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**Roger Longworth, J.L.,**

Roger Longworth

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Friend J. L.

Having viewed over by letters n. y. last written in G. Foxe Booke say in  
Answer it by learning of so manifest butlers are in G. Foxe Booke concerning  
lyles will now be answered of my Conviction.

You Charge our way w<sup>th</sup> miserably folly, wickedness & wickedness

our way is Christ Jesus who can Charge him: I say so I hope I have proven you

know our way you will say: I have proven for him after King against him for in him

there is neither miserably folly wickedness nor wickedness.

But in defense of G. Foxe Booke he doth not say in his little page: beginning of lyles

was in J. Levitical Law but says: beginning of lyles in J. Law how ever had

he said in his little page: beginning of lyles in J. Levitical Law: I have go far

ward to speak of him beginning in J. Levitical Law as you say he doth lyt do not

prove that his little page contains an untruth as palpable untruth as you do

his Booke contains an untruth for if you finde out in J. little page or in any other page

how out his Booke: he doth deny that he was lyt: before J. Levitical Law

was given you shall find J. Lyt concludes it: it contains an untruth but I find

it Contrary for he doth say: Abraham gave Melchisedec J. Lente of his spoyle

page 8: I need not have answered so much as to clearing of his little

page from untruth: but J. might more clearly see how manifestly he doth

do it: I stand for by ones words might have been a sufficient answer for you: for you

says: G. Foxe says: beginning of lyles was in J. Levitical Law: I have go far

ward to speak of him beginning in J. Levitical Law: I have go far

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And y<sup>e</sup> says y<sup>e</sup> suppose donogh y<sup>e</sup> Lout or had how as at Land. I say y<sup>e</sup> did not  
say any thing concerning the inheritance but what he took out of the scripture  
as y<sup>e</sup> may see by the 30 scripture following v<sup>e</sup> 2. The 11th in his book. And so the  
words of y<sup>e</sup> scripture Num. 3. 4. 5. 10. 21. 23. 24. 25. Josh. 13. 4. It will appear  
page 2. & in his post script.  
And all the 1200 had houses & lands & City they were but given them to dwell in they were  
not to sell them nor exchange them nor to alienate their first fruits of land. And  
for they were holy to y<sup>e</sup> Lord. As it was y<sup>e</sup> Lord's parts v<sup>e</sup> 2. 4. 5.  
And as to y<sup>e</sup> word of Jacob y<sup>e</sup> canst not prove by scripture y<sup>e</sup> he did pay tythes until  
y<sup>e</sup> Law was given. & then did Jacob pay tythes neither had he any command to  
pay them before; but whether Jacob did pay tythes or did not. I say he had not given  
up y<sup>e</sup> cause clearly as to tythes in England as you say for all though Jacob had  
liberty to give them to God & out a command y<sup>e</sup> y<sup>e</sup> doth not say y<sup>e</sup> he had  
liberty in his gospel time given them. God to give them to men because Jacob was  
consecrated to God in his time, for y<sup>e</sup> tythes figures & shadows are abolished by y<sup>e</sup> sub-  
= stance is in Christ Jesus who hath abolished y<sup>e</sup> Law of commandments contained  
in ordinances the in force they y<sup>e</sup> receive tythes & pay tythes as pleads  
for y<sup>e</sup> ministry by their works make y<sup>e</sup> coming of Christ of none effect, & are  
ignorant of y<sup>e</sup> spiritual satisfaction.  
Thou sayst y<sup>e</sup> Abraham & Jacob y<sup>e</sup> tythes but did not carry them to Jerusalem  
I say y<sup>e</sup> when God had commanded y<sup>e</sup> tythes should be y<sup>e</sup> he also commanded y<sup>e</sup> they  
should carry them to y<sup>e</sup> place whither should choose it was Jerusalem but if y<sup>e</sup> way  
was too long then were they to turne it into money & give it. y<sup>e</sup> place whither y<sup>e</sup> Lord God  
shall choose where y<sup>e</sup> high priest was to have his share of tithes out of home y<sup>e</sup>  
new ones strangers & foreigners & some daughters & men servants maids servants & them  
y<sup>e</sup> gave them might all eat & prayse y<sup>e</sup> Lord & go to God.  
And so far I would have you show me a command from God in scripture y<sup>e</sup> tythes  
should only still continue till the 30th v<sup>e</sup> many other services for which they were  
given should cease, & then I will cease to oppose tythes.  
Hence y<sup>e</sup> may see how tythes have been confirmed in some generations by y<sup>e</sup> Law & some  
of y<sup>e</sup> causes why they were confirmed by y<sup>e</sup> Law, see in Solomon's history of tythes, how  
y<sup>e</sup> Utholbert King of Kent coming to y<sup>e</sup> Court of Offa King of Mercia y<sup>e</sup> Offa made  
y<sup>e</sup> Honor him in or about y<sup>e</sup> year 945 to mitigate y<sup>e</sup> harshness of his fact gave  
y<sup>e</sup> tenth p<sup>er</sup> cent of his goods to y<sup>e</sup> Church of Monks, & afterwards went up to Rome for  
his penance where he gave to the same Church so called & paying thorough every house  
in his dominion where it called p<sup>er</sup> cent penance or Roman shot.  
King Ethelstan of y<sup>e</sup> west Saxons about y<sup>e</sup> year 940 to pacify y<sup>e</sup> rest of his men  
= & to win to his side Edwin to whose side he it said to have consented did undergo seven  
years penance & built & claimed monasteries & made a law tythes should be paid.  
And so far about y<sup>e</sup> year 959 it is to have confirmed y<sup>e</sup> payment of tythes toward of viti-  
= our life.  
And Canute y<sup>e</sup> first Danish King who being guilty of y<sup>e</sup> blood of Edward & Edmund sons of  
Iron side & he gave to y<sup>e</sup> Church about y<sup>e</sup> year 1016 confirmed tythes & the houses of y<sup>e</sup> Church  
which it is plain y<sup>e</sup> tythes were given for y<sup>e</sup> satisfaction of y<sup>e</sup> sins of y<sup>e</sup> Donor y<sup>e</sup> Church  
might say & sing mass for y<sup>e</sup> Donor's souls of y<sup>e</sup> Donor.  
And King Henry y<sup>e</sup> 2<sup>d</sup> being a papist & believing y<sup>e</sup> popes doctrine & also did not  
pardon men but tythes were due to God made a law y<sup>e</sup> every one should get out & pay  
tythes & so forth set up by y<sup>e</sup> papists & not by Christ & his apostles I could have  
to give you more of y<sup>e</sup> same & more of y<sup>e</sup> same but hoping y<sup>e</sup> tythes may be sufficient to  
discover how they came to be confirmed by y<sup>e</sup> Law shall let this suffice at p<sup>er</sup> sent  
see y<sup>e</sup> work in his Complaint to y<sup>e</sup> parliament sayd in Richard. 2. 2. time &  
William Thorsmarter in his examination  
And so far I would have you show me how we have a law by your  
= & it be ordained of y<sup>e</sup> Lord y<sup>e</sup> tythes should be paid of y<sup>e</sup> gospel  
it was not ordained of y<sup>e</sup> Lord y<sup>e</sup> gospel ministers should live on tythes, but on y<sup>e</sup>  
gospel & do as well being

And y<sup>e</sup> spiritually v<sup>e</sup> 12. No good freely v<sup>e</sup> out money brought from for the fruit of freely  
And as to planted so to take & where y<sup>e</sup> plant grow here y<sup>e</sup> souls prospered being free  
did water for y<sup>e</sup> souls & not for tythes figs & grapes showed poor men low & Christ  
said to his disciples freely ye have received freely give & it was y<sup>e</sup> apostles & was  
to make y<sup>e</sup> gospel without charge, but y<sup>e</sup> gospel y<sup>e</sup> preaches it chargeable for y<sup>e</sup> taking of  
poor men low for it y<sup>e</sup> never had any of it before my advent it to be low slow y<sup>e</sup>  
man his low. And leave of receiving & pleading & seeing men at y<sup>e</sup> law for tythes or  
donny by selfe to be a minister of Christ for he had none of his disciples nor do-  
= & tythes did over practice such unequal things; live is y<sup>e</sup> advice of him who is by  
friend & do as well being

Roger Longworth