

The apology

of Syr Thomas More knight, made by hym. Anno. 1533. after that he had geuen ouer thoffice of lord chauncellour of Englande.

CSYR THOMAS MORE knight, to the chrysten readers.

The fyrst Chapter.

B



Swel Wand I not (I thank god) god reader, in myne own conceite, and therby so much in myne owne light, but that I can say what with equall

iudgement and an euen eye, beholde and consyder bothe my selfe and myne owne. For I ble not to solowe the condicion of Flopes ape, that thought her own babes so beauteous, and so farre passyng in all goodlye feature and fauour, nor the crowe y accoumpted her own byzdes the fayrest of all h fowles that flew. But like as some (I see well) ther are, that can sometohat lesse then I, that yet for all that put out theyz workes in wrytynge: so am I not so blynd vpon the tother syde, but that I very well perceiue, verpe many so farre in witte and erudicyon aboue me, that in such matter as I haue any thing wryten, if other men, as many would haue take it in hand as could haue done it better, it might much better haue becomen me to let the matter alone, then by wrytynge to presume anye thyng to meddle therwith.

D

And therfore god reader, sith I so wel know so many inē so farre excell q passe me, in all suche thynges es are required in hym that might aduenture to put his workes abrode, to stande and abyde the iudgement of all other men: I was neuer so farre ouerseene, as eyther to loke or hope that such faultes as in my wrytynge shoulde by mine ouerlyght escape me, could by the epen of all other menne passe furth vnspeped, but shortly shoulde be both by god & wel learned perceiued, and among so manye badde bzyethzen as I wyl well would be wort with them, should be both sought out and sifted to h bittermost flake of byzanne, and largelye

therupon controlled and reponed.

But yet agaynst all thys feare, this one thing recomforted me, that sith I was of one popnt verpe fast & sure, that suche thynges as I wryte are consonant vnto the comon catholike sayth and determinacions of Chrystes catholike churche, and are cleare cofutations of false blasphemous heresies by Tyndall and Barnes putte furth vnto the contrary, anye great fault and intollerable shoulde they none fynd, of such maner sozt and kynd as the readers shoulde in theyz soules perishe and be destroyed by, of which popsoned faultes myne aduersaries bokes sh be full.

The which is a sure and art.

Now then as for other faultes of lesse weyght and tollerable, I nothyng doubted nor do, but that euerye god chrysten reader will be so reasonable and indifferent, as to pardone in me the thyng that happeth in all other men, and y no such man wil ouer me be so soze an auditour, & ouer my bokes such a soze controller, as to charge me with any great losse, by gathering together of many such thynges as are with very few men sought regarded, and to loke for suche exacte cymmusppection and sure sighte to be by me vled in my wrytynge, as excepte the Prophetes of God, and Chryst and his apostles, hath neuer (I wote) be founden in any mannes elles before, that is to wit, to be perfitte in euery popnt cleane from al maner of faultes, but hath alway ben holden for a thing excusable, though the reader in a long worke perceiue that h wrytynge haue as Hozae saith of Homer, hers and there sometime fallen in a little slomber, in whiche places, as the reader seeth that the wrytynge slepe, so bseth he of courtely if he cannot slepe, yet for cumpany at the least wyffe to nappe & winke with him, and leaue his dreame vnchecked. Which kynd of courtely, if I hold shew how often I haue bled with Tyndall and Barnes bothe, winking at their tollerable faultes, and such as I rather thought negligentlye escaped them of ouersight or foly, then diligentlye deuyced of wply falthead or malice: if I woulde adde all those faultes to theyz other, thā shoulde I double in length al my bokes, in which the bzyethzen fynd for the special faulte, that they be too long alreadye.

But albeit that whan I wrote I was (as I haue tolde you) bolded and encouraged by the comon custome of al indifferent readers, whiche would I wyl wel pardon and hold excused such tollerable

D. iij.

ouer.

Ouersight in my wytyng, as men maye fynde some in any mannes almoste that euer wroze befoze: yet am I nowe much moze gladde and bolde, whan I see that those folke whiche would saynest fynde my faultes, cannot yet happen on them, but after long sekynge and searchoyng for them, for all their busynesse taken thereabout, are sayn to put for faultes in my wytyng, suche thynges as well considered shall appears their owne faultes for the fyndynge.

For they fynd first for a great faulte, that my wytyng is ouerlong, and therfore too tedious to reade. For whiche cause they saye, they wyll neuer once touchsafe to loke thereon.

But than say they farther, that suche places of them as are looked on by those that are learned and can skyll, bee some percepued for noughte, and my reasons of little force. For they boast much that they heare sometime diuers partes of my bookes aunswered and confuted fully in sondrye of some mens sermons, though my name be forborne, & than they wishe me there they say, for that it woulde doe their heartes good to see my chekes redde for shame.

C And ouer thys they find a great fault that I handle Tyndall and Barnes their two newe ghospellers, with no sayzer woordes nor in no moze courtes maner.

And ouer this I wryte they say in such wise, that I shewe my selfe suspect in the matter & parciall towarde the cleargye.

And thā they say that my woordes wer woorthy much moze credence, if I hadde wrytten moze indifferently, and had declared and made open to the people the faultes of the cleargie.

D And in this poynt they lay for a sample the godly and godlye, milde & gentle fashyon vsed by him, whosoever he was, that now lately wroze the booke of the diuision betwene the tempoꝛaltie and the spiritaaltie, which charitable mild maner they say that if I had vsed, my woordes would haue been read both of many moe, and with much better will.

And yet they saye besides all this, that I do but pyke out pecies at my pleasure, such as I may most easely seme to soyle, and leaue out what me list, and such as would plainly proue the matter against me. And so they say that I vse but craft and fraude agaynst Tyndall. For as for frere Barnes, I perceue by sundry wayes that the bꝛetherhod speake much lesse of him, eyther for þ they fynde him in theyꝝ

own mindes wel and fully aunswered, or elles that they take hym in respecte of Tyndall, but for a man of a second sort. And that may peradventure be, because he leauerth out somewhat that Tyndalle taketh in, that is to wytte, the making of mockes and moles agaynst the masse, and the blessed sacramēt of the aultare.

But finally they say farther yet, that I haue not fulfilled my promise. For I promised they saye, in my pꝛeface of my confutaciō, þ I would proue the church, and that they say I haue not done.

The .ij. Chapter.



Nowe will I begynne with þ poynte that I moste esteeme. For of al the remenant make I little counte. But surelye loth woulde I be to myse rehearse anye mannes reason agaynst whom I wryte, or to rehearse hym slenderlys. And in that poynt vndoutedlye they see sal well themselfe, that they saye not trewe. For ther is no reaso that I rehearse of Tyndales, or of frere Barnes eyther, but that I vse the contrary maner therein þ Tyndall vseth with myne. For he rehearseth mine in euery place sayntly and fallsely tw, and leauerth out the pith & the strenght and the pꝛofe that moste maketh for the purpose. And he fareth therein, as if ther were one that hauing daye of challenge appoynted, in whiche he should wꝛessle with hys aduersarye, woulde fynd the meane by craft to geatte his aduersarye befoze the day into his own handes, and there kepe him and dyet him with suche a thynne dyet, that at the day he byngeth hym for the feeble, saynt, and famished, and almost honger frozen, and so lene that he can scaunte stande on hys legges, and then is it ethe ye wote well, to geue the seipe soule a falle. And yet when Tyndalle hath done all thys, he taketh the falle hymselfe.

But euery man maye well see, that I neuer vse that wape with Tyndalle, nor with anye of these folke, but I rehearse theyꝝ reason to the best þ they can make it themselfe, and I rather enforce it and strenght it of mine owne, then take any part of theirs there from.

And thys vse I, not onely in such places as I doe not rehearse all theyꝝ owne woordes (for that is not requisite in euery place) but I vse it also in suche places belyde, as of all theyꝝ owne woordes I leaue not one syllable oute. For suche darkencesse

A darkenesse be they purposely, and Tyndall in especiall, that except I toke some payn to let out theyr argumentes plainlye, many that reade them shoulde little witte what they meane.

And to thentent euerye man may see that these god bzythen little care howe lowde they lye: lette any man loke who so will, and he shall fynde, that of frere Barnes I haue lefte out little, excepte a leafe a2 two concernynge the generalle counsailes, and I shewe the cause why, and as for Tyndall of diuers whole chapters of his, I haue not wittinglye left out one lyne, and very few I am sure of ouersighte eyther, but haue putte in all his Chapters whole, whereuppon any weyght of hys matter hangeth, excepte only in the defence of such english wordes as he hath chaunged in hys translation of the new testament. And yet therein they can neuer saye, but that I haue putte in all the strength and pith of hys p2ofe.

C But all the remenaunt of hys Chapters, as farre as I haue gone, haue I putte in whole, leauing out nought but sayling and pzeaching withoute p2ofe, and that but in one place or twayn, and where I so doe, I geue the reader warninge.

H Nowe that his Chapters bee whole rehearsed in my booke, I suppose it may metely well appeare by the matter consequentlye pursuyng, if the reader leaue my wordes out betwene, and reade but Tyndales alone. And if any one word or some fewe left oute of chauce put that p2ofe in doubt, yet haue the bzythen among them I warrant you of Tyndals booke ynough, by which they may trye this true.

And well ye wotte, if this wer vntrue that I say, some of them could assigne at the least wyse some suche place for a sauple. But that thing neither dooe they, nor neuer can while they liue.

¶ The .ij. Chapter.

Nowe whereas these god blessed bzythen say, that my writing is so long and so tedious that they wil not once vouchsafe to loke thereon, they shewe themself that my wyrtynge is not so long as their wittes bee thozte, and the eyes of theyr soules beyn p2ofe blinde, whyle they can not see so farre, as to perceyue that in fynding so manye faulces in that booke,

C whiche they confesse themselfe they neither reade, nor can fynde in their hearte to loke vpon, they shewe themselfe ether of lyghtnesse readye to geue halfe credence to other folke, or of malyce to make many lyes themselfe.

It is lyttle meruayll that it seme long and tedious vnto them to reade it ouer within, whome it irketh to doe so much as loke it ouer without, and euery way semeth long to him that is werye ere he begynne.

F But I fynde some menne agayne, to whome the reaydng is so farre fro tedious, that they haue reade the whole booke ouer thise, and some that make tables therof for theyr own remembrance and that suche menne as haue as much wit and learning both, as the best of all thys blessed bzytherhodde that cuer I hearde of.

Howbett, gladdde woulde I haue been if it might haue been much moze thozte, for than shoulde my labour haue been so much the lesse.

C But they will, if they bee reasonable menne, consider in themselfe that it is a thozter thyng and sower done to wyrtynge herelies than to aunswer them. For the most folishe heretyke in a towne, maye wyrtynge moe false heresydes in one leafe, than the wyfpest man in the whole world can well and conuenientlye by reason & authozitie soyle and confute in fo2ty.

H Nowe whan that Tyndall not onelye teacheth false heresydes, but furnyssheth his erroours also with pzetence of reason and scripture, and in stede of reason sometyme with blunt subtelties & rude riddles, to the making open and lyghte some to the reader, the darke wyrtynge of hym that woulde not by his wyll be wel perceiued, hath putte me to moze labour and length in aunswerynge, than some manne woulde peradventure haue been content to take.

And I sometime take the payne to rehearse some one thyng in dyners saythons in moe places than one, because I woulde that the reader shoulde in euery place where he fo2tuneth to falle in reayding, haue at his hande without rempyting ouer elles where, or labour of fether seking for it, as much as shall seme requisite for h matter that he there hath in hand. And therein the labour of all that length is mine owne, for ease and thoztning of the readers payn.

Now on the other side, as for Tyndall and Barnes, I wotte nere well whether

A I may call them long oꝛ short. For sometime they be shorte in dede, because they would be darke, and haue their false folies passe and repasse all vnperceiued.

Tindales **pendeous** **quence.**
Sometime they can vse suche a compendeous kynde of eloquence, that they conuey and couche by together, with a wonderfull breuitie, so wye folies and fine lyes in lesse then as many lynes.

But yet for all thys, I see not in effect any men moze long then they. For they preache sometyme a long processe to very litle purpose. And sith that of al their whole purpose, they proue in conclusion neuer a piece at all, wer they wrytynge neuer so short, yet wer their hole worke at last to long by all together.

But gretly can I not meruail, though these euangelicall brethren thynke my worke to long. For euery thing thinke they to long that aught is.

Heretikes
thynke all
thynges to
long.

Our ladies psalter think they to long by all the Ave Maries, and some god piece of the Crede to.

Then the masse thinke they to long by the secretes, and the canon, and all the collectes wherein mentyon is made eyther of sayntes oꝛ soules.

C In stede of a long portuous, a shorte primer shall serue them. And yet the primer they thinke to long by all our lady matins.

And the diu. psalmes thinke they long ynough without the letany.

And as for Dirige oꝛ commendacion for their frendes soules, all that seruite they thinke to long by altogether.

But nowe god readers, I haue vnto these delicate dayntie folke that can a waye with no long readinge, prouyded with mine owne payne and labour, as muche ease as my poze witte coulde deuyse.

D fyrste, whan they were befoze false in the catholique saythe, they neuer neded to haue read anye of these heretykes bookes, that haue broughte them into these newe fangled fantasies. But now sith they bee by their owne folye, fallen first into doubting of the trowth, and afterward into the leaning toward a false beliefe, they be verye negligent and vnreasonable, if they will not at the leasse wise for their owne suretie, searche and see somewhat, whereby they maye perceiue whether these newe teachers of theirs be suche as they take them for.

Nowe haue I then considered, that they woulde peradventure wate werpe to reade ouer a long booke, and therefore

haue I taken the moze payne bypon euerye Chapter, to thentente that they shall not nedc to reade ouer anye Chapter but one, and that it shall not forre greatlye whiche one thzoughe oue all booke. For I dare be bold to say, and am ready to make it god with the best euangelyt of ail this euangelicall byetherhod that wil set his penne to the contrary, that ther is not one Chapter of Tindales oꝛ Barns either, that I haue touched thoꝛowe mine whole worke, but I haue so cleare and so fullye confuted him, that whoso reade it indifferentlye, may well and clearly see that they handle their matter so fallselly, and yet so foolishly therewith, that no man which regardeth either trouthe oꝛ witte, shoulde once vouchsafe to reade anye farther of them.

Howe he that will therfoze reade any one Chapter, either at aduerture, oꝛ els some chosen piere in whiche himself had went that his euangelicall father Tindall had said woderful well, oꝛ els frere Barns either, when he shall in that one Chapter as I am sure he shall, fynd his holy prophete plaineiy proued a fowle, he may be sone ealed of any farther laboz. For than hath he god cause to cast hym quyte of, and neuer meddle moze with hym, & than shall he neuer nedc to reade moze of my booke neither, and so shall he make it short ynough.

Howbeit if he list for all that to pardō his prophete in that one place, and thinks that he wrote that piere peradventure whyle the spiryte was not bypon hym, and that he sayth much better in some oter place, and so will reade on farther to finde it: than shall hymself make my worke long. For he shall I trust, reade it ouer, and yet shall he neuer come to it. And thus as for the tedious length of my wrytynge, I haue I trust without grea length geuen the god byetherhead a sufficient aunswere.

¶ The. iij. Chapter.

But now wil the brethren peraduentue say, that I maye be bolde to saye very largeiy of myne owne, because men may not be bolde in these matters to defende Tindales parte.

It were in dede somewhat better then it is, if they sayde true. But neither are suche thynges so diligentlye controlled, noꝛ such folke so fearde of such heretical fauour,

A favour, as they shoulde be if every man did his part, noz they lack no wply dylites in such wise also to defende those thinges, as they may saue for themself some colour to say y they meant none harme.

And to pꝛoue y they be neyther so soze afearde in such thinges, noz lack such inuencions of vttring their for bodē ware, beside the bolde erronious talkyng that is nowe almofte in enerpe lewde ladies mouth, the bꝛethꝛe boast that they heare diuers partes of my boke well & plainly in sondꝛy of their sermons cōfuted, and than they cannot say ye see wel that they leaue me vnaunswere for feare.

Howbeit, though they be bolde vpon some partes euē now, some partes hapely ther are where vpon they dare not be so bolde yet, but lytle and little will per aduerture hereafter.

Howbeit some partes that they be already bolde vpon, be metely well for a begynnynng, wherof for ensample I shal remember you one or twayne.

Cyndalles false translacon of the newe testaments was (as ye wote well, and as hymselfe confesseth,) translated with suche chaunges as he hath made therein purposely, to the entent that by those wordes changed, the people shold be nolede in those opinions which hymselfe calleth trewe catholike saythe, and whiche thinges all trewe catholike people call very false pestilent heresies.

This translacon therefore being by the cleargie condemned, and at Boules crofse openly burned, and by the kynnes gracious proclamacion openly for bodē: I wꝛote in a place of my dialogue in the hundꝛeth lease among other thinges, these wordes.

D The fautes be so many in Cindalles translacon of the newe testament, and so spread thꝛough y whole boke, that lyke wise as it wer as sone done to weaue a newe webbe of cloth, as to sowe by every hole in a net, so wer it almost as litle labour & lesse, to translate the whole boke all newe, as to make in his translacon so manye chaunges as nedē must be ere it were made good, besides this that there would no wise mā I trowe take y bread which he well wist was of hys enemies hand once poysoned, though he sawe his frend after scape it neuer so cleane. †

These wordes of mine wer rehearsed in a sermon, and answered in this wise, that though ther were bread y wer poysoned in dede, yet wer poysoned breadde better then no bread at all.

How was this word taken by, & wal-
ked about abꝛode among the bꝛethꝛen & sistrern, so highly well liked among the, that some of them sayd y all mēcations wer auoyded cleane with y one word. Howbeit in dede one of their owne wyues yet told her owne husband at home, when she heard him boast it, howe solily it was preached, better poysoned bread then no bread, by our lakens brother husband (y she,) but as pꝛoperly as y was preached, yet woulde I rather abyde the perill of bꝛedynng waimes in my hely by eating of fleshe without breadde, then to eate with my meate the breadde that I wist well wer poysoned.

And of truth god reader, thys word of his was one of the most proude & presumptuous, and therwith the most vnwyle to, y euer I heard passe the mouth of anye manne, reputed and taken for wyle.

For when the thinge had been examyned, considered, and condemned, by such as the iudgement and the ordering of y thinge did appertain vnto, that false poysoned translacon was for bodē y people, it was an heynghous presumption of one man, vpon the trust of hys owne wit, to geue the people courage & boldnesse to resiste their pꝛince and disobeye their pꝛelates, and geue them no better staffe to stand by, then suche a bald poysoned reason, that poysoned bread is better then no bread.

For first I pray you how pꝛoueth he y poysoned bread wer better thā no bread. I wold wene it wer as god to for beare meate and starue for hunger, as to eate rattes bane and dye by poyson, but if the preacher pꝛoue me that it wer better for a man to kyll himself then dye.

But nowe falleth he in double folye, for first his pꝛoper wise word can haue no witte therein, but if he pꝛoue that the people must nedes peryshe for lacke of spirituall fode, excepte the scrpyture be translated into their own tongue.

How if he say and affirme that, then enerpe soule almofte may fele the mannes folye. For the people may haue euer necessary truneth of scripture, and euer y thing necessary for them to know concerninge the saluacion of their soules, trewly taught and preached vnto them, though the cozps and bodye of the scripture be not translated vnto the in theyꝛ mother tongue. For els had it ben wꝛog with english people from the sayth by bꝛoughte into thys realme, vnto our owne

I haue answered

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C

D

It is not necessary to let scripture be in english.

Cyndalles translacon condemned and burned.

A owne dayes, in all whiche tyme befoze, I am sure that euerye englyshe manne and womanne that coulde reade it, had not a booke by theym of the scripture in englysh. And yet is ther I doute not of those folke many a good saued soule.

And secondely also, if the haupng of the scripture in englyshe, be a thyng so requisite of pzeuple necessitie, that the peoples soules shoulde nedes perply but if they haue it translated into their owne tongue: then must there the mosse part perithe for all that, excepte the preacher make farther prouision belyde, that all the people shalbe hable to reade it when they haue it, of which people, farre moze then fouze partes of all the whole diuided into tenne, coulde nener reade englyshe yet, and many now too olde to be gydde to gre to schole, and shall wyth Goddes grace though they neuer reade woꝝde of scripture, come aswell to heauen, and as soone too, as himself peradventure that preached that wyse woꝝd. Many haue thought it a thing very good and profytable, that the scrippure well and trnelpe translated, shoulde be in the englyshe tongue. And albeit that manye right wyse and well leaffned bothe, and very vertuous folke also, both haue ben and yet be in a farre other mynde: yet for myne owne parte, I both haue ben & yet am also of the same opinion still, as I haue in my dyalogue declared, if the menne wer amended, and the time mete therefoze. But that it were a thing of suche pzeuple necessitie, that the peoples soules must nedes perplye but if that be hadde, and that therefoze we shoulde suffer rather suche a paysoned transaction then none, and wilfullye kille oure self with payso, rather then we would take holesome meate in at oure mouthe, but if we may first haue it in our owne handes: thys hearde I neuer any wyse man saye, no noz sole neither, till Tyndalle came soo: the with hys newe translated scrippure, translatinge the truethe of Chryste into false Luthers heresies.

And yet whan the brethren haue herd suche a wyse woꝝde in a sermon, that woꝝde use they to take solemnely for a sure authoritie, and saye, that all the longe reasons of syz Thomas Doze, is here aunswered shortly, with one woꝝd.

But nowe haue I with moe woꝝdes then one, made you playn and open the folye of that wyse woꝝde.

And whansoever he that preached it can hereafter agayne with manye moe

woꝝdes than I haue here wrytten, pzeue his woꝝde wisely spoken, lette him kepe one coppe thereof with hymselfe for leaſinge, and send another to me, and then that copie that I receine, I wil be bounden to eate it, though the booke be bounden in boardes.

¶ The. v. Chapter.



A other saumple of suche kynd of aunswering haue I seene made vnto the first Chapter of my thyrd boke of Tyndalles confutacyon, of whiche aunswer the brethren boaste greatelye, and say that I am aunswered euen to the poynt.

For thys woꝝde was sayde vnto a frende of myne in greto boaste, by a speciall sure secrete brother of this new broched brotherhodde, wherupon when I hadde hearde it, I longed soze to see that aunswere. For in god saythe I had my selfe thoughte, that I hadde so fully aunswered that Chapter of Tyndalles, whiche is, whether the churche wer befoze the woꝝde, or the woꝝde befoze the churche, that he shoulde neuer without hys shame be hable to repleye whyle he liued. And therefore longyng soze to see how I was aunswered nowe therein, I requirred my frend to find h meanes if he myghte, that I mighte see the booke, weryng that some new woꝝke of Tyndalles hadde ben of late come ouer. But afterwarde he brought me woꝝd that it was aunswered not beyonde the sea, but here within the realme, not by any booke specially made agaynst it, but in a sermon once or twyes openly preached. Howbeit not of a todayne brayed, but soze studied and penned, whereof the booke as a spirite in close goeth aboute secretelye, *velut negocium per ambulans in tenebris*, amonge this blessed brotherhodde, but I trust to turne it into *demonium meridianum*, that euerye manne may see him somewhat moze playne appeare, and shewe hymselfe in his owne likenesse.

Now is it so in dede, that in that Chapter of Tyndalles ther bee certayne lynnes leste out in mine aunswere. Howbeit they wer of trouthe left out by oversight in h printing which may well appeare by this. For in myne aunswere I so touche those woꝝdes, that the leaunge oute of them maketh myne owne moze dark and lesse perceued. And therefoze are they contente to fynd no faulte at the

At the leaning out of them, but make as though all wer in, and also because that myne aunswer is as they boaste by that man, so well & substantially confuted.

But now because I would be loth to be iudged by the only byethern & spfiers of the false fraternitie, and to the entent they shall all wel see that I feare not the iudgemente of indifferent folke, I shall putte abrode that all folke may see those woꝝdes of y^e solemne sermon, by whiche they boast that mine aunswer vnto that Chapter of Lindalles Chapter, is so godly confuted.

15 The very soꝝmall woꝝdes lo good readers, of that sermon, for as farre as pertayn to thys matter, after the coppe that was deliuered me (whiche copy I reserue and kepe for my declaracion) therein be these woꝝdes that hereafter folowe.

Jacobi.

Voluntarie enim genuit nos verbo veritatis. **C**hys tert may be expounded after this maner. He made vs by the trowth of hys woꝝde, he made vs first (ye knowe) of nothyng, and he made vs as the chiefe and pꝛincipall of all hys creatures. For he gaue vnto vs witte and reason, the whiche he gaue vnto no creature liuing in þe earth but only to vs. But to come moze nere þe matter, we may say that god willingly begate vs by the woꝝde of his trowth, and hath put vs here into this woꝝlde, & here to be as the lord and ruler of al hys creatures, the which he made for our comfort and succour. But yet we maye goe moze nere you, and say how that he hath begotten vs by the woꝝde of hys trowth. Marke I pray you here, how that saynt James sayth, that god hath begotten vs through his woꝝd of trowth. Here it appeareth that we be not true of our selfe, for we are made true by God through his woꝝde. And where as of our self we wer no nother but lypers, god of hys infinite godnes hath made vs by his woꝝd the chyldezen of trowth and of saluacion, wheras befoze we wer but lypers, & such as woꝝketh none other thyng but euen the very displeasure of god. Now god of his mercifull godnes by his holy woꝝd of trowth, hath made vs hys chyldezen, y^e is to say, the chyldezen of his trowth, euen as it pleased hym (saith saynt James) he hath begotte vs by þe woꝝd of his trowth. Marke how that he saith euen as it pleased hym he begate vs. If we wer begotte and made as it pleased hym, then was it not done as it pleased vs. And agayne, & if we wer begotten by hym, then could

not we geue hym none occasion to loue vs. For why, we came of hym & not we of vs. Here may you perceue also, y^e this tert maketh agaynst them that will say, the church was befoze the ghoꝝpell.

It is playne ynough that the church was not befoze the woꝝde, for saynt James sayth that God begate vs through the woꝝd of his trowth. If we wer begotten by þe woꝝd, then nedes must the woꝝd be befoze we were gotten, or elles howe should we be gotten by the woꝝd, and by the woꝝd he sayth we wer begotten. If god begate vs thowt þe woꝝd, we must nedes graunt that he that begate vs was befoze that we were begotten, & he that begate vs, begate vs by the woꝝd, then nedes must the woꝝde be befoze that we wer begotten. Howe then if this woꝝde wer befoze we were begotten, howe can we say that the church was befoze thys woꝝde.

If we meane by the church, the church of lime & stone, then it is playne ynough y^e the woꝝd was befoze any such church was made. For we find that it was many a daye after man was made, or ener ther wer any such churches made. If we meane by þe church, the vniuersal church of God, the whiche is the congregacion of all chꝛisten people. If you meane this church, and say howe this church was befoze the woꝝd: then saynt James maketh you an aunswere to that, saying: how that by the woꝝd this church was begotten. Then nedes must we graunte that the woꝝde of God was befoze any church was.

Yea but some wil not be content with this aunswer, but they will say that the church was befoze that this woꝝd was wꝛitten of any man, and it was admytted and allowed by the church, & so was the church befoze his woꝝd. Yea but yet I will say to you agayn, howe that thys woꝝd was wꝛite befoze the church was, yea and it was not wꝛitten by men, but it was wꝛite by god our sauour afoze þe beginning of the woꝝld, as witnesse S. **Heb 10** Paule, where he sayth to the Hebrewes. *Dabo leges meas* &c. I will geue my lawes sayth God, into their heartes, & in their myndes shall I wꝛyte it. Beholde howe God gaue it them at the begynnyng in their heartes, and wꝛite it in their myndes, and they exercises his lawe wꝛitten in their heartes in dede and in effect.

Thus may ye see, that at þe begynnyng god wꝛote hys lawes in their heartes, & therfoze must we nedes graunt that the woꝝde

A word of god was taught to them long
or euer the congregacion taught it. For
you se that by the word we wer begotte,
therfore the word must nedes be befoze
we wer begotten, or elles how could the
word begette vs.

Some peradventure will say, that the
church was befoze this word was writ-
ten in bookes of paper and parchment &
such other thinges, and that the church
did admit the to be read of them, whiche
they thought necessary to loke on them.

They will say that the church was be-
foze this was done, yea but what thing
is this to the purpose, or what shall we
neede to stand arguing of this matter.

It is playn nough to all menne that
hath eyes to see, and eares to heare, how
the word of god was befoze any church
was, and how the word of god was writ-
ten afore it was written in any bookes
or tables, and therefore what shall we
neede to dyspute thys matter. But good
lord, if it had not been written by the e-
uangelistes in those dayes, how shoulde
we doe in these dayes, the whiche byng
farth the scripture for them in dede, and
yet they will beare them in hand that it

Is no scripture, & if it had not been writ-
ten in bookes then. Notwithstanding ye
may perceiue how the word was or euer
the church was, & the worde begate vs,
and uot we the worde, and also it was
written or euer the church allowed it to
be written.

Now god readers, to thentent ye may
the better perceiue for what purpose the
betherhead boasteth these wordes, ye
shal vnderstand y wheras Luther sayth,
and Tyndall after him, tell vs for a fou-

Dedacion of al their abominable heresies,
that ther is nothing that ought to be ta-
ken for a sure and vndoubted trouth of
the chrysten belicfe, but if it may be pro-
ued by playn and euident scripture; the
kynges highnesse in hys moste famous
booke of aduersio of the sacramentes, lay-
ed agaynst Luther, and out of the same
booke of my sayd soueraygn lord, toke &
layde agaynst Tyndall and al such, that
the worde of God is part written in the
scripture, and parte vntwriten that ap-
pearcth not proued therin, as for ensam-
ple the perpetuall birginitie of our lady
and other dyuers poyntes whiche were
onely taught by Chyrist to hys apostles,
and by them furth to the church, and so
by tradicion of the church beside the scrip-
ture and without wyptyng, taught & de-
liuered vnto chrysten people from age to

age, and so the sayth and belicfe of those
thynges kept and continued fro thapo-
stles days vnto our own time. And that
if the church wer nothyng bounden to
belicue, but onely the thinges playnly
written in scripture, than had all soles
befoze poples dayes been left at libertie
to leaue all Goddes wordes vnbelleued.
And than had Chyristes church in the be-
ginning been at libertie to leaue a great
part of Chyristes ewne wordes vnbelle-
ued. For the church was gathered and
the sayth belicued, befoze any part of the
new testamet was put in wyptyng. And
which wyptyng was or is the true scrip-
ture, neither Luther nor Tyndall know-
eth but by the credence that they geue
to the church.

And therfore, sith the word of god is
as strong vntwritte as written, & which
is hys word written Tyndall canot tell
but by the church, which hath by the as-
sistance of the spirit of god therin the gyft
of discrecion to know it, & sith that that
gyft is geuen (as saynt Austine sayth, &
Luther hymself confesseth) to thys com-
mon knowe catholik church: why shold
not Luther and Tyndall aswell belicue
the church, in that it telleth them, thys
thing did Chyrist and his apostles say, as
they must belicue the church (or elles be-
leue nothing) in that it telleth them this
thing dyd Chyristes euangelistes and a-
postles wypte.

Nowe god readers, Tyndalle seying
how soze this reason of the kynges high-
nes doth touch and turne by the verve
foundacion & great part of hys heresies:
he doth in his booke agaynst me, of which
booke he maketh the tytle, & whiche is the
church, & whether it may erre or not, put
thys Chapter, & whether the church wer
befoze the gospel, or the gospel befoze
the church. & which Chapter, to thende
ye may the more clerly perceiue the mat-
ter, I shall rehearse you whole, and af-
ter that some part of myne answer ther-
to. And than if ye reade agayn the wor-
des of thys sermon that I haue here en-
serted befoze, enery chyld almost shal be
well hable to iudge, whether thys pry-
cher haue in hys sermon auoyded well
mine answer or no. These are Tynd-
dales wordes.

Another doute ther is, whether the
church or congregacion be befoze the gos-
pell, or the gospell befoze the church.
Whiche questio is as harde to solve,
as whether the father be elder then the
sonne, or the sonne elder then his father.

For

The worde of
god is part
written part
vntwriten.

The true
scripture is
known by
the church.

The word of
god is as
strong vntw-
rite as written.

A For the whole scripture, and all belieu-
ing heartes testifys, that we are begot-
ten throughe the word. Wherfoze if the
word be begatte the congregacion, and
he that begetteth is before hym that is
begotten, then is the ghospell before the
churche. Paule also Romans. ix. sayth:
Howe shall they call on whom they be-
lieue not? And howe shall they belieue
withoute a preacher? That is, Chyche
must firste be preached ere men can be-
lieue in him. And then it foloweth, that
the word of the preacher must be before
the fayth of the believer. And therfoze,
in as much as the word is before y^e fayth,
and sayth maketh the congregacyon,
therfoze is the word of ghospell before
the congregacion.

And agayn, as the ayre is darke of it
self, & receiveth all her light of y^e sunne:
even so are all mens heartes of themself
darke with lies, & receiue al their trueth
of gods word, in y^e they consent therto.

And mozeouer, as the darke ayre ge-
neth the sunne no lighte, but contrary-
wise the light of the sunne in respects of
the ayre is of it selfe, and lyghtneth the
ayre, and pourgeth it from darkenesse:

even so the lying heartes of manne can
gene the word of god no trueth, but con-
trarywise the trueth of gods word is of
her selfe, and lightneth the heartes of the
believers, and maketh them true, and
cleanseth them from lyes, as thou rea-
dest. John. xv. ye be cleane by reason of
the word. Whiche is to be vnderstand,
in that the word had purged their hear-
tes from lyes, from false opinions, and
from thinkyng euill god, and therfoze
from consenting to sinne. And Joh. xvij
Sanctifys them y^e father throughe thy
trueth. And thy word is truth. And thus
thou seest, that goddes trouth descendeth
not of man. It is not true because man
so sayeth or admitteth it for true. But
man is true because he beleueth it, testi-
fyeth, and geueth witness in his hearte
that it is true. And Christ also saith him-
self. John. v. I receiue no witness of mā.
For if the multitude of mannes witness
might make oughte true, then were the
doctrine of Mahomet truer then Chy-
ches.

Whos god readers, here haue ye heard
Cindales Chapter, the master wherof
the brethren boaste that the wordes of
that sermon doe so wel and substauncially
maintayn, agaynst the same aunswere
made vnto this Chapter.

But nowe to the entent ye may your

selfe iudge, whether that sermon maye
beare oute they^e boaste or not, I shal re-
hearse you some part of the aunswere.
We thus beginneth mine aunswere vnto
Cindales Chapter.

¶ Nowe, he that readeth this, and hea-
reth not thau^e to were, except hymselfe be
wel ryped in the matter, may wene that
Cindall in these wordes had quit hym-
self like a man, and bozno me ouer quire
he solueth the obieccion to playnly, and
playeth therewith so pleasauntly. But
now when ye shall vnderstande that ne-
uer man was so madde to make this ob-
ieccion to Cindal but himselfe, then shal
ye laugh to see that he wresteth al alone
and geueth hymselfe a fall, and in his me-
rye solucion, mocketh also no man but
hymselfe.

I sayd in my dialogue, that y^e church
was before the gospel was wrytten, and
that the fayth was taughte; & men were
baptised, & masses said, & the other sacra-
mentes ministred among chrysten peo-
ple before any part of the newe testamēt
was put in wrytyng, and that this was
done by the word of god vnto wrytten. And
I said also thert, and yet say here againe,
that the right fayth which Adam hadde
and suche as in the same fayth succeeded
him long etc. wrytyng beganne, was
taughte by the word of god vnto wrytten,
and so wente from man to man, fro the
father to the sone by mouth. And I sayd
that this word of God vnto wrytten, is of
as greate authozitie as is the word of
god wrytten.

I theued also that y^e church of Christ
hath been, & neuer shal be, taughte & in-
structed by god and his holy spyrite w^oth
his holy word of either hynde, that is to
wrytten, both with his word wrytten & his
word vnto wrytten, & that they which will
not beleue goddes word but if he put it
in wrytyng, be as plain infidels as they
that will not beleue it wrytten, sith gods
word taketh hys authozitie of god that
speaketh it, and not of man that wryteth
it. And ther is like suretie & like certayn
knowledge of the word of god vnto wrytten,
as ther is of the word of God wrytten,
sith ye knowe neither the tone, nor the to-
ther to be the word of God, but by the
tradicion of the churche. Whiche churche
as hit e haue menne belieueng; and the
scripture showeth, and Saynt Austine
declareth, and Luther hymselfe confes-
seth, & the deuill hymselfe saith not naye,
the blessed spyrite of god hath inwardly
taughte, teacheth, & ouer shall teache, to
know

A knowe, iudge and discerne the word of god from the word of mā, and shal kepe the church from erreure, leading it in to every trowth, as Chryst sayth himself in the. xviij. Chapter of saynt. Johns gospel. Whiche he didde not if he suffered the church to bee damnablye deceyued in taking the word of man for the word of God, whereby it shoulde in steede of seruice to bee done to God, falle in vnfaithfulnesse, and with ydolatrie dooe seruice to the deuyl.

W And therfoze I shewed in my sayde dyalogue, and yet the kinges hyghnesse muche moze playnly shewed in his most erudite famous booke agaynst Luther, oate of whiche I toke it: that the word of Godde vntowritten is of as greate authoritie, as certayne, and as sure, as is hys woorde wytten in the scripture. Whiche poynte is so fast and sure pyched vpon the rocke our sauour Chryst himselfe, that neither Luther, Tyndall, nor Huskyn; nor all the helle houndes that the deuill hath in his kenell, neuer hether to could, nor while God liueth in heauen, and the deuill lyeth in hell, neuer hereafter shall (barke they; batole they neuer so faste) be hable to wreste it oute.

E And that they be all as I tell you, so sieble in thys poynt, wherenpon the defect of all theyz whole heresies hangeth (for but if they vanquish this one poynt, all their heresies fully be burned by, and falle as flatte to ashen as it were almes all obstinate heretikes dydde) ye may see a cleare pzoofe by these wordes of Tyndall, whiche he hath sette so gloufoulye furth in the foze fronte of hys battayle, as though they were hable to wynde the whole sielede. For wheras I sayde that the ghospell and the woerde of God vntowritten was befoze the church, and by it was the church begonne, gathered and taught, and that the church was befoze that the ghospell that now is wytten was wytten, that is to witte, befoze any parte of the ghospell was wytten, for as for al the whole gospel, that is to witte, all the woordes of God that he would haue knowen, beleued, and kept, was yet neuer wytten: thys beeyng the thyng that I sayde, Tyndalle with all the helpe he hath hadde of all the heretikes in Almayn this two or thre yere together, is yet in such dyspayre to be able to matche therewith, that he is with shame ynough sayn to forzeatte that I sayde the church was befoze the ghos-

pell wytten. Whiche thyng he himselfe can not denye, and is sayne to frame the doubt and make the obteccyon, as though I hadde sayde that the church hadde ben befoze the ghospell, and the woerde of God vntowritten, wherof hymselfe knoweth well that I sayde cleane the contrarye. And therfoze good readers, haupng thys thyng in your remembraunce: take now the payne to reade Tyndalles woordes agayne, and ye shall haue a pleasure to see how sondlye he iugleth afoze you. For nowe hys craft opened and declared vnto you: ye shall perceiue that he playeth nothyng cleane, but fareth lyke a iuggeler that conuayeth his gailles so craftely, that al the table spyeth them.

Loe good readers, here haue I nowe rehearsed you but a piece of myne answer vnto that Chapter of Tyndall, and yet by thys one piece alone may ye clearly perceiue, that all those wordes of that sermon goe so farre wide fro the poynte, that they not onely doe nothing helpe Tyndalle (for all the labour that they take aboute it) but also the preacher of them taketh a fowler falle then Tyndalle, in that the preacher stumblith at the same stocke, and falleth into the same puddell that Tyndall didde, and that after that he was warned by myne answer made to Tyndall afoze.

For thys here you see, that thys preacher in the fyrst part of his woordes toucheth not the matter, but little and little he descendeth thereto by the expowninge of these wordes of saynt James, *voluntarie enim genuit nos verbo veritatis*, that is in english *Jacob. 1.* He hath willingly begotten vs by the woerde of trouth.

Howe be it the preacher englisheth it thus. **H**e made vs or begotte vs by the trowth of his woerde. Whiche woordes after that he hath expowened after dyuers maners, he cometh at laste to that expolicion, by whiche he expoweneth those wordes in this wise, that god hath willingly by hys woerde made vs the chyldren of trouth and of saluacion.

And after a thyng or two noted and marked therein, whiche I shall happily make you to marke wel and see some what moze therein hereafter, then the preacher sheweth you there, he cometh to the poynte with whiche we be nowe in hande, and therein thus he begynneth. **H**ere may you perceiue also, that thys ferte maketh agaynst them that will saye, the church was be-

foze

Note.

Note.

A foze the gōspell. ¶

But now doe you good readers, clerely perceyue and see, that thys preacher sayth wronge. For while they, agaynst whome he preacheth, that is to wytte, they that saye the church was befoze the ghōspell wrytten, dooe bothe meane and playnely wryte that the church was not befoze that the ghōspell was in Goddes mynde, noz befoze it was preached and taughte by mouthe, but onely befoze it was wrytten in booke, and that y cause why they so say and wryte, and put men in minde of that paynte, is because that the heretikes would make menne wene

B that Goddes woorde were of none authoritie noz wo: this to be belieued, but if it were wrytten in the booke: nowe I saye, that syth ye knowe good readers, y they agaynst whome this preacher thus preacheth, doe meane, and saye, & wryte, as ye nowe see they dooe, ye cannot but clearly perceyue and see, that this preacher doeth in this paynte but labour to blynd his audyence, and meteth nothing with the matter. For nowe this thyng hadde in mynde and considered, all hys reaso after, which he taketh out of Tyndales Chapiter, wareth euen deade for cold. For what heate, or what one spark of lyfe after thys thyng considered, haue all his woordes that folowe, wher in he sayeth.

C ¶ It is playn ynough that y church was not befoze the woorde, for Saynte James saythe, that God begate vs thoroze the woorde of hys trouthe. If we were begotten by the woorde, then nedes must the woorde be befoze we were gotten, or elles howe shoulde we be begotten by the woorde, and by the woorde he sayth we wer begotten. If God begate vs thoroze the woorde, we must nedes graunte that he that begate vs was befoze that we were begotten, and he that begate vs, begate vs by the woorde, then nedes must the wo:rd be befoze that we wer begotten. Howe then if this wo:rd wer befoze we wer begotten, howe can we say that the church was befoze this wo:rd?

If we meane by the church, y church of tyme and sone, then it is playne ynough that the wo:rd was befoze anye suche church was made. For we finde that it was many a day after man was made, or euer there were anye such churches made. If ye meane by the church, the vniuersal church of God, the which is the congregacion of all chrysten peo-

ple. If you meane thys church, and saye howe this church was befoze the wo:rd: then Saynte James maketh you an answer to that, saying: howe that by the wo:rd thys church was begotten. Then nedes must we graunt that the wo:rd of god was befoze any church was. ¶

All thys chylde the reason ye wot wel, whiche Tyndalle hath begotten hym, and whiche he byngeth oute of Tyndalles Chapiter, and fathereth it vpon Saynte James, be it neuer so quicke in another matter, is yet in thys as thou chynge them agaynst whome he preacheth it, cleane quayed in the frauaple, and vtterly bozne deade, whyle they agaynst whome he preacheth, saye not precyelye that the church was befoze the ghōspell, noz befoze Goddes wo:rd, but onely saye that the church was befoze the go:spell and Goddes wo:rd was putte in wrytting.

And that his reason is dead, as I saye it is, himself that preached it perceineth, and therfoze he goeth farther and dwaweth nerer to the matter and sayth.

D ¶ Pea but some will not be content with this answer, but they wil say that the church was befoze y this wo:rd was wrytten of any man, and it was admytted and allowed by the church, and so was y church befoze his wo:rd. Pea but yet I will say to you agayn, how y thys wo:rd was wryte befoze the church was, yea and it was not wrytten by men, but it was wryten by god our sauour afoze the beginning of the wo:rd, as witnesseth Saynt Paule, where he saith to the Hebrewes. *Dabo leges meas etc.* I will geue my lawes (saith god) into their heartes, & in their myndes shall I wryte it. Beholde how god gaue it them at the beginning in their hertes, and wryt it in their myndes, and they exercises his lawe wrytten in their heartes in dede and in effecte.

Thus may ye see that at the beginning God wrote his lawes in their heartes, & therfoze must we nedes graunt that the wo:rd of god was taught to them long or euer the congregacion taught it. For you see that by the wo:rd we wer begote, therfoze the wo:rd must nedes be befoze we wer begotten, or elles howe could the wo:rd beget vs. ¶

By these woordes god readers ye see, that himself perceineth that all his other woordes wer not wo:th a rythe, because they came not nere the purpose, noz anye thyng to wcheth them, agaynst whome he preacheth them. And therfoze,

Howe the church was befoze the go:spell.

Heb: 10: 16, 17

¶

foze,

A foze seynge that Tyndalle is by myne aunswere therin proued a sole, he goeth as ye see, farther then Tyndalle wente. But therin the nerer he cummeth to the poynte, the moze he proueth hymselfe to goe the farther from reason. For what reason hath he that in arguing agaynst other, sayth but the same that they saye.

Now all that euer he saythe in these woordes, say we agaynst whome he preacheth them.

B And we not only saye the thinges that he saith nowe, that is to wit, that gods woorde was ere euer it was wrytten, and that it was wrytten in heartes ere euer it was wrytten in bookes, but these be also h̄ thynge that we speciallve lay agaynst hym, whose sayde Chapter, thys preacher woulde with these woordes defend. For sith the gospel of Christ and the woordes of God that are nowe wrytten in bookes, were all wrytten in heartes befoze they wer wrytten in bookes, and yet wer at that time of the same strengthe and authoritie that they bee nowe, we saye to Luther and Tyndall, and all suche other heretykes, that they saye false in that they preache & teach, that menne are bounden to belieue nothyng but if it be wrytten in bookes, sith God is at hys libertie to gene hys woord into hys churche euen yet at thys daye, by hys owne mouthe, thozow h̄ inspiration of his holpe spirite sente therunto, and by hymselfe abydinge euer therein, and at the preachynge of the churche, wryte it in the heartes of the hearers, as well and as surely as euer he gaue hys woorde to hys churche by his apostles, and wrote it in the peoples heartes at their preaching, at such tyme as it was yet vntwrytten in anye of the Apostles bookes.

D And ouer this, we tell them that the same churche by onelpe whiche churche they nowe knowe which bookes be those that haue the woerde of god in them that the apostles and euangelistes haue wrytten, the same churche I save dweth tell them, that the woordes of God whyche Godde will haue vs belieue, bee not all wrytten in those bookes, but some parte still remaine onely wrytten in heartes, as befoze the bookes wrytten, they didde altogether. And we tell them that Tyndall must as well belieue the churche in telling him whiche be those woordes of God that yet remaine vntwrytten, as he dweth, and must beleue it in telling him whiche bee those bookes, in whiche the

woordes of god are wrytten.

C And therfoze god readers, what thinges in this worlde coulde thys preacher haue deuised wylse to byynge w̄the agaynst me for Tyndalles defence, than those with whiche as ye see Tyndalle is most clearely confounded.

But nowe shall ye see, that this preacher perceiuerh it well ynough hymself. And therfoze, after that he hath sette w̄the Tyndalles reason, and dissimuled mine aunswere that I haue made to it, and so befoze his audyence w̄stled a whyle in the darke, where for lacke of sighte of the matter they might see howe he fell: he wared yet halfe werpe therof at laste, and somewhat ashamed to, lest he were peradventure spye, and sayne woulde he therfoze haue shakyn of the matter, and ridde hymselfe oute honestlye, and therfoze in conclusyon he cometh downe to this.

F Some peradventure will say, that the churche was befoze this woord was wrytten in bookes of paper and parchement and such other thynge, and that the churche didd admitte them to be read of them, whiche they thought necessary to lōke on them. They will say that the churche was befoze this was done, yea but what thing is this to the purpose, or what shall we nede to stande arguinge of this matter? It is playne ynough to all menne that hath eyes to see, & eares to heare, howe the woorde of God was befoze anye churche was, and howe the woord of god was wrytten afoze it was wrytten in any bookes or tables, & therfoze what shall we nede to dyspute thys matter? But god lord, if it had not been wrytten by h̄ euangelistes in those daies, how should we do in these dayes, h̄ which bring furth the scripture for the in dede, and yet they will beare them in hande that it is no scripture, and if it had not been wrytten in bookes then. Notwithstanding ye may perceiue how the woord was or ener the churche was, and the woord begate vs, and not we the woorde, and also it was wrytten or euer h̄ church allowed it to be wrytten.

Here haue ye seene god readers, after longe w̄stelyng with me, what thyfte thys preacher maketh to shake the matter of. For seynge that he can in no wylse defend Tyndalles reason, he woulde at laste faine shake of the question. And in dede the questyon as Tyndalle frameth it of hys owne fashyon for his owne aduantage, is verpe friuolous and

I verpe false opinion.

And foolish. And therefore this preacher
 goeth (as I say) somewhat farther and
 more nerer to the popete, in whiche the
 matter of the question lieth. But he be-
 cause he can not defende Tyndall with
 uoyde myne answer, after that time o-
 uen forth in furnishing of Tyndals rea-
 son, whan he commeth to the popete, he
 leauech myne answer vtouched, and
 woulde shake of the questio[n] for nought.

But that thynge now good readers
 wyl not wel be for him. For the necessi-
 ty of this question pertaineth to your self.
 For sythe Luther, and Tyndal, & other
 such heretikes, do teache that no wo[r]de
 of God is now to be heliued, no[r] to be
 taken for Gods wo[r]de by the teaching

B of the catholike church, but if it be wryt-
 ten in scripture: thei doone vs of necessi-
 tie to tel the[m] againe, that the church
 was before y scripture, and before that
 any of Gods wo[r]des wer wrytten ther-
 in, and that all hys wo[r]des that he wyl
 haue heliued, were neuer wrytten, and
 that he is not so tounge tyed, but that he
 is at lyberte to speake vnto his wo[r]des
 whan he wyl, and may bynde vs as wel
 to beleue them; as euer he bounde vs to
 belteue anye wo[r]de that euer he spake
 before, be it vnto wrytten or wrytten. And
 that in al such things Luther and Tyndal
 both, and frere Barns to, and al the
 heretiks of them, must (as I said) of rea-
 son belieue the church as well whan it
 telleth them, these thinges Christ hathe
 by hys owne spirite or by the mouthe of
 his Apostles taughte vs, as whan it tel-
 leth them these thinges hath Christ by
 penne of hys Apostles wrytten vs. Now
 is thys knot so sure, that it can neuer be
 loosed, but if these heretiks or this prea-
 cher for the[m], can by playne scrip[ture]
 proue vs that God hath caused all suche
 thinges to be wrytten in scrip[ture] alre-
 dye, and ouer that made a promyse, ey-
 ther that he wyl neuer speake anye such
 wo[r]d more, or that if he do, he wil at the
 least wyse take no dyspleasure with vs,
 though we tel him playnely that sythe it
 is not in scrip[ture] alredy, he shal wryte
 it in yf he wyl, or elles wyl we not be-
 leue hym.

¶ The vi. chaptyer.



And this preacher himself so wel
 percepueth that thys poynete is
 true that I tel you, that he wold
 faine if he could proue it, saye y
 al such thinges are wrytten alreadye in
 scrip[ture]. And therfoze though because

he seeth that I haue in the last chaptyer
 of my fyfth part of Tyndals confutati-
 on, suerthowen Tyndal therein, he for-
 bare to affirme it forth out in plain and
 open wo[r]des: yet he giueth hys audyēce
 a proper insinuacion therof, & maketh
 a pety glancke therat, in those wo[r]ds
 where he sayth in the last ende. ¶ But
 good Lord, if it had not bene wrytten by
 theuangelistes in those daies, how shoulde
 we do in these daies, the whyche bynne
 forth the scripture for them in dede, and
 yet they wyl beare them in hand, that it
 is no scripture, & if it had not bene wryt-
 ten in booke then. For wrythstandynge
 ye may perceiue how the wo[r]de was or
 euer the church was, and the wo[r]de be-
 gat vs, and not we the wo[r]de, and also
 if it was wrytten or euer the churche al-
 wed it to be wrytten.

By these wo[r]des woulde he lo(though
 he say it not plaine out) that folk shoulde
 wene that of any thing which we be bou-
 den to beleue, the euangelistes and apo-
 stles left in theyr daies nought vnto y
 ten. Which point if it coulde be proued,
 woulde helpe some heresydes well forth,
 but yet not so many as heretikes woulde
 make men wene. For many thinges that
 they saye bee not in scrip[ture], are yet in
 scrip[ture] in dede. As is for the sacramēt
 of confirmacion, and aneling, and holy
 orders, and matrimonye, and the verpe
 blessed body and bloud of Christe in the
 holy sacrament of the aulter. And for
 good wo[r]kes agaynst faythe alone, and
 for holy bowes of chastitie agaynst cha-
 bominable bycherpe of freres that wed
 nunnes, and manye such other thynge[s].
 And in al suche matters the question is
 not of the wo[r]de wrytten or vnto wrytten,
 but vpon the interpretacion & the righte
 vnderstanding of Gods wo[r]d alreadye
 wrytten. And therein is in effect the que-
 stion also no more, but whether that in
 the construccion and exposition of holy
 scrip[ture], we shoulde of reason better be-
 leue holy saynt Austine, holy saint An-
 brose, holy sainte Hierom, holpe saynte
 Cipriane, holy saint Chrysostome, holy
 saint Basyle, holpe saynte Cyrill, and
 the thre[e] Gregories of Greke holy sain-
 tes al thre, and holy saint Grego[ry]e the
 Pope, with all the other olde holpe doc-
 tours and fathers of the faythefull doc-
 trine on the one side, or els on the tother
 syde leude Luther, and Labert, Barns,
 Huskin, & Quinglius, Swartherth, Ty-
 dal, George Joy, & Denckchius, Bainā,
 Baifield, Hitton, and Teurberpe, wryth
 I. i. brother

¶ A wrythpnda-
 ber of holi doc-
 tours.

¶ Tablement
 of heretikes.

A brother Wyt, and yong father Friche.

There would be nowe betwene these two sortes no great doute in the choyce (as me thinketh) if he that shoulde chose haue wytte.

And in such matters this is the great question in dede, which thing if anye of theyr fauourers dare denye, and wyl as firme, that in the construction of the scripture they haue y olde holy doctours on theyr syde, let al these heretikes, and al that beare them fauour, synde out among them al so muche as one of all the old holy saintes, that so did construe the scripture, as now these newe heretikes do for wedding of Monkes, Freres, and Nunnes, whyche the whoie catholyke churche all thys sytene hundzed yeare, befoze these late lewde heresies beganne haue euer moze abhozred and holden for abominable, let these newe bytzen (I say) nowe synde out among them all, any one of the olde holy saintes, that sayd the breache of theyr vowes was no syn, & then am I content they say that al the remanant be whole vpon theyr part in all the remanant of all theyr poplond heresyes.

But on the tother side, if thei can not among them al finde out so much as one old holi man for their part in this point in which we can bring manye agaynst them: then must thei nedes confesse, that in the construction of the scrypture (soz as muche at the leaste wile as appertayneth to this point) sauing for the vndocted faith of the whole catholyke churche full sytene hundzed yeare together agaynst these bowebreakynge bytzen (whyche thynge alone sufficeth for their ful condempnacion) els standeth all the question but in this, whither of y twain shoulde in therposicion of holy scripture be by reason amonge the vnlearned people better believed, the olde holpe gracious doctours and saintes, or these newe wedded Monkes and Freres gracelesse apostatas and heretikes.

And then sithe no good Christen man can doute whither parte is the better of these twaine, no good man canne there dout (ye see wel) but that these newe doctours, Luther, Lambert, Tindal, Huskin, and Swinglius, with al their adherentes, be plaine abominable heretikes in this one pointe at the leaste. Whyche pointe while it is so shameful and ful of filthye beastlynes, I dare be bolde to say that neither hath that man noz that woman any respect or regard of any elene-

nesse or honestie, that can with fauoure bouchesafe to reade their bookes or here them, til they first sozswear and abiure the defence and maintenaunce of that incestuous sacrilege and verpe beastlye bycherpe.

The. vii. chapter.

But now to retourne to the point which this preacher would covertly colour in his said wordes, and would make it seme that thapostles and euangelistes had witten al things that God bindeth vs to belue, where he saith: But good Lord if it hadde not bene witten by the euangelistes in those dates, how shoulde we do in these dayes the which bring forth the scripture for them in dede, and yet they wyl beare the in hand it is no scripture and if it hadde not bene witten in bookes then?

These wordes seme to be miswitten, either in the principall booke, or in the copy. For I thinke it would be, if it had not bene witten by the euangelistes in those dates, how shoulde we doe in these dates, in which we bring forth the scripture for vs in dede, & yet they beare vs in hande y it is no scripture. Howbeit howe so euer his wordes were in dede, he meaneth by them (as ye see) to shew that ther was a necessitie wherefoze God caused al necessary thinges to be putte in wryting. But vnto that point as I haue all ready made answer vnto Tindal in the confutation, al the things that y church teacheth for necessary, and say they wer Gods wordes, al those I meane whyche these heretikes say bee not specified in scrypture, and that therefore they bee not Gods wordes noz anye necessarye truthe, but falle inuencions of Sathan (as Tindal saith) & dampnable dreames of menne (as Barns saith) this preacher yet can not denye, but kepte haue suche thinges bene in remembzaunce and obserued this thousand yeare, ye twelue or thirtene hundzed among Christen people, yea and as longe as the gospels of Christe hath bene witten, and happelye somewhat befoze to, as may be gathered of olde auncient wrytinges.

How be it thughe it were somewhat lesse shall litle sozce for the matter. For if they may abyde by anye meane in remembzaunce a thousande yeare, by the selve same meanes may they abide in remembzaunce another thousand to. The sithe these folkcs say that these thyngecs being so longe preserved and kept in remem-

Q membzaunce, be oute of the scrpyture: nolwe woulde I wytte of thys preacher, whyther they haue bene so longe kepte & pferued by God, oꝛ by mā, oꝛ by the diuel. If he say by God, than be they of likelyhoode good thinges, and not false-headed but truches. And if he saye that they be false, and that yet God hath kept them, than foloweth it at the leaste that he coulde haue kept them as wel al thys long while though they had bene true, and y without the scrpyture, as he hath kepte them hitherto. And thereof foloweth it also that he had no necessite to cause euerye necessarye trouthe that he woulde haue kepte in remembzaunce to bee putte in the scrpyture, as this preacher woulde haue it seeme.

But nolwe if this preacher will saye on the tother side, that these things haue not bene pferued by God amonge Chyristen people, but be false thynge, and haue all this longe while bene kept either by manne oꝛ dyuell: yet syth God is as stronge and as mightye as manne and dyuell bothe, it foloweth ye see well that the thinge whiche they haue done, in keepinge of false thinges, God coulde as well doe in the keepinge of true thynge, and needed to the keepinge no moꝛe scripture then they.

C And thus good readers euerye waye ye see that thys reason of thys preacher whiche Tyndall layed agaynst me befoꝛe him, that God didde cause all necessarye thinges to be wyrtten in scripture, because that elles they coulde not haue continued in remembzaunce, this reason I say ye see can not holde. For those thinges haue continued as longe in remembzaunce, whiche thinges themselfe say be not in the scripture.

D For where this preacher protesteth the necessitie of the putting of all thynge in scripture, with a fygure of apostrophe and turning his tale to God cryng out: O good Lorde, if it hadde not bene wyrtten by theuangelistes in those daies, howe shoulde we doe in these daies, the whyche byynge foꝛthe the scripture foꝛ them in dede, and yet they wyl beate them in hand, that it is no scripture.

These woꝛds loꝛoue plainly foꝛ my part, y ther is as great surety in y woꝛd of God vnyrtten and taught vnto the church by the spirit wout the scripture as in his woꝛde wyrtten in the scrpyture. For who so belieue the church, wil graunt both, and who so belieue not the church, wil denie bothe, as thys preacher

cher here saithe himselfe. For he knoweth not whiche is the scripture, but by the church. And therefore wher he sayeth that men now a daies if we lay them foꝛthe the scripture in dede, they wyl beate them in hande it is no scripture, verlye if it happc (as it happeth often) that the preachers of these newe sectes, do lay foꝛth foꝛ them very scripture in dede, whiche scripture maketh not foꝛ them in dede, but some false gloecs that they giue the scripture in dede, there wil the true catholyke preachers saye, that they abuse the scripture in dede. But they will neuer saye that the scripture whiche they brought foꝛth is no scripture in dede. For that way doth none vsc but these herctikes onelye, noꝛ they can not al say that there is any lease oꝛ line, that euer themselfe haue taken foꝛ scripture hitherto, but the catholyke church of whom they learned it dothe affirme the same. But on the tother side there are some partes of scripture, whiche y whole catholyke church affirmeth foꝛ scripture, whiche partes yet these herctikes affirme foꝛ none. As foꝛ ensample the selfe same pistle of sainte James, whiche this preacher made that sermon vppon, whyche pistle frere Luther, and frere Werns both, lette not boldlye to denye foꝛ scripture, because in many places it destroyeth their heresies. And yet is ther neuer an heretike of them foꝛ all that, but whete it may serue to seme to proue his purpose, there wyl he bying it foꝛth foꝛ sainte James owne, and fynde no faut therewith.

And thus good chrysten readers here haue I somewhat shewed you howe litle cause the byethen haue to boaste that peece of that sermo, and say that it hath well defended Tyndals saide chapter, and clerely confounded me in that part of my confutacion. And thys haue I shewed you somewhat the moꝛe at length, because it toucheth a poynte that is eyther foꝛ the maintaininge oꝛ cōfoundinge of manye great heresies a verpe speciall hape.

The viii. chapter.



D as foꝛ the preachers other peces in the beginning of those woꝛdes, I haue lette passe vnto you, wher he saith: He hath begotten vs by the woꝛde of hys trouthe, euen as it pleased him. Marke that sainte James saith euen as it pleased him. If we were begotten and made

A.ii. euen

A euen as it pleased hym, then was it not done as it pleased vs. And againe yf we were begotten by him, then could we giue hym none occasion to loue vs. For why we came of him, and not we of vs.

These woordes good readers haue no great harme in thein at the firste face. But they allude vnto certaine woordes of Tyndall, wyth whyche he argueth agaynste me, because I saue in my dialogue that manne maye wyth hys free wyll by good endeououre of hymselfe, be a woorker wyth God towarde the attaining of faith. Againste whyche sayinge of myne, Tyndall (as I haue shewed in my seconde parte of Tyndalles confutation, in mockage of mannes endeououre towarde the beliefe, and in scozninge that manne shoulde captiue hys vnderstandinge, and subdewe his reason into the seruyce of faith) aunswereth me wyth an hedious exclamacion, and crieng oute vypon my selfhellynesse and foly, someth out his high spirituall sentence after this fashion.

God howe betlebynde is selfhellye reason, the wyll hath none operacion at al in the woorking of faith in my soule, no moze then the chylde hath in the begetting of his owne father. For saythe Paule it is the gyfte of God, and not of vs. My wit must thewe me a true cause or an apparant cause why, ere my will haue any woorking at al.

To this peece of Tyndalles tale it seemeth, that thys preacher dothe allude. And he couertye layeth as ye see, the reason that Tyndall layeth for it, of the begetter and him that is begotten. But he laieth not the authorite of Saynte Paule as Tyndall dothe. But he laieth the woordes of Saynte James, whiche he hath here in hand. **G**od hath wyllynglye begotten vs with the woorde of hys trouthe. And spyketh for thys purpose vypon thys woorde (wyllynglye) and argueth thus: God begatte vs wyllynglye saithe here Saynte James, that is to wytte, after hys owne wyll, and as it pleased hym, ergo he dydde not begette vs after oure owne wyll, nor as it pleased vs.

This argument hath this preacher vnderpropped and enforced, with interpreting of the woorde (wyllynglye) for that is the woorde of Saynte James, which woorde the preacher strengteth here with, after hys owne will, and as it pleased himselfe.

And yet neither that woord (wyllyng-

lye) of it selfe, nor strenghted wyth all these other, can make but a bare fourme of arguinge if it were in a nother matter. For if I desired a manne to geue me a thyng, and laboured muche to hym therfore, and muche endeououred my selfe in many thynges to please hym, to content that he shoulde giue it me, and that he thereuppon so didde, thys were then but a pooze argument to say thus: this manne wyllynglye gaue me thys thyng, and after his owne wyll, and as it pleased him, ergo he gaue it me not after myne owne wyll and as it pleased me. For as ye see, it bothe pleased hym to giue it me, and also it pleased me that he so shoulde, or elles I woulde neuer haue desyred it, nor neuer haue laboured therfore.

And thus ye see that this authorite of Saynte James norhinge helpeth thys preacher in his purpose agaynste all occasion and all endeououre of manne towarde the getting of faith, by which we be begotten.

But Tyndall layeth that terte of Saynte James agaynste the sacrament of Baptisme, to proue that the woorde of y promise doth al the woork in the regendring of the soule by faith, and that the water toward the infusion of grace, or washing of the soule, is none instrument of God, nor nothyng elles but a bare gracelesse token, because Saynte James saithe that God hath clesed vs by the woorde of trouth, which Tyndall there expoundeth by the woorde of hys promise, as though he neuer a woorde of God were true, but onely his promise.

Powe of trouthe the woorde of God that a preacher preacheth, by which the pointes of the faith be learned, be signes and tokens that signifie the thynges in the minde, which are by those woordes brought vnto the hearers eare, and fro the eare to the harte, as the water signifieth and betokeneth the inward washing of the soule in that sacrament. And as God bleseth the tone token of the word to the washing and clennesinge of the soule thowhe the meane of obedyence of the wyl, in captiuinge of hys reason, and vnderstanding in to the seruyce of faith, by credence and assent geuing vnto the woorde of faith, in which what so euer Tyndall saue and thys preacher to, manne haunye age and ble of reason, maye be a wyllyng woorker wyth God, or elles whereto shoulde any man aduylse and bydde a nother come vnto the

I very notable saying.

B

F

G

Jacob.

H

Man maye woorker wyth God.

A the true faith, so maye God vse the tother token of the water as an instrumēt also to the same purpose, by the lyke meane of obedience on the mannes part in submytting hymselfe to that ablacion, for the falsyllinge of Goddes commaundement and ordinaunce.

Howebeit what I farther aunswere Tyndall to these woordes of Saynte James, who so lyst to see, let hym rede in my fyfthe parte of Tyndalles confutation in the aunswere vnto Tyndalles p̄face, the number. liii. and than sette thys to it, and he shall see, that neyther Tyndall there, nor hys preacher here, hath by theyr manner of expoundynge these woordes of Saynt James, wonne **W** themselves muche woorth. How be it of trouthe the thinge that goeth nearer to theyr purpose against all the woorde of free wyll, and all endeouure of man towarde the attaining of faith, is the authoritie of Saynte Paule that Tyndall bringeth forth, whyche yet proueth it not. And the reason that he layeth by sample of the father and the sonne, whyche reason thys preacher thoughte somewhat sayntelye lythe he seeth it will not serue, yet somewhat repeateth here by these woordes, where he sayth.

And againe if we were begotten by hym, then could not we giue hym none occasyon to lone vs, for why we came of hym, and not wee of vs: **B**y these woordes he meaneth the thyng that Tyndall alledgeth where he sayth. **T**he wyll hath none operacion at all in the woorking of faith in my soule, no moze then the chylde hath in the begettynge of his father. **A**nd of trouthe Tyndall and hys preacher sayde somewhat, if in the spirituall generacion the man that is regendred, were euer moze as farre from all woorde of wyll at suche time as God goeth about to beget hym by faith, as is the childe at such tyme as his graundefather goeth aboute by nature to beget his father.

But now on the tother syde, if in the generacion at the begettynge of hys father, the sonne be not yet so muche as a chylde, nor hath no wyll at all, and at the tyme of the spirituall regeneracion of hymselfe, he that is regendred hath to bee moze than a chylde, and haue the freedom of hys owne wyll, and hath the choyce thereby putte in hys owne hande, whyther he wyll at Goddes calling to saythe by reading, preachynge, myracle, and suche other occasiōs, with

good inwarde motions added also thereto, folowe the spirite, and walke and woorde wyth God by captiuyng of hys owne vnderstandinge, and subdewinge of hys owne reason, into the assent and beliefe of the thinges that he shall be moued vnto, and by calling vpon the continuance of Goddes gracious helpe thereunto, and thereby come into the serupce of saythe, or whyther he wyll elles reiecte Goddes good and gracious mocion, and resyst it, and so flye from the gettynge of the gifte of saythe: yf the manne (I saye) bee at the tyme of hys spirituall begettynge in thys case, as euerie manne that hath at the tyme age and vse of reason is, than is thys sample that Tyndall dothe there putte, and that thys preacher dothe here repeat, of the chylde at the carnall byrthe of his father, muche lesse lyke the manne at the spiritual birch of himselfe, then is an apple like vnto an oyster.

Howe be it good readers, because the byrth blame my bookes for the length, I wil make no longer argument of this matter here, for in these fewe woordes it appeareth meetely well.

But yf anye manne thynke hymselfe wyth this not yet fullye satisfied, then hath he neede for hys contentacion to see the matter handeled somewhat moze at lengthe, And who so therfore listeth so to doe, lette him rede in my fourthe booke of Tyndalles confutation, whyche is in the firste booke of the seconde parte, in the chapter of the maner and order of our eleccion beginnyng. If he lyst in the lease that is marked with the number of. c. xii. and then wyll his owne reason serue hym to see howe farre the matter goeth: whyche if he rede oute, I dare boldlye promyse that he shall there fynde suche thynges, as agaynst Tyndall and thys preacher bothe, shall as for thys poynte in all reason be sufficient to satisfie hym.

But nowe yf thys preacher wyl peradventure saye, that of hys woordes in bothe these matters I haue myselfe reherced him, I am readye to byrnge forth the my copie, and the manne of whome I hadde it to. **O** elles I shall make hym a muche sayer offer, because he may peradventure saye that hee neuer wroote that sermon hymselfe, but that some of hys audience whyche of deuocion wroote as muche as they bare awaye vpon the hearynge, dydde wypte it byminute, and mangled for lacke of good remembraunce, **I. iiii.** let

Let hym vpon this aunswere of myne sene (yf it happen to come into his handes) wryte his owne woordes hymselfe, not onely as well as he then sodaynely spake them, but as wel also as he canne with longe saisure make them. And when he hath done in them the best that euer he ca, & take whose help he wil to, if he make it so as he maye therewith auoide and refell my confuting of Tyndall in those twoo popntes, that those woordes of his sermon touch, then dare I be bounden to forswear thys lande, and lyue in Antwarpe and be Tyndals manne.

How be it if in the matter of mannes endeuoure toward the attayng of faith, by walkynge on wyth God willingly after that God hath preuented hym wyth hys grace, by calling on him and gyuynge hym occasyon to come forwarde, if anye brother thyncke to scape and auoide my prooffe in the place afoze remembred, by the distincion that Tyndall hath learned of Philippe Swarterthe, and bringeth forth againste me of hysozicall faithe and feelinge saythe (whiche distincion dyuers of the brethren and systerne haue in their mouthes nowe, and therewith sodaynely cast a myff befoze vnlearned mens epen, and make them adased for the tyme that neuer hearde of it befoze) he that would wynde awaye wyth thys dysynccion, shall nothing auoide my confutynge of Tyndall in that place. For if hys dysynccion bee true, yet vpon Goddes gracious preuencion and firff callynge vpon, I saye and there proue that the willinge endeuoure of manne in following, helpeth to the attaining of euery manner kinde of faithe, and procureth the progresse and increace of grace to the persitinge of that vertue in manne, and with manne, whiche God firff beganne in manne by Goddes owne preuencion withoute manne, but in them that haue age and discrecion, vseth not to finishe and fulfil it without manne, but whan manne refuseth (excepte hee mende and tourne) elles God leaueth finallye his owne good begonne worke vnfinisshed. And therefore saythe sainte Austine to euery manne that hath vs of reason: He that hath created thee withoute thee, dothe not iustifye thee withoute thee.

And yet for farther conclusyon, because I here saye that the same distincion of hysozicall saythe and feelinge

saythe, glyttereth nowe so gaylye in the brethrens epen, lette them read my confutacion thozowe.

For because they call that to longe, let them reade but the seuenthe booke, whiche is entiteled the defence of the second reason againste Tyndall. For yf they thincke that booke alone to longe, lette them leaue a greate parte of the booke, and beginne in that leafe and that spede of the leafe that is marked wyth the number of. ccccl. And then if they canne for hart burning abide and endure to reade it vppe to the ende, I dare bee bolde to warrant, that they shall finde the same gape golden distincion of hysozicall faithe, and feelinge faithe, founden firff by Philippe Swarterthe (whiche like as frere Huskyn hath named himselfe Colampadius, hath made hys name nowe Melancthon). This distincion I saye so made by Melancthon, shall they see so broughte in there by Tyndal, and so lette forth and furnisshed by the learninge and labour of them bothe, that it commeth to suche passe in conclusion, that no parte of all Tyndalles tale is broughte to moze shamefull confusion.

But nowe the brethren wyll (wher anye good catholyque manne prouoketh them to reade the place in my booke) aunswere as diuers of them haue done ere this, to suche good catholyque folke as prouoked them thereto, and offered to reade it with them, and there vpon to trye betwene them whether Tyndal or I hadde better reason on oure parte: the brethren haue vpon thys offer shonken at laste therefro, after greate crakes made of Tyndalles parte, wyth greate contempte of myne aunswer befoze, and haue aunswered that they wyll not myssepende theyr tyme in readynge of myne aunswere, they see Tyndalles tale so sare.

Howe of tronthe thys hadde bene a good aunswere and a reasonable, yf when they were faste in the true catholyque saythe, they woulde thus haue aunswered anye suche as woulde haue aduysed them to reade in Tyndall, and searche whether the saythe of all the holye sayntes and of all the whole corpa of Christendome thys systene hundred yere together, were true or false. For that were a thing whereof it were a verye fransey to doubt.

But nowe they that are fledde from the saythe of all them, of whose saythe there

A distincion of faith.

The willinge endeuoure of man.

A there was no cause to doubt, and are fallen to the faith of a few faithles folke, false apostatas wylde wedded monkes and freres and their sonde disciples: yf they make them selfe so sure of their diuinelike doctrine, that they refuse to rede the thinges that are wrytten for the confutation of their errors, euerye good catholike manne that so seeth them doe, maye with good reason tell them that they doe not cleave to these foolish heretikes for anye thing that they thyncke them to saye trouthe, but because they woulde faine it were trouthe, whither it be or no, and that they shewe they forwardnesse therein verye plainly, while their heartes abhorre and canne not abide to reade anye booke, by which their owne conscience giueth them that they shall finde their opinions plainely proued false, and their arche heretyques plainely proued fooles. For if they hoped the contrarie, they woulde (I warraunt you) be theymselfe the firste that woulde call other thereto.

And thus muche for this tyme suffyseth for this poynte.

The. ix. chapter.

When we come I to them that say I handle Tyndall and Frythe and Barns vngoodly and with vncomelye woordes, callenge them by the name of heretyques and fooles, and so vse them in woordes, as though the menne hadde neyther witte nor learninge, where as it canne not be denyed (they saye) but that they be suche as euerye manne knoweth well, haue bothe.

As for witte and learninge I no wher saye that anye of them haue none, nor I meane no farther but for the matters of theyr heresies. And in the treatinge of those, they shewe so litle wytte or learninge either, that the moze they haue, the moze appeareth the feableness of their parte, and the falsehoode of theyr heresies, if they haue anye greate witte, or anye greate learninge in deede, and than for all that, in the defendyng of those matters wryth suche foolishlye handlinge so shamefully confounde them selfe.

Howe be it of verye trouthe, God vppon suche folke as haunge wytte and learninge fall wylfullye from faith, to false heresye, sheweth hys wrathe and

indignacion wryth a moze benegaunce in some parte, than (as some doctoures saye) hee dothe vppon the dyuell hymselfe.

For (as byuerse doctours holde opinion) the fiendes be fallen from grace, and therefore haue loste theyr gloze, yet God hathe suffered them to keepe theyr gyftes of nature & yll, as wytt, betwyte, strengthe, agyltye, and suche other lyke.

And facher Alphonse the Spaynthe frere tolde me, that the dyuelles be no suche defourmed euill sauoured creatures as menne imagyne them, but they be in mynde proude, enuouse, and cruell. And he bode me, that yf I woulde see a verye ryghte image of a fiende, I should no moze but euen looke vppon a verye fayre woman that hathe a verye shewde fell cursed mynde. And whan I shewed hym that I neuer sawe none suche, nor wyl not where I might anye suche fynde, hee sayde hee coulde fynde soure or fyue, but I canne not beliene hym. For verelye no moze canne I beliene that the fiendes be lyke fayre shewde women yf there were anye suche. For as the worlde is, it were not good that yonge men shoulde wene so. For they be so full of courage, that were the fiendes neuer so cursed, if they thoughte them lyke fayre women, they woulde neuer feare to aduenture vppon them ones. For to say the truthe, no moze canne I beleue neither, that the dampned spyrites haue all theyr naturall gyftes as whole and as partypite, as they hadde before they fall.

But surelye yf they haue, than (as I sayde before) God hathe on Tyndall, Barns, and Fryth, and those other heretyques, moze shewed his benegaunce in some parte, then he dydde vppon the dyuell. For in good faith God hath as it seemeth fro these folke taken awai the best part of their wyttes.

For lyke wyse as they that woulde haue buylded vpe the Towre of Babilon for theymselfe agaynst God, hadde suche a stoppe thowen vppon them, that sodaynelye none vnder stood what another sayde, surelye, so God vppon these heretyques of oure tyme that go buylde aboute to heape vpe to the skye theyr foule fylthye dunghyll of all olde and newe false synckynge heresyes, gathered vpe together agaynst the trewe

I. iiii. catho.

The ryght p-
image of a fiend

Note

Gene. 11

Actes. 2.

A catholike faith of Chyffe, that himselfe hath euer hitherto taughte bys true catholike thurche: God I saye, whiche when the Apostles wente aboute to preache the trewe saythe, sente downe bys owne holpe spirite of vnyte, concord, and truthe vnto theim, wyth the gifte of speeche and vnderstandynge, so that they vnderstoode euerye manne, and euerye manne vnderstoode theym, hath reared bype and sent among these heretiques the spirite of errour and lyenge, of dyscorde and of opulsion, the dampned diuel of hell, which so entangleth their tounge, and so diddimperteth their bzaines, that they neither vnderstand well one of theim another, nor any of theim wel himselfe.

And this that I here saye, who so list to reade my booke, shall fynde it so trewe and so playnelye proued in manye places, that he shall well see and say that this is the thing which in my wyrring greueth this blessed byetherheade a little moze then the lengthe.

And therefore where they fynde the faulte that I handle these folke so foule, howe coulde I other doe? For whyle I declare and shewe theyr wyrrynge to be suche (as I needes muste, or leaue the mooste necessarye pointes of all the matter vntouched) it were vnyte harde for me to handle it in suche wyse, as when I plainelye proue theim abhominable heretiques and against God and his sacramentes and Saintes veri blasphemous fooles, they shoulde wene that I speake theim faire.

But then they saye that the pactyver whiche wytteth of the deuision betwene the spiritualltye & the tempoꝛaltye, calleth no manne by no suche names, but speake he neuer so euyll of anye, he can yett vse his woordes in faire maner, and speake to eche man gentelly.

I canne not saye naye, but that is verye trouthe. Howe be it euerye manne hath the not lyke wytte, nor lyke inuencion in wyrrynge. For he fyndeth manye proper wates of vtyeringe euyll matter in good woordes, whiche I neuer thoughte vpon, but am a simple playne booye, muche lyke the Macedonys, for whome Plutarke wyrryth that kynge Philippe theyr mayster made a reasonable excuse.

Macedonys

A proper booye

For when they were in the warre, some of their enemies fledde from theyr owne kynge, and came in to king Phi-

lippes service against their owne countrey. Wyth whome when the Macedonys fell some tyme at woordes (as it often happeth amonge Souloyoures) the Macedonys in spyght woulde call them traytours. Whereuppon they complayned to kynge Philippe, and made the matter soze and greuous, that whcre as they hadde not onely left thier owne natie countrey, but dydde also fighte againste it, and helpe to destroye it, for the loue and service that they bare toward hym, bys owne people letted not in anger and in despight to cal them false traitours. Whereuppon kynge Philippe aunswered theym. Good telowes I praye you bee not angrye wyth my people, but haue pacience. I am soze that their mater is no better. But I wyll ye knowe them wel inough, thier nature is so plain, and thier vtterance so rude, that they canne not cal an hoise but an hoise.

And in good faith, lyke those good folke am I. For though the Tindall and Frithe in their wyrrynge, cal me a Poet it is but of their owne courtlesye, vnder serued on my part. For I canne neither so muche poctrye, nor so muche rethorique neither, as to fynde good names for euyll thinges, but euen as the Macedonys coulde not call a traitour, but a traitoure, so canne I not call a foole, but a foole, nor an heretique, but an heretique.

Some of the bytzene sayde, that I shoulde at the leaste wyse call frere Warrens by the name of Doctoure, because he was authoꝛised and made a Doctour of diuinitie by the vniuersitie. But one aunswered for me to that, and sayde: that name was giuen, to serue for that tyme in whiche he was meete to teache, and not nowe when he is not meete to teache, but is by the churche for false teaching forboden to teache. But then vnto that one of theym aunswered as gayne and asked, why shoulde I then call him frere styll? whyle he is nowe no longer a frere, no moze then a Doctour.

But vnto this I could betwene them tell some reason of difference. Howe be it rather then to make thys booke ouerlonge, by holdynge a probleme vpon euerye trifle, I shall be content like as in the booke of Doctour, menne call hym heretique, so in the booke of frere to call him the tother name that euerye manne calleth

Alth all those that be runne out of religi-
on. Lo there haue I fallen on a sayze sy-
gure vnware, that is I trowe called pe-
riphzalis, to boyde the soule name of A-
postata.

But nowe these good b:ethrene that
fonde the faute wyth me, that I speake
no faicer vnto these holye prophetes of
theirs, be so egall and indyfferent, that
in theim they fynde no faute at all for
theyr abhominable raylinge agaynste
so manye other honest honourable good
and hertuous folke, nor for condemp-
ninge for dampned heretykes the whole
catholyque churche of all Chzisten peo-
ple excepte heretiques, bothe spyztuall
and tempo:all, seculare and relygyous
to.

But then the good b:ethrene excuse
theim and saye, that they wyte agaynst
none but onelye theim that are nought,
and wyte but agaynst their vices.

But thys wyll euyl defende theym,
wher Barns wyteth agaynst the whole
clergye, and Tyndall saythe expresse-
lye, that of theym all there is neuer
one good.

And also they wyte not so muche a-
gaynste pompe, and pryde, and glotto-
ny, as agaynste watchynge and pray-
ngs, fastynge, and wylfull pouertye,
and all these thynges in good relygyous
people the heretikes abhozre, and call it
but hypocritie.

Then saye they not so soze in wooz-
des agaynste the lay people, but as faire
as they flatter theym, to make theym
enemys to the clergye, yet they dampne
theym all to the dyuell, bothe theym sel-
ues and theyr fathers, and theyr graūds-
fathers, and theyr graundfathers great
graundefathers to.

For they saye that thys eyghte hun-
dred yere all the cozps of Chzistendom
hathe bene ledde oute of the ryght waye
from God, and haue lpyed all in idola-
trye, and dyed in seruyce of the dyuell,
because they haue done honour to Chz-
istes crosse, and prayed vnto Sayntes,
and reuerenced theyr relyques, and ho-
noured theyr ymages, and bene bapty-
sed in lapyne, and taken Matrymonyne
for a sacrament, and vsed confesson,
and done penauce for synnes, and pray-
ed for all Chzisten soules, and bene a-
nepled in theyr deathe bedde, and haue
taken theyr housell after the rpte and v-
sage of the churche, and haue sette moze
by the masse then they shoulde doe, and

belieued that it was a sacrifice, an host,
and an oblacion, and that it shoulde doe
theym good, and haue beleued that ther
was neyther breade nor wyne in the
blessed sacrament of the aulter, but in
steede of breade and wyne, the verye bo-
dye and bloude of Chziste.

All these thynges saye Tyndall and
Barns bothe, be verye false beliefe, and
greate dampnable synne in the doynge,
and so dampne they to the dyuell, the
whole catholyque churche, bothe tem-
po:all and spyztuall, and (excepte he-
retiques) leaue not one man for Goddes
parte thys eyghte hundred yere paste
by theyr owne lymitacion, and of trath
yf theyr false heresydes were trewe, not
in the tother seuen hundred befoze that
neyther.

Howe whan that agaynste all the
whole catholyque churche, bothe that
nowe is, and that euer befoze hath bene
from the Apostles dayes hitherto, bothe
tempo:all and spyzituall, laye menne
and relygyous, and agaynste all that
good is, Saintes, ceremonies, seruyce
of God, the verye sacramentes and all,
and molte agaynste the beste, that is to
wytte the precious bodye and bloude of
our Sauour hym selfe in the holye sa-
crament of the aulter, these blasphemous
heretiques in theyr vngracyouse
bookes so vilanouslye ieste and rayle:
were not a manne wene you verye farre
ouerseene and wo:thye to bee compted
vncourteple, that woulde in wytyng
agaynste their heresydes, presume wyth-
oute greate reuerence to rehearse theyr
wo:thypfull names.

If anye of theym vse theyr woozdes
at theyr pleasure, as euyl and as vylla-
nous as they lyke agaynste my selfe, I
am contente to forbeare anye requy-
tyng the of, and gyue them no worthe
woozdes agayne, then yf they speake
me saye, nor vsynge theym selfe to-
warde all other folke as they doe, say-
rer woozdes will I not gyue them then
yf they speake me soule. For all shall be
one to me, or rather the worthe the bet-
ter. For the pleasaunt oyle of heretikes
caste bypon myne heade, canne dee my
mynde no pleasure, but contrary wyse
the worthe that suche folke wyte of me,
for hateded that they beare to the catho-
lyque churche and saythe, the greater
pleasure (as for myne owne parte) they
doe me.

But

Note why all
Chzistendom
hath bene led
fro God as he
remains do:ing.