Governor, but as for the diuyne gouernm^t
by the Ministerie ordeyned wherby it bee conformable
to the word of god, the practise of the pri=
mitiue Church and best agreeable to the
state of a Monarchie or no the Defend^t
referreth all those things to the seuen
position of the booke (page nyntene
twentie also page one hundred and tom
one hundred and eleaven one hundred and
twelue one hundred and thirteene) And
whereas the said Defend^t is charged in
the Information to gate the Relatos wordes
and to set them at variance in the wordes
and people, in theise the Defend^t pleadeth
the Ignorance, it bringeth rather a manifest
part of the intent to cause them the
wordes ministred and people all at vnitie
in Christ Jesus by seuerity of the
reformacon And the Defend^t maketh
manifest in diuerse passages of the
said booke (as page one hundred and
fifthe three, two hundred sixtie five
three hundred fortie three, three hundred
fortie fower) so that it appeareth that

the Defend^t sayeth at the time good and
the good of all, not the hurt of any, whiles
doth the Defend^t standall theise Relatos
as he informed But what god affirmeth
as god tonoweth is proued either by Gods
word, the Ma^tie lawes, the writhe of the learned,
or by good relacon; As for bringing confusion
to the Church, dishonor to the Ma^tie sacred
person or gouerm^t, or stirring vp and the=
=nto as he informed the Defend^t answereth
that as there is noteinge in all the said
books to proue it, so god send rather dye
then entertaine the least thought of any
of these, vpon god pleadeth for noteinge
soo unto as for the glorie of God, the
honor of the Ma^tie person and the happie
of the Ma^tie gouerm^t. As for the words
in the Epistle to the Reader. Wee doe not
read of greater persecucon either indignitie
and indignitie done vpon Gods people
in any Nation professinge the Gospell,
then in this our Iland, especially since
the death of Queene Elizabeth, and
that the Relatos are men of blood
To all theise the Defend^t answereth
that the phrase is an Hebraisme not

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