacion of Pagnims: so should *ecclesia* in lykewise wher soeuer it signifyeth a Chrylten congregacion, bee translated by thys worde Church, whiche is and euer hath bene

the worde that since Chryltenom first beganne amonge Englysh menne hath alwaye serued therofore, and not bee translated by thys worde congregacyon, whiche worde of congregacion is a worde of latyn, and signifyeth a sort gathered together into one flock, as they speake, *In gregem ouium, gregem gruum, gregem asserum*. And so when Tindal hath al sayd and all done, this worde congregacyon, excepte some specyall places where they haue by custoin appoynted it to signifye some sorte of meane, as in some vniuersities it signifyeth their assemblies elles where no such custome hath appoynted it to any speciall maner of congregacion, the terme congregacion absolutely sette, signifyeth no moze a company of Chrylten mē, then a fayre flock of vnchrylten geese.

But yet the chaunge of the worde, yf Tindal had done it eyther of chaūce or of purpose for his plealure and for none euil purpose: I woulde neuer haue spokē worde against it. But forasmuch as I perceiue that he hath bene with Luther, and was to at the same tyme when he so translated it, and that I knewe well the malicious heresies that Luther begāne to bryng furth: therefore muste I nedes mistruste hym in the chaunge. And nowe I saye that euē of his own wordes spoken here, ye maye in his translaciōs perceiue his sacred mynde. For he saith that Demetrius had gathered a company against Paule for preaching against ymages. Here maye the chrylten reader wel perceiue the poison of this serpente. It is to no man vnknoolen that al good chrylten people doe bothe abhorre the idoles of the false Pagnim Gods, and honour also the ymages of Chryl and our Lady and other holy saites. And as they call the one sort ymages: so cal they the tother sort idoles. Howe where as saint Paule preached there agaynst ydoles: commeth this good man and sayeth he preached against images.

And as he speaketh here, euen so he translateth. For in the fyfth chapter of sainte Paule to the Corinthyens, where sainte Paule sayeth I haue wrytten to you that ye companye not together, yf any that is called a brother be a fornicator, or couetous, or a woꝛthypper of ydoles: there translated Tindal, or a woꝛthypper of images, because he wold haue it seme that the Apostle had in that place forbidden chrylten men to woꝛthypp any ymages, and that who so woꝛthypped any

Concio,

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Actes 19

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Actes 19.

H

any

Any images, menne shoulde not compare with him. Here ye maye see the sinceritie and playn meaning of the mannes translation.

Now seeth he wel ynough, that saint Paule spake not of images but of idols, and he perceived bothe that he so dyd, & also wherefoze he so dydde, by his other wordes wrytten in the tenth chapiter of the same pistle, where sainte Paule speaking of the meate offered vnto ydols, which he would that chryste men should forbeare, saith in this wise: what saye I

When that the ydoll is any thyng, or that it which is offered to ydols is any thing: Nay, but I say that those thinges which the Paimims offer, they offer to deuyls & not to god, and I would not y^e should haue any felowship with deuils.

Images are honored for goddes sake.

This onely tert of sainte Paule is ynough to aunswere all the whole heape of heretikes, that barke agaynst holye ymages that good men honour for Gods sake. For saint Paule here sheweth that the cause why the worshyping of idols was vnlesfull among the Gentiles or Paimims, was because that the worshyp that was done to those ydols, was done to deuils. And why, but for because that it was done to those ydols, for the loue and honoz that they bare to those deuils whom thei called gods, and whom those ydols represented.

But so it is on the tother syde, y^e good folke whiche worshyp ymages of Chryst and his saintes: doe worshyppe thereby Chryst and his saintes whom those images represent. Wherefoze it foloweth y^e lyke wise as the Paimims worshippers of ydols dyd euill in the worshyping of them, because that in the worshyping of them thei worshipped deuils: right so do the chrysten men well in the worshyping of ymages, because that in the worshyping of ymages they worshyppe Chryste and his holy saintes. And now ye se god

DChrysten readers that this one place of saint Paule so plainly reproveth al these heretikes that barke agaynst ymages, that sayunge they be shamelesse, they should neuer loke any man in y^e face for shame.

But Tyndal to blynde the reader w^{ch}, hath corrupted in his translacio all this place of sainte Paule also, and hath in every place putte oute ydol and set in y^e image to make the reader wene that saint Paule spake all thys agaynst ymages, whiche he so speaketh agaynst the Paimims ydols, that his reason whiche he

maketh agaynst them, dothe openlye commende and conforme the Chrysten wooshyping of holy saintes ymages. And here maye ye see what a true translation Tyndales is, and for what purpose he transtateth it false, and god prouideth that y^e scripture which he falsifyeth, openly sygheteth agaynst hym.

Thys pageaunte hath he played also shamefully falsifying saint Paule in y^e seconde chapiter to the Romains, wher saint Paule saith to the Jewes: Thou abhorrest idoles and robbest god of his honoz, meaning that though they abhorred the Paimim ydols, and woulde not wooshyp their false goddes y^e wer deuils, yet for all that, they by the breaking of goddes lawe with they^e euill liuing, they toke away the honoz fro God, in causyng hym and his lawe to be dishonorably spoken of among the Paimims.

Nowe cometh me Tyndall, and in despyght of holy ymages he hath translated that place in this wyse: Thou abhorrest ymages and takest from god his honoz. Here ye see Tyndales trueth lo.

Did saint Paule say so: did saint Paule meane so: dyd the Jewes abhorre ymages: they abhorred ydols but not ymages. They abhorred not in the arche the ymages of the angels, though they abhorred abozode the ydols of deuils. But Tyndales translation of this place may merueylously wel be said vnto hymself. Thou abhorrest ymages Tyndall & takest the honoz fro god, for thou wouldest haue vs set vs Chrystes image at nought whiche wythout goddes dishonoure we can not do.

What shifft shall Tyndal fynd now will he say that ydols and ymages bee all one, because that ydols be a kynde of images, and image is a terme indifferent to good and badde. For a man may saye an ymage of the deuill as well as an ymage of God.

Tyndal that I thynke fynd no reader so slenderlye witted to suffer hym scape so. For though ydols be of the kynde of images, yet sith thei be suche a special kinde, as alway to cristen mēnes eares do signify euill images and deuillish: he may not in translation change y^e name into y^e general, wherby it may not be perceived of which kind he speaketh. For thys wer very nought if he did it in fauoz of y^e worse kind, to make mē wene it wer better. And now whē he doth it in harrd of y^e better kind to make mē wene it worse, y^e is to wlt in despyght of y^e images of god incarnate

A incarnate, & of his holy saintes, to make them seme ydoles: he dothe an hundred times woyle. For he wer not so wretched by an hundred foide as wretched as he were, that nedes would in his sonde fashion loue god and the deuil together as he that would loue neither nother. And if that Tindal would stily stick in this papnt and abide therby, that his translation of ydole into image is good inough because ydoles be images: then sith that deuils be angels as in dede they bee by nature, and euil angels be angels styll, Tyndall may at his pleasure translate the deuil into angell without any other addicion wherlocuer he fynd hi through out all the bible. And then shall he dooe therein as did a lyke learned priest, that through out al the ghozpels scraped out *diabolus*, and wrote *Iesus Christus*, because he thought the deuils name was not mete to stande in so good a place. And thus I thinke that euery childe may now perceiue with how litle learning and lesse wytre, & lesse tructh, Tyndall hath translated this worde *ecclesia* in to congregacion in stede of churche, & that he hath so substantially defended it, & in the mayntenance of one false folpe, he is now founden in twayne. For by a lyke maner as he falslye translated *ecclesia* into the vnknown name of congregacion, in such places as he should haue translated it into the holy known name of churche, and that he this hath done of a malicious purpose to set forth his heresie of the secrete vnknewen churche, wherein is neyther good woorkes nor sacramentes: so is it now yued & in h same wise and of like malyce, hath he translated ydoles into ymages, vnder the colour of the likenesse of false gods & deuils, to make h scripture seme to reprove h godly images of our sauioz hymself & his holy saintes. And nowe vsing hymselfe in his translation in suche malicious and erronious fashion: he complaineth that god men haue burned his euill translated bokes, and wyl not suffer his heresies to goe forwarde. In the ende of this chapter Tyndal telicth me that I haue bene so long vsed in my figures of poetrie, that when I erre most, I do now as he suppoeth by reason of a long custome, belicue my self that I saie most true, or els as wise people wbe thei daunce naked in a nette: belicue that no manne see them: euen so he sayth that I think mine errors so subtelly couched, that no manne can spye them. As for myne errors how subtelly they be cou-

ched I cannot tell, nor what other men shall spye I cannot say. But surelye yf I coulde spye any in my wrytynge my self: I wold not faile both to cofesse it to God and the woorld & forsake it. Now yf I be by custome of poetrie so blynded, that I cannot see mine errors but wene that my lies were true: yet if I fynd any that can shewe them me, I shall sone amende the faulte. But I haue one good likely hope that I doe not erre or lie after such fashion as Tyndall telleth me, in that if it so wer, Tyndal than that pryeth ther vpon so narrowly, and with such Egles even as he hath, were very lykely to spie it, namely sith I goe so bare daunfynge naked in a net. And I am sure yf he spied any such thing in me, he wold of his charitic be so good to me as to tell me. But surelye he hath spred none yet. For all h he hath hitherto porcd oute and called myne errors bee but his owne, & turne vpon his owne toppe encryphonze. And as for my poeetrie verily I can litle elles and yet not that neyther. But it had ben good for Tyndals soule and a thousand soules beside, that he had medled but w poetrie in stede of holpe scripture all the dayes of his life. For of poetrie thoughe there should haue comen litle good, yet coulde there neuer haue comen suche an heape of harme to christen people, as he hath of his blynde malice brought in to this realme by his vnttrue translating, & moze vnttrue construyng of h holy scripture of god, most maliciously making h blessed worde of god, to serue him for an instrument to driue men to the deuil.

And yet yf Doctryne bee as Tyndall calleth it, nothyngge but faynyng and lying: then is he cunnynge prounghe and canne I assure you make as much poeetrie vpon anye parte of scripture, as anye Poete canne in Englande vpon anye parte of Virgill. And he doeth in hys wrytynge muche playne Doctryne, wherewith he daunfeth naked not all in a net, but for the moze part so starke naked without any net at all, that there is not the bredth of a silken threde to couer his poetrie, of which pointes of his plain open poetrie I haue shewed you some alreadye, and shall anon shewe you many moe.

Then he asketh me why I haue not contended with Crasimus whom he calleth my derlyng, of all this longe whyple for translating of this woorde *ecclesia* in to this woorde *congregatio*. And then he cometh furth with his sete proper taunte, that

A that I fauour him of lykeshode for making of his booke of *Moria* in my house. There had he hit me lo, saue for lack of a litle falte. I haue not contended with *Crasmus* my derling, because I found no suche malicious entente with *Crasmus* my derlyng, as I fynde with *Tyndall*. For hadde I founde with *Crasmus* my derling the hizewode entent and purpose that I fynde in *Tyndall*: *Crasmus* my derlyng should be no moze my derlyng. But I fynde in *Crasmus* my derlyng y he detesteth and abhozreth the errours & heresies that *Tyndall* playnly teacheth and abideth by, and therfore *Crasmus* my derlyng shalbe my dere derling stil. And surely if *Tyndall* had either neuer taughte them, or yet had the grace to reuoke them: then should *Tyndall* be my dere derling too. But while he holdeth suche heresies styl, I cannot take for my derling him that the deuill taketh for his derlyng.

B Howe for hys translacion of *Ecclesia* by *congregatio*, his dede is nothyng lyke *Tindales*. For the latin tong had no latin woerde before bled for the church, but the greke woerd *ecclesia*, therfore *Crasmus* in his newe translacion gaue it a latin woerde. But we had in englyshe a proper englysh woerde therfore, and therfore was no suche cause for *Tindal* to chaunge it into a woerde. *Crasmus* also met none heresie therein as appeareth by his wrytyng agaynst heretikes, but *Tyndal* entended nothyng els therby as appeareth by the heresyes that hymselfe teacheth & abydeh by. And therfore was there in this matter no cause for me to contende with *Crasmus*, as there was to confed with *Tyndal* with whom I contend for putting in *congregatio* i stede of church, except that *Tyndall* peradventure meaneth that I should haue bene angrye w *Crasmus* because that in stede of *congregacion* in his latin translacion, he had not put in our Englysh woerde church.

Moria. As touchyng *Moria* in which *Crasmus* vnder the name & person of *Moria*, whiche woerd in Greke signiflyeth solp, doth merely touche and repproue suche faultes & folyes as he founde in any kynde of people, peruslyng euery state and condicion spirytual and tempozall, leuyn almost none vntouched, by whiche booke *Tindal* sayth, that if it were in Englyshe, euery manne should then well see that I was then farre otherwylse mynded then I nowe wryte: yf this be trewe, then the moze cause haue I to thanke God of a

mendemēt. But surely this is true. For god be thanked, I neuer had that mynde in my lyfe to haue holy saintes ymages or their holpe reliques oute of reuerence. For if there wer any such thing in *Moria*: that thyng coude not yet make any mā see that I wer my selfe of that mynd, the booke beyng made by an other manne though he wer my derlyng neuer so dere. Howbeit that booke of *Moria* dothe in dede but iest vpon the abuses of such thiges, after the maner of the difours parte in a playe, and yet not so farre neyther by a great deale, as y messenger doth in my dialoge, whiche I haue yet suffred to stand styl in my dyaloge, and that rather yet by the counsaile of other men then my selfe.

For albeit that it be lawfull to anpe man to mislike the misuse of euery god thing, & that in my dialoge there bee not onely those euill thynges rchearded but answered also and soiled, and the godnesse of the thyng selfe wel used is plainly confirmed and proued: yet hath *Tindal* by erronous bokes in setting forth *Luthers* pestilente heresyes, so enuened the heartes of lewdlye disposed persones, that menne cannot almoste now speake of suche thynges in so muche as a playe, but that suche euill hearers ware a great deale the woerse.

And therfore in these dayes in which *Tindal* hath (God amende him) w thenfeccion of his contagious heresyes, so soze poysoned malicious and newefangle folk, that the kiges hyghnes and not without the counsaile and aduise not of his nobles onely with his other counsaillours attendyng vpon his graces persō, but also of y right vertuous and special wel lerned men of either vniuersitie & other partyes of the realme specially called therto, hath after dyligente and longe consyderacion hadde therein, been sayne for the whyle to prohybyte the scrypture of God to bee suffered in Englyshe tounge amonge the peoples handes, lest euill folke by false dwtwpyng of euerye good thyng they reade into the colour and mayntenance of their owne sonde fantasies, and turnyng all honye into poyson, might bothe deadlye dooe hurte vnto themself and syzede also that infectio farther abzode: I say therfore in these dayes in which mē by theyr owne defaulte misconster & take harme of the verye scrypture of God, vntyll menne better amende, if any mā would nowe translate *Moria* in to Englyshe, or some

A some woꝝkes eyther that I haue my self wyttē ere this, albeit ther be none hacm therin, folke yet bepng (as thei be) geuen to take harme of ȳ that is good, I would nor onely my derlinges boke but mine owne also, helpe to burne them bothe w̄ mynne owne handes, rather then folke should (though thꝛough theyꝝ own fault) take any harme of them, seying that I se them likely in these dayes so to doe. But now after this Tyndal handleth me full vncourtesly, for he taketh alwaye all my thanke and rewarde that I should haue had of the spiritualtie. For he sheweth them that I wrote nor my boke for anye affection that I beare to them, no moꝛe then Judas betrayed Christ for any fauour that he bare to the hyghe Priestes, Scribes, and Phariseis; but that I dyd the tone as he did the tother, for the lucre that should come therof, after which he sayth that I soꝛe hunger, that the good man as my frende yꝛ ayeth for me, that I eate not to fast for chokynge.

Howe yf the spiritualtie had bene aboute to haue gathered a disme amonge them and geue it me: Tyndall here had losse it me euery peny. But god for geue the good man and I do. For when he speaketh of my lucre in god faith he maketh me laugh, and so I wene he maketh many mo too, that knowe wel (God bee thanked) that I haue not so muche lucre thereby, that I stande in so great peryll of chokynge with lucre, as Tindal standeth in daunger of chokynge (god saue the man) with the bones of buttred beere.

Howe where Tyndall sayeth I haue faintly defended the thynges wherof I write; the thynges be strong inough and litle nede me to defende the, and also my purpose was not so much to do that that neded not, that is to witte to defend the, as to proue and make ȳ people perceyue that Tindal went about to byping in helyes among them. And that nedeth nowe as lytle, for Tyndall hath proued it hymselfe.

And so lytle defence suffyseth for any reason that Tyndall sayeth agaynst it. And fynally yf I were fainte therein as Tyndall sayeth; yet is a faynt sayth better then a strong helye.

But Tyndall yet for all thys as a good Godlye father of hys haboundaunte charitie, sayeth that he charitable dothe exhorte me in Christe by the example of Judas and Balaam to take hede, and farther he counsaileth me and my felowes full holpy to awake by

tymes ere euer our synnes bee rype, lest the voyce of our wickednesse ascende vpon and awake God oute of hys slepe to loke vpon vs, and to bolue hys eares vnto oure cursed blasphemys agaynst the open trewech, and to sende his heruelste menne and molwers of vengeance to reape it, excepte we repente and resyste nor the spirite of God, whiche openeth lyght vnto the worlde.

These woꝝdes when I redde them, semed me so pythpe and so periaunt, set and couched in suche an hygh spyzituaal fashion, that thei made me much to meruayle what Tyndall had spped in me, & caused me to searche my selfe, to see whither I had bled anye suche hygh blasphemys, that the wickednesse thereof were likely to ascende vpon into heauen and awake god almighty out of his slepe. But when I had ouersearched all my booke and ranfaked by the verie bottom of my brest, though I founde in the tone some pꝛety peccadullus, suche as I wyll not now confesse to father Tyndall because he sayth confessoꝛs kepe no counsaile, yet could I fynde in good sayth neither in my brest nor in my boke I thāks god anye such high blasphemys as Tyndal so highly cryeth out vpon, except he cal it an high blasphemy to cal heresies, heresies, which I take as help me god in my poꝛe cōsciēce for none higher blasphemy, the to cal a gose a gose. For I find no trueth that I either blaspheme oꝛ once speake agaynst, excepte Tindall meane by thys open trueth al the false open heresies ȳ hymselfe teacheth agaynst Christes holy sacramētes. Agaynst which kind of false trueth I no moꝛe feare to speake, then agaynst the deuil himselfe that first found it out. For I cannot fynde wherin I resist the spirit of god in opening his light vnto the worlde, except ȳ Tyndal take for the spirit of god the spirit of the deuyl of hell, and for opening of lyght vnto the worlde, he take the lightsome lanterne of good ensample, by which the worlde may see for a shew of holy matrimonte, frere Luther and Cate calate his nunne, lye luskynge together in lechery. Now to resist his deuillish spirite, my poꝛe spirite for all Tindals high fearefull charge is so lytle afrayde, that I call heartely to ȳ spirite of God to quenche the soule fyꝛe, bꝛond of ȳ helly light, and ȳ so thꝛoughlye that the worlde see neuer anye suche example moꝛe.

And now whē ȳ I had thus thꝛoughlye searched well my brest and my boke, and

Cate calate
Luthers hand
lot.

And saue my conscyence clere, farre out of any suche cause of leoparde: the Tindales terryble exorcisme made me not muche to tremble, for the heretykes haue of olde tyme wouste alwaye to vse suche woordes. But my mynde moze gaue me to laughe at hys hyghe solemne charge, wherby he woulde wyth hys straunge woordes enchaunt and charme the reader, and make hym wene he were wal-kyng downe to hell quicke, yf he made so muche as a mumme against Luthers lecherpe.

Bowe where as Judas and Balaam were not mete ensamples for me, that beare my self neyther for an Apostle nor for a Prophete: I myghte here laye them bothe well for playne saumples to hym that beareth hymselfe for a ryghte Apostle that werc sent to preache a new sayth to thys realme, and a newe Euangeliste too, that maketh with hys false translation newe scripture of hys own, and berpe properly playeth he the parte of Balaam too, in that he labourerth to byng malediccions vpon Hierusalem, that is the Catholyke church of Christ.

C And here myghte I byng hym other saumples in also very mete for the matter of menne muche lyke hymselfe, heretikes I meane of olde tyme, and some of latter daies not long afoze Luther. And when I had rehersed by a Ragmans rol of a rable of heretikes, & shewed ashewd sorte that came to sorow for theyr sinne: then might I lo if I had Tindals spirit, spet out scripture a pace and erhozt Tindal again holilye, to take hede & beware be time lest like heresies and like malice byng hym to lyke mischiese. But as for me I can no suche fashion, and therfoze lettynge all suche hygh processe passe, of rype synnes, and ascendynge to heauen & wakynge God out of slepe, and sette hym

Don husbandry, and drue hym to herueff with moters of vengeance and repers of rype synnes, leauynge Tindall in hys vengeable parables: I canne no moze, but praye god amende hym & make him a good man.

¶ Against Tindales vsing this woorde senioz and elder, and not Prieste.

¶ Tindall.

Ather thig which he rebuketh is, that I interpret this Greke woerde *presbiteros* by this woord senioz. Of a trouth senioz is no very good Englyshe, though *senior* and

Junior bee vsed in the vniuersities: but there came no better in my mind at that time. Wherbeit I spied my fault since, longe ere maister Hoze tolde it me, and haue mended it in al the woordes whiche I since made, and call it an elder.

¶ More.

Tyndal in this chapter at gret length declareth for his excuse, foure sayze vertues in himself, malice, ignozaunce, error, & foly. For i his log babling he hath neuer a clause but it fallerth i one of these foure, and some one in al foure as ye shal see further in his woordes folowynge.

¶ Here in the begynnynge lest he should seme to haue learned the knowledge of his ignozaunce by my monition: he saith that he perceiued his faulte hymselfe before and amended it to. For where as for lacke of syndynge a better englysh woerde he sayth that he had translated this woerde, *presbiteros* into this woerde senpours in englysh: he hath now amended it and made it elders.

¶ Here hath he done a great acte, no we that he hath at last founde out elder. He hath of likelphode ridden many myle to finde out that. For that woerde elder is ye wote wel so straunge & so lytle knowe, that it is moze then meruaile howe that euer he coulde fynde it out. And one thig I promise you if it were not woerde then senioz, he had not founde it yet. For this is a lyke amendynge, as if he would where a manne were blynde of the one eye, amende his syght by puttynge out the other.

¶ This woerde *presbiter* in the Greke, as it signifyerth the thyng that menne call a priest in englyshe, was called sometyme *senior* in latin. But this thig that englyshe menne call a Priest, and that the Greke Church called *presbiter*, and the latin Church also sometyme *senior*, was neuer called elder neyther in the Greke Church, nor the latin, nor the englyshe neyther. Bowe thys beyng thus, indge good readers your self whither of two hadde, it was not better when he called a Prieste a senioz, by whiche woerde it was called sometyme at the least wyse in some language, then when he calleth a Prieste an elder, by whiche woerde it was neuer called nor knowen neyther in one language nor other. And so ye maye see howe wyselye by longe lefure and warnynge too, Tyndall hath amended his matter.

¶ Tindall.

And

A And in that he maketh heresie of it, to call *presbyteros* an elder: he condemneth theiꝝ owne olde Latine texte of heresye also, whiche they vse yet dayelye in the churche and haue bled, I suppose, thys riiii. hundred yeres. For that text doeth call it an elder lykewise.

¶ More.

See the synceritie and playnnesse of þ good man. It is no matirye for him to make proper solucions, if hymselfe may make the obieccions, suche as no man obiecceth, noꝝ woulde obiecte agaynst hym but hymselfe. For here he sayeth that I make it heresye to call *presbyteros* an elder, which thyng I neuer sayd noꝝ thought. But I sayde and saie, & trueth I saie, that Tindall did in his englishe translation chaunge the woꝝde of priest into senioꝝ, of an heretifall mynde and entent to set furth his heresie, whereby he teacheth, þ priestehod is no sacramēt.

B For as for this woꝝd elder, how could I then charge hym with it as an heresy. When he hadde not then translated elder but senioꝝ, till now that he hath by longer leplure amended it & made it woꝝse. So that ye maye first here see a piece of his playne Doctrie double proued, and double repꝛoued, by which he layeth vnto me the thing that I neuer sayde, noꝝ hadde at that time eyther cause to say oꝝ occasion to thinke vpon.

C For nowe I saie not that it is heresye if he haue, as he sayeth, translated synce that time *presbyteros* by this woꝝde elder: but I saie he dooeth it with the mynde of an heretique to sette furth his heresy. For elles I woulde not call it heresye, if one woulde translate *presbyteros* a blocke: but I would say he wer a blockhed. And as very a blockhead wer he, that would translate *presbyteros* an elder, in stede of a priest, for that this englishe woꝝd elder, signifyeth no moze a prieste, then thys greke woꝝde *presbyteros* signifyeth an elder sticke.

And yet thys thing being so properlye spoken as ye see: he sayeth that the olde translation in Latine read in þ church, thys. riiii. hundred yere, calleth *presbyteros* an elder in likewise. Whiche woꝝde of Tindall I would call a lye, sauing that it is moze then a lye by a sillable.

¶ Tindall.

In the v. Chapter of the spꝛit of Peter, thus standeth it in the latine text: *seniores qui in vobis sunt, obsecro ego conuenior, pascite qui in vobis est gregem Christi.* The elders that are a

mong you, I beseeche which am an elder also, þ ye fede the flocke of Christ which is among you. There is *Presbyteros* called an elder.

¶ More.

Heard ye reader euer suche another? Is *presbyteros* here called an elder in þ olde latin translation? I fynd there this woꝝd *Seniores*, where þ Greke churche vseth in theiꝝ language *Presbyteros*. But as for this woꝝd elder, which Tindal sayth is þ old latine translation: he were like to poze oute his euen vpon the latine booke, ere he find that englishe woꝝd elder there, but if he cause it to be wꝛiten in himself. And yet he layeth like tertes. iii. oꝝ. iiii. some in the epistles of saynt John, and some in the Actes, whereby he findeth in stede of *presbyteros*, this woꝝd *Seniores* and *matu maiores*, and alway he setteth therto, loe here is *presbyteros* called an elder, and an elder in by the, as though he thys latine woꝝde *Seniores* oꝝ *matu maiores* wer this englishe woꝝde elder, where he sayeth that *presbyteros* is called elder in the olde translation, whiche as ye see must nedes bee false: but if this englishe woꝝde be in that latine booke, and that he make englishe latine and latine englishe.

C But now lest he call the redargucion of his folie, sophystication, let vs diuine for him what he myght meane. He will happely saie, that he meaneth that thys Greke woꝝd *presbyteros* is in the texte that he hath alledged, called by the old translation *Seniores*, and *seniores* signifyeth elder oꝝ elders. And so though this woꝝd elder be not in the latine translation, yet syth that latine woꝝd is there that signifyeth in latine thesame thing that this woꝝde elder signifyeth in englishe: we can not blame him for translating *presbyteros* into thys woꝝde elder, but if we blame in likewise the translator, for translating *presbyteros* into thys woꝝd *seniores*.

First if I sayde that the olde translation were in that poynte not so well as it mighte haue been, I shoulde not saie so alone. And Erasmus whom Tyndal calleth my dearling, and whom himself dooeth for all that in his owne translation preferre befoze the olde, doth alwel in the sayde epytle of saynt Peter, as in the said. rr. Chapter of the apostles Actes: not onely kepe styll the Greke woꝝde *presbyteros*, but sheweth also that the olde translator translated it not wel, because he translated there this woꝝd *presbyteros* in to thys woꝝde *seniores*, and in the tother

se. j. place,

A place into *maiores natu*: but sayeth that he shoulde rather haue kept still the woerde *presbyteros* vnbchanged, because that woord is it that signifyeth authoritie with the Grekes, where *seniores* in latine signifyeth but theyr age, and all were not olde as appeared by Timothe. And for that cause in the said place of saint Peter his epistle, saynte Hierome amendeth that olde translation and kepeth *presbyteros* stil, recypting saynt Peter in this wise. *Presbyteros qui sunt in vobis: obsecro ego copresbyter*, wher in saynt Hierome was rather contente to ioyne the latine conuccion with the Greke woorde, and call it *compresbyter*, the to chaunge that woorde signifying the office into *seniores* and *consenior*, signifying but the age. For amonge the latines, *senior* signified none other, but among the Grekes, *presbyteri* was the name that many times signified rulers & gouernours.

B Now if we list, we may yet excuse the olde translatour, whiche howe soone after Chyppes death he translated it, who can tell? And then when y latine church hadde no latine woorde for the chyzken priestes already receiued and bled: what blame was he woordhye that tooke that woorde not continuallye, but amonge, whiche of all the latine woordes seemed to hym to goe nexte the signification of *Presbyteros* at that tyme. And that was as hym thought, *seniores*, in which woord yet the church neuer folowed hym though, but though they readde hys translation openly in diuine seruice, yet neyther in theyr wytyng, nor preachynge, woulde they take by that woord and call a priest *senior*, as appeareth by the bookes and sermons, of all holy doctours synce.

C And therefore Tindall is withoute excuse, which hath translated *presbyteros* by this englysh woorde elders, a woord by known among englysh men to signifye priestes, and among whom this woorde well known, and hadde serued in that signification so manye hundred yere as foze Tindall was bozne.

D Also goeme to the place whiche Tindall alledgeth in the first epistle of saynt Peter: *Seniores qui sunt in vobis, obsecro ego consenior, pascite qui in vobis est gregem Christi*. Whiche place I take for ensauple. For where he sayeth two places of the epyttles of Saynt Iohn, and one in the twentie of the Actes, al be for one purpose, and this one place answered, aunswereth them all: I say therfoze that Tindall hath euē here in this hys newe booke, translated

that same place wrong, and al the remembrance in lyke wyse. And y will I proue partelye by Tynndales owne woordes, whiche in thys boke folowe the translation of those woordes.

The elders that are amonge you, I beseech which am an elder also, that ye fede the flock of Christ which is amonge you. There is *presbyteros* called an elder. And in that he sayth, fede Christes flocke, he meaneth euen the minystrers that were chosen to teache the peple & to enfourme the in gods woord and no lay persones.

More.

Lo, Tindall here shewed himself that by thys woorde *seniores* be ther vnderstanden the minystrers that were chosen to teache people. Then saye I, that if thys woord *seniores* was taken in that signification there, Tynndall should not translate it into this englyshe woorde elder, whiche signifyeth not the office, but the age here. And thys is I say, true, al wer it so that Tindales false heresy wer true that holpe orders wer no sacramente at all, but a bare office. For if it wer, but in a prophane common flooze, in whiche menne maye boldelye bee in the translation at muche moze lybertie then in holpe scripture. Yet were he a naughty translatour that would translate a thing into suche a woorde, as in the tong into which he translateth, is not vnderstanden in that signification.

As if percase a man woulde translate a latine cronicle into englyshe, in which wer mention made of some thing done in London, if he found in y cronicle the aldermen called by the name of *seniores*, or peradventure *seniores*: he should yet in his englyshe translation call them not senators nor elders neyther, sith neither of those two woordes is in englysh, the name by which y aldermē of London be known: but he must therfoze translate *senatores* and *seniores* also into aldermen in hys englysh translation. And farther, if he there found this woorde *senatus Londinensis*: he should not translate it into this woord senate, but either into Mayre and aldermen, or percase (if the cyrcumstaunce of the mater so ledde him to it) into Mayre, aldermen, and common counsaile.

And therfoze as ye playnely see, Tynndales defence of hys translationge *presbyteros* into elders, is as feble to stycke to, as is an olde rotten elder stycke, and though it wer but in a prophane flooze. Nowe where it is in the holpe flooze of Christes

A Chyppes gospel: what maner a thyng is it to translate elder in stede of prieste, which woꝝd elder in englysh was neuer so taken nor vnderstanden, & thus to doe without necessitie, hauing this woꝝde priest, so comonly knowen and so long.

Why doerh he not by thesame reason chaunge bishop into ouerseer, and deaken into scruer: both whiche he mighte aswel doe, as priest into elder. And then must he with his translaciō make vs an englyshe vocabularpe of his owne deuise too. And so with such pꝛouision he may chaunge chynne into cheke, and bellye into backe, and euery woꝝde into other at hys owne pleasure, if all englande lyst nowe to goe to schole with Tyndall to learne englysh, and elles not.

B Now if he would saye that with suche chaunges he coulde chaunge the names into the better, and shewe vs what the names signifye, syth if he sayde therein true, he may tell vs those significacions in a tale besyde, but he must in englyshe let englysh woꝝdes stand in his englyshe translation for all that. And yet were out of his mouth a ryght good tale euill woꝝth the hearing, for with a little honer he myngleth so mache popson: that rather then to swalowe the tone downe with the tother, a man wer yet much better to forbeare them both. Yet setteth me Tyndall one mightye strong bulwarke to fence in all his field, out of whiche he shoteth a soze shot of serpentines, when he asketh me why the Apostles bled not this greke woꝝd *Hiercus* or the interpreter this latine woꝝd *Sacerdos*, but alway these woꝝdes *presbyteros* and *senior*, by which was at that time nothing signified other thē an elder.

C This shotte shall I not now much nede to feare. For likewyse as from the shot of a gonne a man were metely safe, that had ere the gunne wer losed, made a step asyde, fyftene hundred myle from it: so syth I am stepped now fyftene hundred yere from the Apostles dayes, and almoste as manye from the interpreters tyme, of whose ententes and purposes, Tyndall asketh me now the why, I may saye that I neuer talked so muche with them by mouth, as to aske them the why and therfore sith they haue not wꝛitten me the why, I am not bounde to tell Tyndall the why.

But I aske of Tyndall no such farce set whyes, but a why of hys owne dede. And that syth we now haue, and hundredes of yeres haue had englysh names

ynough for suche orders of officers as he translated oute of Latine: I aske hym thys why: Why dydde he translate the same by thys englyshe woꝝde elder, whyche nothyng signifieth thesame. And sith that in the textes that hymselfs alledgeth, neyther the Greeke woꝝde *presbyteri*, nor the latine woꝝd *seniores* signifieth in those places by Tyndalles owne confession the age, but the office: Why geureth he than that englysh woꝝd elder in theyr stede, whiche signifieth not the offyce, but the age. For though Tyndall saye, that *presbyteros* and *seniores* was at that tyme nothyng vnderstanden but an elder: wherein as touchyng *presbyteros*, peradventure it will bee pꝛoued vnttrue: yet syth hymself sayeth not naye, but by hys owne woꝝdes affyrmeth (and in that poynte it happeth him to saye true in dede) that bothe *presbyteros* and *seniores* bee in those places sette to signifye the office, and not the age (for elles had young Timothe vpon the callynge together of *presbyteros* or *seniores*, bene lette vncalled, and had leaue to bide at home) whatsoeuer moued in the fyrst geupng of the name the apostles or the interpreter to call the office by the name of *presbyteros* in Greeke, or *seniores* in latine: it was Tyndales part yet in his englysh translation to geue it that englyshe name, by whiche the office (were it holpe or pꝛophane) was, and long had been, comonly knowen in englande.

And farther, if no special name wolde haue contented hym: yet shoulde he then haue called *presbyteros* the rewlors, gouernours, or offycers, or some suche other englyshe woꝝd, whyche signifieth office, rather thē to call it elders, by which name there is in the englyshe tongue, none office vnderstanden at al, but onely the bare age.

And thus as touchyng chaunge of *presbyteros* into *seniores*, and hys amendement into elders, that is to wit, from euill to worse: ye see how well he hath quit him. How be it, if he had hadde in the change none other faulte but folpe, it shoulde haue been longere I woulde haue gone about to finde it. But now standeth all the matter in this, whiche he syppeeth ouer, that he did it of very cāker malice, by whiche he setteth surth against Chyrist and his churche, his deadlye malicious heresy, wherwith he woulde make men wene that holpe orders were no sacrament. And for that cause he asketh why that the apostles did not call the priestes

A *bierus* in greke but *presbyteros*, which signi-
fied he sayth, nothing but onely elders.
And by this reason wold Tindall haue
it seme, y^e the apostles dyd take the chri-
sten priestes for no moze consecrate per-
sones then other chryssen men, because
they bled a woord y^e had none holye signi-
ficacion. But Tyndall here though he
winke fast, is not yet so fast a slepe as he
maketh for. For if he list to lift vp his
head and loke by a litle: he should loone
see that his argument wer altoiled with
the tother woord, which he hath also mis-
translated of like malice *ecclesias*. For if he
B wil nedes argue that priestes be no per-
sones consecrated, noz their order no sa-
crament, because y^e apostles called them
presbyteri, which name had at y^e tyme none
holye significaciō in y^e greke tong where
they tooke it: then seeth Tindall well y^e
nough (sayung y^e he winketh & will not
see it) that it must nedes folow that bap-
tisme wer no sacramēt neither, because
the apostles & euangelistes called it *bap-
tisma*, and in holy scripture also named y^e
holye company of baptised peple, by this
greke woord *ecclesias*, of which two wordes
baptisma and *ecclesias*, neyther nother hadde
in the greke tong befoze, any holye signi-
ficacion at all, noz signified there anye
other thing then the tone a wechyng, the
C tother a congregacyon, or assemble of
heathen paynim people. And thus is in
thys poynt Tyndales playne solye, and
dissimuled falschod, well and playnelye
conuycted.

And nowe, sayth that the apostles and
euangelystes dyd applye and appropier
that prophane woord *ecclesias*, to signifye the
whole company of chryssen peple, sacred
and sanctified in the holy sacrament of
baptisme, and in likewise the prophane
woord *presbyteros*, to signifye a certayn sort
of y^e same company, specially consecrate
vnto god by the holy sacramēt of order:
D he that now translateth those woordes in
those places into the englishe tong by a-
ny other woordes then suche as in the en-
glishe tong doe signifye those holye con-
secrate companyes, the tone segregate
from paynims by the sacrament of bap-
tisme, the rather segregate fro the laye
peple by the sacrament of order, as Tin-
dall hath done both in the holye name of
church and priestes, calling the tone but
congregacyon, the tother forst but seni-
or, & nolde that woorde is but elder, if he
know it for no fault, then is it great ig-
norance, if he forgeat to marke it, then
is it great negligence, if he perceiue it

and dissimule it, then is it great falschod, **E**
if he dooe it as Tindall dooeth, to make
priesthod seme none holi sacrament, the
is it a very malicious pestilent heresye,
like as if he would in like maner and of
like entēt translate *baptisma* into washing
to make menne wene it were no nother
maner washing when the priest chryste-
neth a chyld, then when a womanne
washeth a bucke of clothes. He planteth
in a greate processe to smalle purpos, be-
cause I sayde that Timothe was not
olde. And then Tyndall saith that saynt
Paule chose him because he found in him
noze wisdom, sadnes, and vertue, the
in the aged men of that place. And Tin-
dall dooeth well to tell vs so, for elles
woulde all the woold haue went that
saynt Paule hadde made a young man
bishoppe, because he would haue hadde
hym wyld.

But then goeth he furth and sheweth
vs a solemne processe that god & necessi-
tie is lawles, and al this he bringeth in
to proue that not one y^e young men, but
women also, may for necessitie ministr
all the sacramentes, & that as they may
chryste for necessitie, so they may for ne-
cessitie preache, and for necessitie conse-
crate also y^e blessed body of Chryste. And
soz to make this matter likely: he is fain
to ymagine an vnlikely case, that a wo-
man wer drieuen alone into an Ilande
where Chryste was neuer preached, as
though thinges that we call chaunce &
happe, happed to cōe so to passe without
any prouidence of God. Tyndall maye
make himself sure, that sith there fallerth **F**
not a sparrow vpon the ground without
our father that is in heauen: there shall
no woman fall a land in any so farre an
Ilande, where he wyll haue his name
preached, & his sacramentes ministrad,
but that god can, and will well ynough
prouide a man or twayn to come to lāde
with her, whereof we haue hadde alrea-
dy meetelye good experiance, and that
within fewe yeres. For I am sure there
haue been moze Ilandes and moze parte
of the ferme lande and continent, disco-
uered and souēden out within thys four-
tie yeres last passed, then was new souē-
den, as farre as any man may perceiue
thys three thousande yere afore, and in
many of these places, the name of chryst
now new knowen to, and preachynges
had, & sacramentes ministrad, withoute
any woman fallē a land alone. But god
hath prouyded that his name is preached
by such good chryssen folke as Tyndall
nowa

Math. 10

A noto most rayleth vpon, that is good religious freres, & specially by freres obseruantes, honest, godly, chaste, vertuous people, not by suche as frere Luther is, that is runne out of religion, nor by casting a land alone any such holy nunne as hys harlot is.

When Tyndall hath proued by thys vnprouable case, that women may consecrate the body of Christ: then he lamēteth the miserable seruitude of the simple soules the poore scly women, because men will not suffer them to say masse, & cryeth out vpon vs: o poore women.

Howe despyse ye them? The tyler the better welcome to you. Better is to you an whore then a good woman.

B the tender hearte of pitteous Tyndall. He begynneth nowe by lykelyhod to looke towarde weddyng, he speaketh like a woer. But he will, I warraunte you no vile persone. But because he is a priest and hath promysed perpetually to liue chaste, he wil none whoze therfoze, but rather wil doe as Luther hath done. wedde a nunne and make her an whoze.

Then exhorteth he full holily, and in manner coniureth also the reader in our Lorde God, that he shall reade ouer the two epistles of saynt Poule wrytten to Timothee, wherof himselfe also rehearseth parte, which whosoever reade, shall see therein bothe the false malycie of the man, and yet the woorking of god therewith. For God hath caused Tyndall to putte in suche thynges as dyrectely reproue hys own condicions, and the deuill hath made him falsely to leaue out those wordes, which if he had set in, must needs haue openly declared that all is heresie that euer he goeth about.

For saynte Paule there teacheth Tymothee to beware and auoyde the company of menne of corrupte mindes, which waste theyr byaynes aboute wzangling questions. And Tyndall is in company of none other, but suche as Luther is, and frere Huskyn, and theyr felowes, that hadde wasted oute theyr wittes so long aboute sozanglyng herefyses, that now they are fallen at last to runne out of religion, and wast out their byaynes aboute wzangling wyues.

1. Timothee. 5. Saynt Paule also teacheth Tymothee that he shoulde not sharpely rebuke anye manne that wer elder then himself, but exhorzte hym as hys father, though hymself was byshoppe, and as Tyndall sayeth, an apostle too. Nowe Tyndall being neyther nother, nor hauing any office, so muche as among heretiques:

letteth neither sharpely to rebuke his elders in age, nor also to iesse and rayle vpon all states spirituall and temporal thoroze oute all christendome, and namely agaynst all religyous menne, but if they will runne oute and wedde. And thus ye maye see with what fruite Tyndall readeth saynt Paule.

Nowe woulde I that Tyndall hadde putte in thys place these woordes that he leaueth out. *Noli negligere gratiam que in te est, que data est tibi per prophetiam, cum impositione manuum presbyteri.* Neglecte not the grace that is in thee, which was geuen thee by prophete, with the putting vpon the handes of a priest. And afterward in the second epistle: *Admonco te vt resuscites gratiam dei, que est in te per impositionem manuum mearum.* I warne the that thou styre by the grace of God, that is in thee by the putting of mine handes vpon thee.

These woordes of Saynt Paule to Tymothee in those epistles which Tyndall exhorteth euerye man to reade, and wherof hymselfe rehearseth also parte: doe manifestly reproue Tyndalles heresye, and clearly proue the holpe order of priesthod a sacrament.

For these places shewe both the sensible sygne of laying the Apostles handes vpon Tymothee in the makynge of hym priest, and also that god gaue hys grace therewith. And the fyrst text sheweth also after the Greke (in whiche it is with the puttyng vpon the handes, not of a prieste, as the latine is, but of priesthod) the power and authoritie that Tymothee hadde in geuyng the same grace foorth vnto other, whome he shoulde after make priestes.

And these textes dooe so playnely reproue hym, that he is saynt Paules shamefull shamelesse shyft to boyde the, suche as all the worlde maye wonder at. For he sayeth in hys booke of obedience, that the puttyng on of saynt Paules handes vpon Tymothee was no sacramentall sygne, nor any other thyng but a custome of puttyng a mannes hand vpon another, as men doe here vpon a boyes hed whē they call him good sonne or as saynt Paule bled to stretche oute his arme to the people whē he preached.

What auayleth it to lay manifest holy scripture to Tyndall: that sozareth so litle, so manifestly to mocke it. Tyndall cryeth oute that euerye man mysse construeth the scripiture, and then himself, ye see what construccyon he maketh. Saynt Paule sayeth playnely that Tymothee

ce. ij. mothe

A mothe receiued grace by the putting of hys handes vpon him. And Tindall letteth not to tell hym as playnly nay, and that he dyd but stroke Timothers head, and call hym good sonne, by lykelyhod, because he was but younge. But howe soeuer Tindall lyst to tryste, these places playnely reproue and conuicte hys heresie, and proue priesthod an holye sacrament. Howe falleth he to raylynge vpon the holye ceremonies of priestehod, as thauyng and annoyntyng. And first he sayeth, that if onely thauen and annoynted maye preache or consecrate the sacramentes: then Christe dyd them not, nor none of hys Apostles, nor anye man in long time after, for they vled no suche ceremonies.

B This is a worthy test I promise you. If me lysted here to tryple as Tindall doeth, I coulde aske hym how he proueth that saynt Peter was neuer thauē, syth I suppose he neuer sawe hym, or if he would putte me to proue that he was thauen, and therein when I could fynd no playn scripture for it, Tindall wold not belieue me, but if I broughte furthe hys barbour: I myghte tell Tindall agayne that I were not bounden syth the scripture sheweth it not, to belieue hym that saynt Peter was euer chrystened, till Tindal byyng furth his godfather.

C But these fantasies of hys and mine both, goe farre fro h matter. The trouth is, that as God by Moyse taughte hys Synagogue certayne goodlye ceremonies for the garnyshing of the seruyce done to hym by his cholen people there, and for the styrrynge of them to deuocyon: so hath he by his owne holy spirite whom he sent to instructe hys churche, taughte them holye ceremonies to be vled aboute hys blessed sacramentes, to the honour thereof, and to the encrease of chrysten mennes deuocion, as in dede it doeth whatsoeuer Tindall bable. Howe be there among these, the thauynge and the annoyntyng of the prieste. And so is ther thapparaille of the priest at masse and manye other obseruaunces vled in thesame. Howe if some of thesame wer beefore vled, epher amonge Jewes or Paynims, yet Chrystes churche bozowed them, neyther of the Jewes, nor the Paynims as Tindall sayeth, but tooke them agayn of God. How where Tindall argueth, that if none may consecrate the sacrament but onely thauen and annoynted, then Christ, nor any of hys Apostles myghte not, because they

were neuer thauen nor annoynted: he maketh a woorthyppefull reason. For syth our sauoure Chryste, the very inward annoynted prieste, whom God hadde annoynted with the oyle of gladnesse aboute all hys felowes: neded neyther ceremonye nor sacramente as touching himself. And as touchyng hys Apostles, though he Chryste vnto them instituted sacramentes: yet he lefte manye of the ceremonies to the holye ghoste to teache, by whom they be instituted, and by whom they bce in the churche continued. Howe is there none that may consecrate the sacramente, but if he be fyrst made priest, and priest is ther none made, but the ceremonies of thauynge and annoynting are vled in the makinge though they be not the substance of the sacramente of order, no moze then the catechismes and exorcismes at the chrystenyng, be of the substance of the sacrament of baptyisme. And therefore, though beefore thole ceremonies vled, priestes myghte consecrate vnsauen & vnannoynted, when thauynge and annoyntyng was not yet instituted: yet now we can there none dooe so, syth there is no priest made vnsauen and vnannoynted. For if they make anye at wptenberge by a bare choyse, withoute the geuyng of the sacrament of holy orders by suche as haue power to geue them, they be no priestes nor may not consecrate at all, no moze then may the deuil.

¶ Tindall.

And seeing that the oyle is not of necessitie: lette maister Dore tell me what moze vertue is in the oyle of confirmacion, in asmuch as the byshoppe sacreth the one as well as the other, ye and lette him tell h reaso why ther sholde be moze vertue in the oyle wherewith the byshop annoynteth his priestes: Lette him tell you fro whence h oyle cumeth, how it is made, & why he sellery it to the curates, wherewith they annoynt h sicke, or whether this be of lesse vertue the the other.

¶ More.

Tindall here putteth many questions to me, which he will y I must nedes answer, because the oyle in y makinge of a priest is not of necessitie: but surely these questios be to h matter of much lesse necessitie. Howbeit, because I must nedes answer to men of such authoritie, wher the questios be so solemnly put: I say y if a byshop sacre the tone oyle & the other both alike, ther is no moze vertue in the

Holy ceremonies
are
of deuocion.