

A abuse the scripture, and when they lyfte they also deny the scripture. These be also the worst kynde of Pharisees. For these haue deuided themselue not from y other people by any profession of a more honest and more vertuous liuyng, but haue deuided themselue from the catholyke churche of Christ, by abhominable heresies, and from all honest people by y contempt of all good woorkes, and by the beastly profession of freres and nunnes liuyng together in lechery, & preaching theyr whozedome for honest matrimonye.

These be the thynges which we shold not vouchsafe to here the Scribes and these false Pharisees preache. For these be y devils deuises and theyr owne. For as for al that is preached consonant to the catholyke fayth, is very goddes law whyther it be wyrtten or not. For saint Austine saith not, Heare them in preaching onely the scripture, but gods law he sayth, wherein is comprehended all y euer we be bounden to doo or believe.

what goddes law doth comprehend.

Wherof saint Austine doth himselfe confesse, that diuerse thynges are bnt wyrtten, as for ensample the perpetual virginite of our blessed lady, whiche whoso belyeueth not because it is not wyrtten, sainte

Austine calleth a false heretique in his boke wyrtten vnto. *Quod vult deus*. And so doth saint Hierom to in his boke agaynst Eluidius. And all such thynges be therfore partes of the plantes whiche the father of heauen planteth by hymselfe, his apostles, his holye spirite, and his owne sonne abydyng in his churche, whethere they be wyrtten or not.

And thus ye see good readers, that neiether those woordes of Christ, nor of saint Austine, neyther do prouue that the Apostles haue left al necessarve thynges in wyrtting. And therfore though the Barons was so founde to byng in that terte for this purpose: yet Tyndal perceyued wel that it would not serue, and therfore left it out. Yet layeth frere Barons another terte for this purpose: the woordes of saint Paule wyrtten vnto Timothe the thirde chapter of the. ii. pistle. Wher said Paule wyrteth vnto him in this wise: Abide y in those thynges y thou hast learned, and y are betake to thee, knowing of whō thou hast learned the, & that fro thine infancē thou hast knowen holy scripture, which may instruct the to helth by y faith that is in Christ Iesu. All scripture inspyred of god is profitable to teach, to reprove, to correct, to teach mē in iustice, y the mā

of god may be perfert instructed to euer ry god woorkes. I haue rehearsed you saint Paules woordes more full the doth frere Barons, because ye may haue some gesse why he left the remenant out. For he rehearseth no more but that y churche must neyther make law nor statute nor nothyng doe, but onely preache and minister the woorde of god, and that nothig addyng nor minysshynge, but as Paule sayth to Timothe, abyde in those thynges that they haue learned and that be committed vnto them.

Nowe see ye well that saynte Paule speaketh nothyng to Timothe agaynst addyng of any good order or statute in his churche, but byddeth hym abide fast by those thynges that he hath learned of hym, and that he hath learned in scripture, ioyning to the scripture alway the ryght fayth of Christ, which he had learned of saint Paul. And therfore agaynst making of any lawe, this terte serueth frere Barons a strawe. Forouer it is to be considred that saint Paul sayth not to Timothe: Abide in those thynges that I haue wyrtte, but abide in those thynges that thou hast learned either in scripture, or elles other wise of me without scripture, as he wyrote vnto y Thelosalonicenses, Obserue ye my preceptes which I haue geuen you eyther by woord or wyrtting.

2. Thel. 2. 2.

And as he wyrteth vnto Timothe beforē in y same pistle: Haue thou y forme and fashon of the holesome woordes, which thou hast herd of me in faith and loue in Christ Iesu. He sayeth not the woordes that I haue wyrtten vnto thee, & y thou hast red of myne, but the woordes that thou hast heard of me.

2. Tim. 1.

But yet is there for this purpose in y terte of saint Paule that Barons bringeth forth, another thing to be considred, that wheras saint Paule telleth Timothe, that all be it he haue bene learned in scripture fro his childchode, yet he must ioyne therewith the articles of the faith of Christ. And that it may well appeare that he geueth Timothe thys warnyng to arme him w agaynst heretikes, which would labour bi some colour of apparēt scriptures to destroy the fayth that Timothe hadde learned, as these heretikes dooe nowe: it is I saye therfore to be noted that saynt Paule gaue Timothe that warnyng, that he should stand fast in those thynges that he hadde taughte hym, remembryng of whom he had learned them, of a true apostle, & not of suche

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As they were, that woulde tel hym contrarye, false heretyques. And so muste wee agaynste these Heretyques that woulde draw vs from the true sayth that we haue learned, stande false and remember of whome we haue learned it, of Chyisse and hys apostles, and contynue allye from them of hys perpetuall apostle the catholyke church of Chyisse, animated and instructed accoꝝdyng to hys promyse with his owne spirite this xv. hundred yeares, and not by suche as these be that nowe babble agaynste it, false heretyques, whose snakish and serpentine generacions, haue euer moze hurt thereto when they haue crepte out as adders and snakes in sommer, hadde they heades troden downe by Godde and all good menne.

2. Tim. 3:

Saynte Paule tolde Tymothe too, that the scripture was good and profitable to teache the saythfull folke, and to reprove heretyques yf he toynded therewith alwaye the sayth of Chyist, withoute whiche it woulde dooe hym no seruite, for all that he hadde bene learned therein from his chylldhode. And in that warning geuen to Tymothe, saint Paul hath taught vs also, that if we haue sure in heart the articles of Chyistes sayth, whiche be surely kept by Chyist in his catholyke church: then shall we be habile well to vnderstande the scripture, so muche as shall suffice and be necessary. And but yf we haue that beliefe, we shall haue no right vnderstandyng. But that right beliefe, and thereby that vnderstandyng hadde, the scripture (though all thynges be not writen therein) wyl yet be profitable and stande vs in good stede, not onely for oure instruction toward the perfection of vertuous living but also in disputacion agaynste heretyques, bothe in the prooue of manye articles of the ryght helpe, and to prooue them clerely that the common consente of Chyistes catholyke church can not in Chyistes verue trewe sayth erre and be damnablye deceiued, whether the thynges belieued be writen in scripture or not, and also that his catholyke church is thys common knowen church of all chrysten nacjons, saue suche as by false heresies seperated there fro. And on the tother syde, withoute the catholyke faith of Chyistes Church fastened in oure heartes, the scripture as it coulde not haue serued Tymothe without the trewe sayth hadde in his heart, so canne it not serue vs neither to the confusion of here-

tykes nor to the spiritual profyt of oure selfe.

And thus ye see that frere Barons hath very poze help of this text of saint Paul, which thing Tyndall well perceyued & therefore he left it out. And Barons himself perceiuing that the mosse part wold make so muche agaynste hym, took in a litle and left the remenaunt out.

Yet bringeth in Barons another text of saint Paule, where he writeth vnto y Romains in the. xv. chapter: I dare not speake any other thynges the those y god hath wrought by me. Whiche woordes first be so hard as thei stand in y place, that the old interpretours stode in great doubt what saint Paule ment by them, so farre forth that by expolicion of saint Ambrose, saint Paule meant that there was nothyng that pertained to the glory of preaching the worde of god, but y god had fulfilled it in him, as though he woulde sai, that al that was to be taught, god had taught the gentles by hym. Dririgene expoundeth them in another maner y saint Paule in those woordes ment, that he woulde not take vnto hymself the praise of other mennes dedes, but woulde only speake of such thynges as God had wrought by himself. Theophilactus also loweth Drigenes expolicio, and yet addeth a thirde thereto, saying in the person of saint Paul: I bolse you not the thynges that I haue not done, but only shew you the thing I haue done my self. Howbeit y that I haue done, it is not y haue done it, but Chyiste hath done it by me.

I shewe you this god reders because ye shoulde some what perceiue the maner of these men, which be in many thynges to prooue they matters by those textes y are of molte difficultie, and such as are least vnderstanden. And therefore in the matter of the libertie of mannes wyl, and predestinacion, and the matter of faith, and god woꝝkes: thei passe ouer y plain textes of y other euangelistes with some sleight glose of their owne deuyse, and then for the prooue of their own parte thei runne to the hard places of the gospel of saint John, or to the apocalyps, or to the pistles of sainte Paule, in suche places as are almoste as harde as the apocalyps. All whiche when they expounde as it please them, then they cal them playne, and saye that every man and woman maye vnderstande them easlye, notwithstanding that saynt Peter beyng longe at schole with Chyist, and the chyef of hys apostles, protesteth

openlye

2. Petri. 3. **Roma. 3.** **A**penlye to all the woꝛlde by wꝛytinge, y^e saint Paules pistles haue thynges hard & difficile. And he saith farther of suche as Barons is and Tyndall, and such other heretikes their felowes: those hard thynges (saith saint Peter) that are wꝛyten by saynt Paule, men vnlearned and vnstable, do depꝛaue and misconster as they doe al the remenaunte of the scrꝛypture, vnto theyꝝ owne perdicō. And saith Paule saith himselfe also, y^e in y^e matter of good woꝛkes, these false heretikes mysse conster hym, and sayth therefore y^e theyꝝ damnacion is iust and ryghtuous.

B And thus as I say these heretykes lay foꝛth foꝛ theyꝝ part harde tertes & doubtful, as Barons doth here, which tert in the place where it standeth, the best learned men are in doubt how to conster it. Howbeit let Barons conster it whyche way he lyst, that may haue any hold of y^e woꝛdes, and it shall neuer serue foꝛ hys purpose, neyther concernynge anye foꝛbididg of lawes to be made by y^e church, noꝛ to proue that euery thyng necessar ie to saluacion is wꝛyten in scripture, but rather playne the contrary. Foꝛ euery man well woteth, that euery necessarye thing is not wꝛyten by saint Paule, noꝛ he hath not wꝛyten euery thyng that he taught, noꝛ euery thyng is not now had that he dyd wꝛyte. And therefore this tert of saint Paul brought in by Barons no thig helpeth his purpose, but rather gretlye hindereth it, whiche thing Tyndale well perceiued, & therefore he left it out.

C Tyndall sawe well also that any thig that his maister Martin Luther layde & lashed out against the kinges hyghnes, concerning this purpose, oꝛ speakynge against the tradicions of menne, serue to no purpose in thys matter agaynst the sacramentes, oꝛ any poynnt of the catholike faith, which we say be the tradicions of God. Wherof as Tyndal wel knoweth, nothyng y^e Luther layde, any thyng proue the contrary, noꝛ any thing touch the purpose, to proue that al the necessarye poynntes of Chꝛysten sayth were by Chꝛistles Apostles put in wꝛytinge. And therefore Tyndall seyng hys mayster Martyn Luther in that poynnt by Kofseus so shamefullye sowled in the myze before: thoughte he woulde beware of that puddle and come no moze neare it, and therfoze left out all that his maister had brought in foꝛ the matter.

Then was there yet one terte remayned, wherof many of them wer wont to beare them hygge. And that was the

sayng of saynte Paule, whiche terte Tyndall hath also broughte foꝛth ere thys, to proue that we muste belieue nothyng but onelye scripture. And that is where he wꝛiteth to the Galathies in the firste Chappter: that yf an angel of heauen woulde come downe and pꝛeache anye other ghospell then hymselfe hadde done, accursed were he. Thys terte hath nowe freere Barons brought in a freshe foꝛ the same purpose in hys newe frantike booke, and magnifyeth muche hymselfe therewith, when Tyndal hath leste it of foꝛ shame. Foꝛ Tyndal at lasse after longe lookynge on it, espyed wel that it woulde nothyng serue foꝛ his matter. Foꝛ he sawe wel that saint Paul meāt none other, but that an angel wꝛ not to be belieued, yf he taught a cōtrarye ghospell, and meant not that none angell were to be belieued, yf god sente hym bothe to cōfyrme that, and also shewe some what that god woulde haue done farther.

F Tyndal sawe also that that tert saith not that saint Paule hath wꝛyten al his owne ghospell, noꝛ that all his felowes hadde wꝛyten it among them al, which he wisse well was the poynnt that muste be proued. And therefore as freere Barons foolishlye byngeth it in, so dothe Tyndal wiselye leaue it out. And surelye as I haue sayde, his wit serued him wel in leauynge out al these. But his wit failed him in one thing, that he had not left oute also all that euer he hath hymselfe brought in. All whiche as your selfe see well, I haue now proued him as litle to proue his purpose, as hymselfe seeth wel that all the tother dyde, whiche foꝛ that cause he was ashamed to speake of.

Dowe haue ye hearde as farre as I canne synde, all that euer Tyndal euer hath sayde oꝛ can saye in this matter, eyther hymselfe oꝛ anye mannes, foꝛ the proofoe of hys owne parte, oꝛ foꝛ the dysproofoe of ours. And thereby see ye well that he neyther hath proued, noꝛ neuer shall he proue whyle he lyueth, neyther himselfe noꝛ no mannes elles, the thyng that he so boldlye saith; that all thinge necessarye foꝛ saluacion is wꝛyten in scripture, noꝛ habile is he not, noꝛ no mā els, noꝛ neuer shall hereafter be able to auoide it, but y^e god taught & is not yet so bounde, but y^e he may teach what he wil & whē he wil, wth scripture oꝛ wthout, & mai cōmaūd it to be belcued not beig cōtrary to y^e he hath taught alre dy, & may commaunde some thynges to be done

A done though they wer contrary to some thynges that he hadde hymself by scripture commaunded afoze.

And I thynk it not to bee doubted but notwithstanding that Moyses receiued the lawes and ceremonies in wrytyng: yet receiued he not (as Tyndal saith he dyd) all thyng so fully in wrytyng, but y there remayned in the peoples myndes, beside the wrytyng diuers thynges necesfary and of great weight, that they had receiued befoze, and kept peraduenture from Adams owne dayes, concernyng the commyng of Chyriste, and the redempcion by him, and the state of soules, both in heauen, hell, purgatoz, paradysse, & *Limbs patrum.*

And it wyll who so lyst to looke therfoze, wel be perceued in them that wrote after Moyses dayes, that the Jewes had much open light and knowledg in som such thynges besyde all that that appeareth wrytten, in the .v. bookes of Moyses, whereby it wyll wel appeare y Tyndal sayth not true, where he sayth that Moyses dyd put all in wrytyng.

We shal wel find also y notwithstanding all that euer hath bene wrytē since, either by the prophetes, Euāgelistes, or any other apostle: yet wyll it neuer appear that al is wrytten that was taught by mouth, but that the churche of Chyrist hath had taught vnto them by the spirit of god, diuers truethes, whiche no good man can doubt in, wherof the scripture nothyng determineth, and which thiges therfoze falle heretikes bzing in questiō, and let not to say the contrary, as in the common knowen ensamples of our Ladies perpetual virginite, of the assuēcion of her blessed body, whiche god wold elles haue had founden in earth, and honozed as wel as the bodyes of any other saint, of whom hymselfe hath caused by special reuelacion diuers to bee soughte out and founden; to be woꝛshipped here in earth for his sake; and confyrmēd it by many manifest miracles, as we fynd in autentike storis.

By these tradicions haue we also the prayng to sayntes, and the knowledg y they praye for vs, albeit in the booke of Machabees yet y thyng wel appeareth. **By** these tradicions haue we the holy Lenton faste, whiche these brotheles so boldly rake vpon them to breake, and as Lollardes to eate fleshe, and whiche holy faste these fooles in theyꝝ wrytyng, call the foolyshe fast. **By** these haue we also the saterday chaūged into y son-

day: whiche they care not to turne into C fryday nowe.

By these haue we the halowing of chalyces, bestementes, paschal taper, and holy water, with diuers other thynges.

By these tradicions of that holi spirit, hath the church also the knowledg how to consecrate, howe to saye masse, and what thyng to praye for, and to desyre therein.

By this haue we also the knowledg to doo reuerence to the ymages of holpe sayntes, and of our sauour, and to crepe to his crosse, & to do diuine honour vnto the blessed sacrament of the aultar, to whiche yet to say the trowth neuer tradicion neded. For syth y scripture is plain that it is Chyristes owne precious body, whiche is not dead but quicke, wyth that blessed soule and with them the gods head vnseperably ioynd: what frāpke foole coulde doubt but it should be with diuine honour woꝛshipped, thoughh neyther god noꝝ mā beside that knowledg, hadde geuen vs warnyng thereof.

But yet is Tyndal so farre beside hymself, that he beleueth not the scripture of god, noꝝ the woꝛde spoken by gods own mouth, when he said that it is hys owne body, and is so blasphemous agāst god, that he calleth it great synne to doe to y blessed body of Chyrist in the sacramente any honoz at al, because it is not comaūded he saith in scripture. **But** thys may ye good chyriste readers see, to what point at laste this herespe bzingeth these folk. For when thei first fal to y point, y thei regard not gods woꝛd but if he geue it the in wryting: whā a while after fall thei down so far, y they neither regarde his woꝛd, noꝝ his wryting, noꝝ yet hymself neither. **But** now is it a woꝛld to see what thist these folk be sayne to seke. Sometime thei come soꝛth shamelesse, & boldlye tell on theyꝝ tale. **And** yet when they perceiue in the middes therof, that all that heare them wonder on the: then they cast on their hodes and couer theyꝝ faces for shame.

For somtyme they saye they care but for scripture alone, and sette nought by all those that euer wrote synce the Apostles dayes. **Then** see they agayn that to abyde by that woꝛde were to shamelesse, and then they restrayne it vnto thys eyghte hundred yeaeres laste passe, in whiche they saye all is corruped. **And** then they graunt that befoze, there were good menne that taughte the trowth, and the, they say that we wil not beliene

Sayntes praye for vs.
2. Machab. 15.

The sacrament ought to be honozed with diuine honoz.

A belieue them, as though the self woulde.

And when we aske them then, which of those old men befoze, viii. C. yere last pass, euer saide that religious me might runne out and wedde nunnes: to y they saie nothyng, but saie as though they heard it not.

But when that my lord of Rochester in y self same matter that we haue now in hande, to proue that diuerse thynges which the church blesch and belieuech, & whiche were neuer made by anye lawe wyrtten, and yet obserued throughe y catholyke church, were of such antiquitye that euery man mighte well perceyue y thei came from the veri apostles the self: he layd forth the great clerke and old auient father Origene, wherewith as I haue shewed you befoze, Tyndal was very angry, and all to rated Origene & called hym starke heretyke.

But yet shall not Tyndal so feare me there withall, but that to thentente that he shall not bynde you and make you wene that al the old fathers wer in this matter of his mind, but that ye shall wel see that the thynges which he reproveth and would haue you wene wer noughte woorth, because he sayth they bee not in

Cripture, be not thynges deuised as Tyndal saith by Popes and Popishe within this epght hundred yere: I that as I promised befoze in the seconde boke, reherse you both the wordes of Origene, and besyde some vndoubted holy menne since, I shall reherse you dyuers other aboue viii. C. yere, and aboue. ix. C. yere, and aboue a thousand too, of whom my lord of Rochester hath gathered diuers together, and reherfed in the same matter in his boke agaynst Luther, al which saue Origene onely Tyndal dissembleth, because he may not call them heretikes as he called Origene, for whom I haue in y poynt answered Tyndal in my said seconde boke befoze.

D Origene in y fifth homelee vpon the boke of Pumeri wyrteth in this wyse: In the obseruances of the church, som thynges ther are, which must of necessitie be obserued and kepte, and yet the cause why appeareth not to euery man. As (for example) y we knele when we pray, & that of al partes of the heuē, we most specially turne vs toward the east. I suppose that no man lyghtely knoweth the cause why. Moreouer of y sacrament of thaulter, either the maner in the receyvinge, or the guyse and fashion of the consecracion, or of the forsmall wordes and ceremonies used in

baptisinc, and of the questions and answers used in the same: who maye well open and declare the reason: And yet all these thynges though they be couered & hydde, we beare vppon our shoulters what tyme we in suche wise accomplish and fulfill them, as we haue receyued them of the greate Bishoppe Christ and hys chyldren, deliuered and commended vnto vs.

Damascene in the fourth boke in the riii. chappter of the prayinge towarde the oryente wyrteth thus. This tradicion of the apostles, is not wyrtten, for manye thynges are deliuered vnto vs without wyrtynge. And farther in y. xvii. chapiter where it is wyrtten of the woorthippynge of the ymages of sayntes, he sayeth y many thynges y holye apostles haue deliuered vnto vs without wyrtig.

Saint Paul the apostle of the Gentiles wyrteth in thys wyse: Stande faste and obserue our tradicions, whiche ye bee taught, be it by our word or by writing. And vnto y Corinthyes thus: I comend ye my brethren, because in euery thyng ye haue remembred me, and kept y tradicions as I deliuered ye them.

Dyonysie y first chapiter of Ecclesiastice hierarchie, of the leaders and maisters of the chyrche sayth, sayth that they deliuered vs many thynges to bee kepte, partly by wyrtynge and partly by theyr institucions vnto wyrtten. Saint Cipriane in his sermon of the washynge of the fete: The high price hymnelle, is the ordeyner and authoz of his owne sacramente. In all the residue men were taught by the holy ghost. And likewise as in Christe and in the holy gost, is lyke and egall godhead: so is ther in thei institucions and ordinaunces, lyke power and egall authorite. And no lesse is it ratified of god, the thyng that the apostles by the inspiration of the holy ghost dyd institute, then the thyng that hymselfe hath ordeyned, and hath in remembrance of hymselfe, wyllid and commaunded to bee done. Eche of them hath their owne proper dignite, & eche of them hath in thei owne kynde egall authorite. Nothyng maye there eyther bee added or withdrowne, nothyng neyther reformed nor chaunged.

Saynte Hylarye in the fyrth booke of the Trinitie, when he had made mencyon of the apostles, wyrteth in this wyse: Of these Apostles am I taughte these thynges that I obserue. In them am I so seasoned, that the taste canne neuer bee gotten oute.

Theophi:

A Theophilactus ppon these woordes of saint Paule. By brythren stand faste & kepe the tradicions that ye haue learned, be it by my woorde or by my letters: of this truely it is euident y^e saynt Paul deliuered vnto them manye thynges to be kept without wrytynge, & by woorde of mouth onely, that is to say with liuely voice, not by letters all onely. For as well be those thynges to be believed, as these. And therfoze let vs esteeme thobseruances of the church, woorthy to be believed, so that if any thyng be deliuered to vs by the church: neuer aske farther question.

Rec.

B Saint Hierome interpreting the .xi. chapter of the first epistle to the Corinthies, sayth in this wise: Sainte Paule ppreuented them, to thentent none of the should say, where is this wrytten: nor should with any other argumetes stryue against this reaso. And therfoze he said, we haue no suche custome to stryue and contende, neyther we nor yet the church of god, which is rather geuen to myldenesse then to contencion and stryfe.

Theophilactus expoundeth the same place lyke wise and sayth: Forasmuche as the Corinthians would perchance colour this matter by certain subtilties and went about it by silldginnes and sophisticacions, alledging that these thynges wer neyther good nor badde, but of theyr nature indifferent: therfoze saint Paule said, we haue no such custome or ther to be contencious, or a manne to let his heere grow in length, or a woman to go bare head, neither haue we (said saint Paule) this custome, nor the church of God that is, nor the other chrystien people neyther. And therfoze by suche forward argumentes, ye seme to resiste & withstande not onely me, but also the church it self.

D These woordes therfoze of saint Paul, may make the hearers ashamed, to doe any thyng contrary to the custome receiued by the church. Saint Leo also an holy manne and a cunning, in a sermo that he maketh in the feast at whylsontide, sayth in this wise: There is no doubt my welbeloued brythren, but y^e euery chrystie obseruance is of Chrystes teaching, and whatsoeuer is receiued of the church into a custome of deuocion, cometh of thapostles tradicion, & of y^e doctryne of the holy gost. Which holy spirit eue now also doth rule al faithful heartes w^hys own instruccion, to make the kepe them obediently & vnderstande them wysely.

Saint Austine in the booke of the baptisme of yong children, agaynst the Pelagians wryteth in this wyse. Chyl dren which be baptised be taken in the number of faithful people, and that onely by an olde canonicke and sure grounde custome of y^e church. And in another place again: Howe sayeth he, we haue shewed you afore that y^e litle childe bellueth, and y^e he is accounted amongst men y^e be baptised. This holdeth the authozitie of oure mother holi church, and this holdeth the rule of the sure grounde sayth. Whoso runneth agaynst this fortresse, this inerpugnabile wall, shal al to frush himself.

Cassianus in the .xi. collacion the .xii. chapter: Thauthozitie of the old fathers and the custome of our elders contynued by the space of so many yeres vnto this day, although the cause of them bee not perceiued by vs: must we firmely beleue. And that custome must we with perpetual obseruance reuerently fulfyll, in such wyse as it was deliuered of olde. Saynt Austine in the .xviii. pistle to Iannary sayth thus: Those thynges which are not wrytten, & yet we by tradicion obserue the, such I meane as are throught chrystendome kept: we may well vnderstand that they be kept as thynges ordeined and commaunded vnto vs, eyther by the apostles themselves, or els by general counsailes, the authozity wherof is in the church most necessary. As for ensample, that the passio of Chryst, & his resurreccion, and his ascencion into heauen, & the coming of the holy gost fro heaue are yere celebrated with a solemne feast, and whatsoeuer thing we fynde that is obserued among all people where the church of Chryst is spredde.

Manye thynges bee not founde in the wrytynge of the Apostles, nor in the counsailes of those y^e came after the, which yet because they be kept of all the whole church, we beleue them to haue had no nother begynnyng, but by y^e tradicion and commendacion of the Apostles vnto vs by themselves. Saint Austine in the fourth booke of baptysme agaynst the Donatistes: The thyng that the whole Church holdeth, and is not institute and ordeyned by countayles, and that notwithstanding hath bene ever obserued: we berpe well beleue, that it neuer beganne but by thauthozitie of the apostles tradicion.

Saynte Austine in the fifth booke of baptysme agaynst the Donatistes sayth: Manye thynges are there whyche the vniuersall

A vniuersal church holdeth, and therfore be well belicued, that the apostles haue commaunded them, though they be not founde in writyng.

Saint Austine in the .xi. chapitre of his booke of his confessions, wrytyng of the departyng of that holpe bielled woman hys mother Monica: sheweth that all be it befoze time she had bene verie studious of the place where she would be buried, longed specially to bee layde by her husbande, yet at the time that she lay dyng being then far from the place where her husband lay, shewed vnto saynt Austine then present with her, that she cared not in what church they buried her bodye,

W but she prayed hym verpe effectually to remember her in his masse. Which thyng I wryte y^e may see y^e the masse & praying for soules therein, is not so newe a thyng as Wyndal would haue it seme.

To praye for soules in the masse is no newe thyng.

And in the next chaptyer after, saynt Austine sayth these woordes spoken vnto god: Her body was carped furth, we solowed, and came agayne woutte teares. And ouer y^e in those prayers whiche we made vnto thee, whē the sacrifice of our redempcio was offred for her, the cozps beyng set by the graue as the maner is ther: I wept not in those praiers neither

C but al that day was I in a grieuous secrete sorrow. And afterwarde in the last chapitre of thesame booke, saint Austine prayeth for his mother vnto oure lord among many other woordes in thys wyse. I god lord that art my praise and my lyfe, the god of my heart, lettynge a syde for the whyle my mothers vertues, and goodnes, for which I ioyfully geue thee thanks: wyll now beseeche thee for her synnes. Heare me gracioulye good lord, for that medycyne of our woundes whiche hongge vpon the crosse, and now sytting at thy ryght hande, dothe call vpon thee for vs. I knowe good lord that

D she dyd woordes of mercye, and that she heartily dyd forgeue the dettes vnto her dettours. Forgeue thou good Lorde her dettes to her, such also as she hath fallen in by so many peares after the water of helth. Forgeue her god lord forgeue her I beseeche thee, & enter not with her into iudgement. And afterwarde he saith. And I beleue good lord, y^e thou haste done already y^e thyng y^e I pray for. For she whē y^e dai appched of her departing, nothing be thought her howe she might haue her body costly couered or dressed wth spyces, nor longed for a luptuous sepulchre, nor cared not to be buried in her own coun-

trei. These wer not the thinges y^e the a- ny thyng required vs, but onely desyred vs to haue her in remembrance at thine altar, to which she hadde bene accustomed no day missing to doe seruice, from which she wel knewe that holy sacrifice to be dyspensed, by which the obligacyō that made agaynste vs was cancelled, & by which was lead as a captiue in tryumphe that enemy of ours, that hepeith a reckenyng of our synnes, and sekynge what he might object, coude in him no thyng fynde in whome we haue had the victoꝝ. Who can thed hym agayne an innocent blood for his: who can redē hym agayne the raunsome that he redēmed vs with? To the sacramēt of which raunson of ours, thynne hand mayd hath bounde her soule with the bond of faith. Let no man pul her from thy protectiō. Let neither the Lion nor y^e Dragon nei- ther by force nor by false sleight, steppe in betwene her and thee. She shall not aunswere that she oweth thee noughte; lest she be therin couinced and cast; and that thereby her subtil accuser great her. But she shall aunswere that her dettes be forgeuen her, whom no man is hable to pay that he payed for vs, when he owed nought for hymselfe. In peace mote she be therfore, and her husbande to, afoze whom and after whom she neuer maryed none, whom she like a seruant obeyd brynging frute to thee, though her patient sufferance, that she might thereby wyne hym to thee too. Inspyre good lord my god, inspire thy seruantes my bre- thre, thy chylzen my lorde, whom bothe with woorde and heare and wrytynge I serue, that as many as read this may remember at thine altar, thy seruāt Monica with Patricius sometime her husbande, by whose flesh thou hast brough me in to this life I canot tel how. Make them remember with a deuoute affectiō them that wer in this transitoꝝ life my father & mother, & vnder thee my father and my mother y^e catholike church, wer my sister and brother, and in the eternal Hierusalem, shall be my neighbours & citizens, whiche Hierusalē thy people frō their going forth til their coming home, in all their pilgrimage longeth for and sigheth. Good lord graunt this, that the thyng whiche was the last that euer she desyred of me, she may the more plentiously obtayn by y^e prayers of many mo.

The olde holy doctoure saynte Chrysostome, in hys homelee wherein he sheweth y^e almedede, Passes, & Dynges, greatlye

A greatly profit them that are dead, among many other thiges wryteth in this wise.

It was not for nought ordeyned by thapostles, that in the dreadfull misteries of the Masse, should commemoration be made for them that be dead. For thapostles knewe that thercby cometh to the soules, great auantage and profite. For when al þ people standeth together, holding by their handes, and the priest fulfilleth his obseruance, and that dreadfull sacrifice set forth: howe can it bee, but that then praying for the soules, we shall obtayne.

Howe see you very playne good christen readers, that of the eldest and þ vert beste that ouer haue wrytten vpon the scripture of god in Christs church, & whiche bene holpe sayntes in heauen, & suche as suffred persecucion for goddes sake: do testify for our part, þ the thiges which the catholyke church vniuersally belieueth and vseth, are nothing to be doubted of, but to be belueued and bled whether they bee founden in scripture or not. And ye see that they saye that the apostles taught & deliuered to þ church diuerse thynge by mouth, beside al that they wrote, whiche thynge sainte Paule sayth also himselfe, and yet besyde that, we see that of hys wryting, there is part losse. We see also that some such thinges as Tyndall sayeth, that the Popes haue of late sayned themselves for theyr lucre, as the Masse and þ paynes of purgatory: bothe saint Austine, and saynte Christosome, and other holy sayntes, say that the thynge wer belueued, bled, and taught by the apostles themself.

And thus as for the old holy doctours, ye see howe farre they goe fro Tyndall, and therefore of Tyndall or thē, belueue whom ye like best for me, and consider well with your selfe, with whether of those two wer surer to send your soules.

But is ther as old as any that I haue rehearsed yet, saynte Polycarpus þ discypule of saint John, which wrote a booke of the tradicions geuen vnto the church by the apostles, whiche would playnely haue proued Tyndall a foole and a lyer bothe, if the boke had not bene losse. And vndoubtedly god would neuer haue suffered it to bee losse, yf he coulde not haue kept his tradicions without wrytyng.

Howe bee it what nede we better or elder then as I befoze haue sayd, the authority of saynte John hymselfe in hys laste chapitre of the gospell: Many thynge were done that are not wryt-

ten in thys booke, or of saynte Paule wrytyng himselfe to the Cozinthyes: All other thynge I will ordeyne when I come my selfe, and to the Thessalonians: kepe you my preceptes or instructions, whiche I haue geuen you, either by word or by my pistle. By which wordes it appeareth well, that he hadde wryten vnto them befoze, that then was holpe scripture, and yet hadde bene if it hadde bene kept and preserued, and was not without good thynge therin and necessarye, whereof part may be such thinges as the heretikes nowe doe barke at, because the pistle is lost. But god is not lost, that preserueth stil þ matter though he let go the letter.

Sainte Paule also to Tymothe wryteth of suche vntowrytten tradicions wel and playnely, in his seconde pistle in these wordes: Thou therefore my sonne Tymothe, be comforted in the grace, that is Christe Jesu, and those thynge that thou haste heard of me by manye witnesses, commit them vnto saythful menne, suche as shall bee mete to teache them furth to other menne. Those wordes of saint Paule dooe very playnely shewe, þ some thynge there wer which saint Paule taught Tymothe, and that in presence of certayne good vertuous witnesses, and whiche thynge were as saint Ambrose saith secreete misteryes. Whiche thynge he there commaunded Tymothe to commit also to other saythfull menne, suche as should be able and mete to teach, to thētent that they might teache the same thynge farther, and whiche be some of such thynge as these heretikes nowe barke at, that are comen fro mouth to mouth, and fro hand to hande, from the apostles dayes vnto our owne.

It is a much lesse thing also, to beleue our self to be bounden to doe a thinge of necessity, wout authority of scripture, thē to think oure self without scripture, vnbunden and in no necessity to doe þ thing which we fynde commaunded in scripture. But we fynde commaunded in scripture, first by the law of nature, and after in the law wryten, the olde law in a cause annexed for violatig of nature, & after again bi þ apostles as I haue rehearsed in the new law the .xv. of the actes, þ menne shoulde abstayne from strangled, and from bloode, of whiche commaundement in scripture we see no discharge, but the custome of the catholyke church, and yet hath Tyndall no scruple to eate a pudding

Note.

A pudding, though he see it prohibited by al the lawes, and by the apostles the self, and by the holy ghost to, w^{ch} lyke wordes as they forbode fornicacion. And dyscharge as I say sceth he none, but y^e tradicion of the church, whiche when he dare belieue in leauing a thing vndone, that the scripture so often commaūdeth: why dare he not belieue the tradicion of the Church, where it commaūdeth a thyng to be done, that the scripture doth not forbidd, but only speaketh not of it.

I woulde in lykelysse sayne witte of Tyndall, whither he thinke any part of chryssen people bounden at this daye of necessity to the washyng of y^e fete, wherof Chryst at his maundy gaue ensample and commaūdement also, not with out a great threathyng vnto sainte Peter of losse of heauē, but if he suffred him to washe his fete. I doubt not but Tyndall thynketh hymself dyscharged of that bond, and yet at the wordes of Chrysses commaūdement in that obseruance, as playne as in the commaūdement of the sacrament of the aultar, and longe was it bled after in such wyse, and saint Cipriane did in his dayes reckon it for a thing necessary. Howe let Tyndall tell me wherby he knoweth himself dyscharged of that washyng, but by the spirite of god abiding in his church. And let him then tell me whiche church, but his catholyke church. For an vnknowē church can tell hym nothyng, and al other known churches beside the catholyke be all known for heretikes. Or elles let Tyndall tell whiche of all them is the trewe church, and why rather that, then any of all the remenaunt.

If the spirite of god gouernynge the church, and leadyng it into all trouthe, put vs not in suretie and certaintie of y^e trouthe, howe coulde he bee to vs as he is named *paracetus*, that is a counfoter, if we were left so comfortlesse that we wer vncertaine whyther the whole church were in damnable errour in stede of the ryght sayth.

Take away that spirite fro y^e church, and howe can Tyndall excuse the Apostles of they^r baptysynge in the name of Chryste onely, when Chryst had himself commaūded them to baptise in the name of the father, and the sonne, and the holy ghost. Howe will he excuse saint Paule for taking away y^e circumcision, which god had before commaūded, and said y^e it should be his euerlasting tokē & covenant, & Chryste kepte it himself, & saynte

Paule circumcised Timothe himself, & yet afterwarde forbode it: how knewe he when he shoulde doe the tone, and when the tother by bare ymaginations of his owne mynde: naye by that spirite they knewe it, which as it ruled them, so ruleth it the church in y^e necessary pointes of sayth, and euer shall vnto y^e wordes ende.

God proued wyll Tyndall saye they^r doctryne with miracles. So dothe he saye y^e doctryne of his whole church continually. For therein he woorketh miracles continually, and in all y^e churches of heretikes is there wroughte neuer one. Wherof Tyndall that our lord hadde the cure of his apostles, whome he ordeined for his church, and y^e he hath no cure of his church, for who he made his apostles.

And yf Tyndall lyse so precisely to leane to scripture onely, that he wil not take the common catholyke sayth for an interpretour: he shall fynde it very hard to defende some suche pointes as be not onely true, but bee also suche as yf the church would say contrary, yet would he saye they were true.

For Tyndall setteth not so muche by baptysme, but that he wyll agree y^e sayth suffisyeth without baptysme. And yet take awaye the credence of the catholyke church, and he shall neuer be able while he lyueth, so well to proue by scrypture, that a martir may be sauēd and brought to heauen without baptysme, but that these wordes of our sauour shall alwaie stande still in his light. *Nisi quis renatus fuerit ex aqua & spiritu sancto, non potest introire in regnum dei.* Who so be not bozne agayne of the water and the spirite, cannot enter into the kyngdome of heauen.

How where as Tyndall teacheth after hys mayster Martine Luther, that as often as a man onely repent, though he bee neuer in minde to do penaūce nor bee confessed neither, his only faith shall saue hym, and getteth hym soozth wyth full remission bothe of synne and payn: yf he wyll geue credence to the church, he shall fynde that saythe of hys, full false. And yf he wyll not geue credence to the Church, but precisely stande to the scrypture: then shall he fynde yet that sayth moze false, yf he wil be bounden as precisely to the wordes himself, as he woulde bynde other menne. For he shall neuer be the so wel able to proue that any manne fallyng to deadly sinne after chryssendome once hadde, shall bee

John. 1.

16

17

John. 2

Acts. 2.

A by any repentance restozed again, but that there wyl stande shyll in his lyght the wordes of the apostle saying, when we wilfully sinne after þ knowledge of the trowth hadde, there is not noiw leste vs any sacrifice for synnes, but a terribly expeccion and lookyng for of iudgement, & of fierce & ragyous fire, whyche shall consume the aduersaryes. There wyl also stande in his lyght, these wordes of the apostle: it is impossible þ they which haue bene once plynnyed & haue tasted that heavenly giste, and haue bene made partakers of the holy ghoſt, & haue tasted also the good word of god, and the vertues of the world to come, & are fallē downe: should bee reuued agayne to penance, crucifying agayn for their own parte, the sonne of god, and haupng him as in derision.

Hebues. 10.

Hebues. 6.

W downe: should bee reuued agayne to penance, crucifying agayn for their own parte, the sonne of god, and haupng him as in derision.

If Tindal saye that he can so conser these textes as they shall not hurt his heresies: I deny not that he so may do, and I can to so conser them, that they shall not hurte the trowth, that is to witte the catholyke sayth. But yet this I say, that when he and I haue both done what we can, yet who so lyst to holde that heresy againste his repentance and þ churches penance to, shall not lack wordes wherewith he may seme to suche as wil let the church at nought, to maintein his part as wel as we both mainteine ours. And therfore I say takyng away the credēce from the catholyke knowen church (for no church vnknowen can bee belieued, sith it can not be heard, & al other knowē churches be false, or els let Tindal as I haue often saide, tell me whiche of them all is the true, and why we should therein belieue him) the credēce therfore as I saye taken from the catholyke knowē church, there canne bee nothyng sure but all thyng uncertayne, bothe the aduocacions of the apostles, expositions of scripture, and the verve scripture it selfe too.

Note.

D And vnto the tother syde, of the credēce of the knowen catholyke church abyde, as it nedes muste abyde of the scripture abyde, by whiche it is promysed by Chryste that hymselfe & his owne holpe spirite shall dwell therewith all dayes vnto the wordes ende: then be we sure not onely whiche are the holpe scriptures and the sure wholesome expositions thereof, but also whiche are the tradicions deliuered vnto the church by God, of whiche some wer deliuered by the Apostles them selfe, and some by hys holy spyrite since. And whatsoeuer

Tindal babble to the contrarpe, God is yet at as muche libertye to teache his Church further what trowth he wyl hereafter, and to deliuer it what tradicon he will hereafter, and to commaund his whole church to belieue and obaye hym therein, as wel I saye hereafter as euer he was befoze.

For I woulde sayne witte of Tindal of the whole church shall neuer belieue nor do nothyng as of necessitie, but that is alreadye witten in scripture: why shall any one man be bounden to belieue or do any thyng as of necessitie, though God bid him by mouth, if it be not witten in scripture? And if he will saye, no moze maye any one man be bounden neither, then putteth he awaye quite all reuelacions, which I neuer heard any mā hitherto denie, but that god may reuele, & man be bounden to belieue and obaye. And surcly if he graunt that any one mā maye be bounden thereto: so may then for ought that I can see, or ought that he can saie, the whole church in like wise.

If maye there is no doubt, but þ ere the newe testamente was witten, men were bounden to belieue thynges wythout scripture. And then for the Tindal wyl nothing beleue vs without scripture, and he maye not looke of reason þ we should any moze belieue him without scripture then he vs: let Tindal now tel me therfore by whiche terte of scripture in all that is witten, is that bond releasēd & discharged. And where are we epyther commaunded or lycensed, nothing to belieue but if it be conteyned in þ scripture that is now witten. Which thyng if he cannot shew (as he can not in dede) then abideth that bonde shyll, to belyue the thynges that the catholyke church teacheth vs, as the worde of god to be belieued and yet vnwitten, as the same bonde stode and bounde vs befoze, to belyue those necessarye thynges that now be witten.

Now if Tindal answer this argumēt and say, that he nedeth not to lay forth any terte of scripture discharging vs of þ bonde, but that it is inoughe for hym to proue that al thing that is of necessity, is by the apostles wittē, and that no such thing as we be bounden to belieue or do, is by themselfe vnwittē: if Tindal answer vs thus, then is he but where he was. For the shall we yet again bid hym do as he nedes must & neuer may, bying in one terte of scripture by which he may proue that al such thynges be witten.

Whiche

A Which thing when he cannot doe, if he will then be playn, & confesse the trowth & he cannot proue his owne part, but wil then bid vs proue our owne part, and wil tel vs, & like as he saith that the apostles did put al in wytyng, wherof he sayeth his proue: so we say & they dyd leaue diuers thynges vnwyitten, & that of those be some of suche thynges as the churche nowe belieueth & obserueth that are not wyitten in scripture, & will byd vs goe proue hym that for our part, & wil say & elles he is no more bounden to belieue vs, then we be to belieue him: if Tindal will (as I say) confesse the trowth, that he cannot proue his owne part, & therefore wil bid vs goe proue ours, then shal we tell him & we proue ours by & manifeste playn textes of holie scripture afore remembred, bothe of S. John, & of Saynt Paule, and might yet adde diuers other with whiche, kasseus an englishe man hath long agoe proued that poynte vnto Luther, & that so clearely, that as Tyndall knoweth, Luther was neuer hable to answer one word again. And I say farther, that we proue our parte, that is to wit & the apostles gaue thynges vnto & church without wytyng, which haue in the church continued besyde & scripture: This I say we proue to Tindal by the selfsame meanes, by which Tindal proueth vs that he knoweth & scripture to be the scripture. For if he will say, as he saith in his boke agaynst me, that he knoweth the scripture by the same meanes that the Eagle knoweth her birdes: meaning that as she knoweth them by a secreete inward instincte of nature: so he knoweth & scripture by a secreet inward instincte of the spirite of god. I say that we know the tradicions taught by God & his apostles by the same secreet inward instinct of the same spirite. But then say we farther, & the same spirite dyd teache the church to know which was the very scripture, before it did teache it Tindal. And Tindal had not beleued that the scripture was the scripture, if & church had not tolde him so. For the holy spirit had not wrought with Tindal toward the beliefe thereof, if Tyndal when the church told him so, had done as he doth, set the church at naught. For since that he so hath done: he not onely belieueth not the tradicions of God geuen to his church by his apostles and his word vnwyitten, but also belieueth lesse of & scripture then he dyd before. And I saye that god by his word vnwyitten, did teache

his church to knowe his wordes wyitten, and hys tradicions also, whiche he taught the church by hys apostles, and made the church agree therin by his spirite, which maketh men of one mynde & one custome in the church, and whiche spirite kepeth both the wordes wyitten, and the wordes vnwyitten in perpetual knowledge & obseruance in his church, according as the very word of God vnwyitten, that is his natural word of himself begotten seeth necessary abyding w his church for euer, according to hys owne promise. And now if Tyndall aske with whiche church? I say with hys catholik church, with his church in which onely church, he woozeth miracles with his church, which he commaundeth men to heare and obey, and finally with the same church, by which church Tyndall learned to know which is the scripture. Which church let Tindal tell me why he should not aswell belieue when it telleth him, these thynges the apostles did teache and deliuer without wytyng as he belieueth it when it telleth hym, these boke the apostles didde wyte.

If nothing hadde be wyitten, Tindall must haue belieued & church in altogether. And why should he now for & wytyng of part, for that all is wyitten ye see well he cannot proue) beleue the church the lesse in the remenant that remaineth yet vnwyitten, or for that that was wyitten at one time, belieue the church & lesse in all that it teacheth after vnwyitten? Which thing Tindal doth, and that so farre furth, & whereas god wozech miracles in hys church to make the church and the doctrine thereof knowe for true: Tyndall then vnder the false pretecte of fauour to goddes wytyng, blasphemeth all his vnwyitten wordes, and himselfe too, with calling Goddes miracles nothyng but devils wonders.

And thys dooeth Tyndall, because he would not in any wise, that the church hadde anye credence farther then it can proue by & wyitten wordes of some apostle, where he wotteth well & the apostles wrote not all that they taughte, & also & god ordeined his apostles for his church & not his church for his apostles, & doeth therefore more exteme & more sottely by hys church, then by anye of his apostles, or all the whole. xii. together. And yet will not Tindal belieue for gods word, any thyng that the church teacheth for hys word, but if he find it wyitten in holie scripture, whereas if he belieue not the

A church, he can neuer tell of any parte of scripture, whether it be holpe scripture or not. But hys dealing well declareth wherfore he would haue nothing belieued woute scripture. The cause is none other but because he wold haue nothing belieued of no manne, but what he lyft himselfe. For he will not sticke to denye soe part of holy scripture for holy scripture, & erpown all the remenant in such false foolish fashon, that among hys other hūdzred heresies, he would make vs so madde to belieue y freres may wedde nunnes, & that no man shoulde worshipp y precious body & holy bloud of Christe in the blessed sacrament of the aultare.

And finally thus ye see y Tyndall and such other as would haue vs reiect and refuse all y god hath taught his church, but if it be pzooued by scripture: he not ouely vnhabile to pzooue or defend y heresie, but also dooe handle the scripture it selfe in such a shamefull wyse, y if other men whom they reyproue, did not handle it better, it had been better to haue lesfe altogether vnwriten, & neuer had scripture at all. And we must nedes perceiue that without the belief and credence geuen vnto the catholike church of Christ we could be sure of nothing, but that as saynt Paule sayth, the church is the pillar and strength of the trueth.

And thus end I my thirde booke, consyngning the aunswer of his two speciall Chapters, the tone, whether the woord mer befoze the church, or the church befoze the woord. And the tother, whether the apostles lesfe any thyng vnwriten, necessary to soule health. In which, if poyntes as gloriouly as he glittered in his own eye: euery man seeth now how fowle a fall he hath, whereby more then halfe of hys heresies are vtterlye drowned in dytte.

And now shall I (god willing) in my fowerth booke, as sone as my time shall serue me, so confute his false sayth, and so shewe whiche is the church: that I shall leaue Tyndall neuer a church for hys flocke, but the church whereof the prophete speaketh, *Odium ecclesiam malignantiū*, I haue hated the church of malicypous folke, whiche church is very proper for hym. For al that euer Tyndall writeth, when it is well considered: is powdered with malice toward all good men, both religious that lyue here in earthe, and sayntes that are liuing in heauen.

Thus endeth the thirde boke.

The fourth booke.

Whether the church can erre.

Tyndall.



There is another question, whether the church may erre. Which if ye vnderstande of the Pope, and hys generacion, is verely as hard a question, as to aske whether he y hathe bothe hys eyes oute be blynde or no. Or whether it be possible for him that hath one legge shorter then another, to halte.

More.



Who would not nowe wene, that this man hadde a playn cleare open cause and easy to defend, when that euen in the beginning in so few wordes, he concludeth al the matter at once, and that with ensamples so playn and euident, that euerye man must nedes agree them to be true. But when ye shall agayne see, that hys ensamples are no more light some, then vnlike the matter that he resembleth them vnto, and that he either of wylines wil nor, or so lacks of wit cannot perceiue and see the point that he shoulde touche: then shall euerye wise man well perceiue and see, that his solemne shewe of such confidence in hys euill cause, is nothing but a playn proclamation made by his owne mouth, of his owne rebuke and shame.

For here would I witte what thyng Tyndall meaneth, by the Pope & Popes generacion. If he meane his carnall kinredde, or the Pope and hys Cardinales epyther: he then winketh of wylpynesse, & will not see the marke. For he knoweth berpe well, that neyther of these is the thyng that we call the church, when we speake of the catholike church of Christ that cannot erre.

If he meane by the Pope and hys generacion, all the chrysten nationis not being cutte of, nor cast oute for their obstatinate malpce, nor of wilfulnes departinge oute by septicious Scyismes: then seeth

Asceeth he the marke at the least wise. But then whyle he sayeth that all these nations maye and hath al this. viij. hundred yere, so entierlye fallen into herelues, and danable errours, y by all thys. viij. hundred yeres last passed vnto Luthers dayes, noz yet vnto thys daye neyther, there hath been no one knowen congregacio any where, wherin the professyng of y very right catholyke sayth of Christ hath been so surely kepte, that it mighte there be surely learned and knowen: the I say Tyndall is as blind as he that lacketh both hys eyes, in that he seeth not y by thys waye he maketh oure sauoure Christ that is verye trueth, to say verye false, where he sayth, I am with you to the ende of the woꝛlde, and would make him farre ouerseuen, where he commaunded y whoso would not heare y church, should be reputed & taken as Haynyms and Publicanes, and in many a playne terte of scrpyture moe, as I haue before shewed, as wel in my dyalogue, as mine other thre former boke of this present woꝛke, and yet hereafter shall foꝛther.

¶ 29

¶ 18.

Soꝛcouer, if Tyndall say that al this knowen cozps of christendome, haue all these. viij. hundred yere been in a wrong belicfe, where hath been all thys whyle the ryghte congregacon of Tyndalles churche, that hath hadde the true belicfe? And let him tell vs then, which congregacion it was, oꝛ where any such is yet, of whom we may surely learne the true saythe and true vertues.

If he say that it hath ben among these and was in this church, but not of thys church: but thei haue lurked there a few faithfull folke, among the great mayny multitude of the saythlesse, & haue cuer been to the woꝛld and outward syght of man, vnknownen, not so mucche knowen as one of them to an other, but yet verye well knowen to god: to this besides that if they haue lpen all this while lurking therein, they haue bee then ydolaters by theyꝝ owne iudgemente, in ymage seruice and prayinge to Sayntes (if Tyndalles doctrine bee the true saythe, and starke hypocrites in being of one beliefe in their heartes, and pretendinge another, bothe in their woꝛdes and dedes, and beside dyners other inuincible reasons, with whiche I haue alreadye reproued that sond opinion in the seconde boke of my dyalogue, wherunto Tyndalle hath made so bare aunswere, that it hadde been moze wisdomes foꝛ him to haue lette it al alone and medle nothing

¶ as all heresies do.

tehrewyth, as euery childe almost maye well perceiue that list to looke on them bothe, and aduysedlye compare them together, as I shall my self sette it furth vnto them when God shall after other thynges doone, geue me tyme to come therro, and beside diuers other argumentes euident and playn, whiche I partly haue, partly shall alledge and byng furth in this present woꝛke: this one can be neuer auoyde whyle he liueth, that God had then left euerie man perplexed in doubt and oute of certayntie, what waye he might surely take and cleaue vnto, eyther in the doctrine of sayth, oꝛ knowledge of vertuous liuing.

Soꝛ if he say that we nedde no knowen company, but euery man may reade the scripture himselfe: euery man he woteth well cannot reade, noz euery man vnderstand it though he haue it in his own tongue, but by the reaydyng withoute a reader, maye soone fall into the damnable erreure of Arrius, Heludius, and manye another heretike moe, whiche of the scripture thozow their owne pryde, toke occasion of their herelies.

If he then say, that of that vnknownen congregacon, we maye haue a trewe reader: where shall I seeke hym, and whereby shall I knowe hym, if I happen on him, how shall I be sure? Soꝛ in this greate knowen congregacon, we be safe agaynst all such perill. Soꝛ we bee all agreed vpon the necessary articles of the saythe. And if anpe woulde preache and teache the contrarye, as he that woulde percase teache that confession is not necessarie, and that penance nedeth not, and that of the seuen sacramentes syue serue of naughte, and the sixth of almoste as little, and that of the seuenth all christen nations bee, and al this. xv. hundred yere haue been in a very damnable erreure: he that thus woulde preache and teache suche abhominable herelies as nowe Tyndall doth, he may be sone controlled, accused, and coꝛrected, excepte he runne awaye as Tyndall dooeth.

And whereby can we be sure that his teachyng whiche is accused, is false and theyꝝ trewe that coꝛrecte hym, but by that we bee sure, that the common sayth of the catholyque churche is true, and that the catholyke knowen churche cannot erre in that saythe, whiche from hande to hande hath been taken and kepte from Chyppes dayes and his apostles hetherto. Which sayth must neddes

The catholyke knowen church cannot erre.

ll. q, be trus

A he true by Chyffes promise made vnto his apostles, as teachers of his church, and not for themself but for hys church, that is to witte, the saythe that Saynte Peter professed shoulde not fayle, and that God would be with them al dayes vnto the ende of the worlde. And that the sayth of the knowe catholike church that correcteth the false saythe of the false preachers and heretyques, is the same saythe whiche the hoipe doctours of Chyffes churche in euerye age haue believed and taught: Saynt Hierome, Saint Austine, Saynt Ambrose, Saint Chylostone, Saynte Gregoipe, and Saynt Cipriane, doe well and clearly testifie by their bookes. For which holy doctours, our lord hath shewed manye a wondrefull miracle.

Mat. 16.

Mat. 28

A false preacher.

These thinges and manye other, maketh vs sure, that the preacher whiche preacheth agaynst the sayth of this congregacion, is a false preacher, and a false wyther and wretcher of holy scripture, how solemnely soeuer he paynt it.

And if we were not sure by these meanes, that the faith of this knowne catholike congregacion is true: how shoulde I be sure of the preacher of that vnknowe congregacion, whiche Tyndall calleth the church. Howe shoulde I know I saye whether the preacher saye true or not. For he hath no knowne congregacion to reprove him or allowe him. The suretie wherof, might make me sure that he sayth true or false.

But then must I (sayth Tyndall) trye him by the trueth of scripture. What if I bee vnlearned? What if I can reade, and haue it in my language, and yet vnderstand it but slenderly? What if I be well learned, and the false preacher as well learned as I, though he wer no better: yet he shall haue texte against texte, and glose agaynst glose, and when shall wee then agree? Or if I geue place to him, or he to me: how shall yet the number of vnlearned hearers bee satisfiied with our doutefull disputacions, if they wer not sure by the common faith of the knowe catholike church, which of vs lyed ere ever we came together? By which they that neuer readde any scripture, be now by the holpe goff that hath planted the true sayth in his catholike churche, (the holy doctours wherof haue in every age been approued by miracles) so inwardly sure of the trueth, that a pooze simple woman if Tyndall & I broughte the trouthe in debate and question, and

that I were woren so madde to graunte him that his false heresies wer true, she would not let to belieue and saye so too, that we wer two madde fooles and false heretikes bothe.

And that this is true, shall muche the better appere when we well examyne and consider what congregacion Tyndall calleth the catholike church.

Tyndall.

I saye that Chyffes clekte churche, is the whole multitude of all repenting synners that belieue in Chyffe, and putte all theyr truste and confidence in the mercy of God, feeling in their hartes that God for Chyffes sake loueth them, and will bee, or rather is, merciful vnto them, and for geueth them their synnes, of whiche they repent, and that he for geueth them also all the mocpous vnto synne, of the whiche they feare lest they shoulde thereby bee drawne into synne agayne. And this sayth they haue without all respect of their owne deserying, yea and for none other cause then that the mercifull trueh of God the father whiche cannot lye, hath so promysed and so sworne.

More.

Howe hath Tyndalle here despynd and describ'd vs, what he called the churche. And for as muche as bys tytule is of his Chapter, the question whether the churche can erre, and that he nowe for the clearinge of the question, declareth that there bee two churches, the one whiche he sayeth that we take for the churche, whiche he calleth the Pope and hys generacion, and sayeth that there is no doubt but that church bothe maye erre, and in dede so dooeth, and the tother churche whiche himselfe calleth the verpe churche, is this that he nowe despyne: it woulde seme that he woulde affirme, that thys churche whiche himselfe describeth, were the church that cannot erre. Wherin what hys finall and resolute sentence is, ye shall in hys other Chapters hereafter folow'ing, at a long length, very scantly perceiue, excepte his woordes bee somewhat opened, and a little more clearly declared, then as it appereth by his writing, himself woulde they shoulde be, and nathelesse I trust they shalbe.

Wherfore, to thende ye maye the better vnderstande whereabout he goeth, and that he longeth to leade vs in darkenes, and sede vs furth with his high solemnne

A lemne folies that he would wer not vnderstanden: let vs a little examyne the parties of his diffinicion and descripcion of the church. Where he sayeth that Christes elect church, is the whole multitude of all repentant sinners, that haue the condicions further expressed in his description: we must first aske hym how taketh he there this woord elect: It had been good reason that he shold haue declared, whether he meane electe and chosen as our sauour Christe did electe and chose hys church and congregacion, oute of the Jewes and the Gentiles, to bee dedicate vnto hys serupce, after whiche maner, he first elected and chose hys twelue Apostles, though they were not all finally good, of whose eleccion he sayde, ye haue not elected me, but I haue elected you, and also sayde vnto them. Haue I not elected and chosen you twelue, and one of you is a deuill: or els that he meane by the electe church, the church of the finall electes and predestinates to glorie, beyng thereunto predestinate in the prescience and purpose of god befoze the creacion of the world.

This poynte whether he meane, that his whole multitude of repentinge synners, be the tunc elect church or ytother hath he not expressed, but hath left vs at large to geasse & arede vpon his dark riddles after folowing, which of these two eleccions he meaneth. Howe be it, for aughte that I can see, his description agreeth with neither of them both.

For as for the first kynde of eleccion, after whiche, Christe hath chosen hys catholike church out of the Jewes and Gentiles, to be his church here in earth: in thys kynde are there penitentes and impenitentes bothe. For penitentes are accompted among the good, and in thys church bee there bothe good and badde, as our sauour sheweth hymselfe in the parables, bothe of the fielde with good cozne and cocle, and also the nette with fishis good and badde, and the scripture sheweth by the arche of Noe, with beastes cleane and vncleane, and Christe with his aforesayd woordes to his apostles: Haue I not chosen you twelue, & one of you is a deuill?

Now as for the electe church of predestinates if he speake therof, as it may be verifysed in euerye tyme sith it began as he must if he speake to the purpose, then are therin accompted, not onely repenting sinners, but sinners also, some that yet repent them not, and some also that

neuer did the thyng wherof they shold repente, as was our blessed Ladie while she liued here, and our sauour himself also for anye synne of himselfe. For he was neuer penitent synner, but beyng synnelesse hymselfe, paynefullye payed for oures. So is not the electe church all repenting sinners onely, except that eyther Christ wer no man, or wer also a sinner, or elles his manhod not parte of this church, but the church of predestinates headlesse. And in thys I speake of that electe church of predestinates, concerning onelye the congregacion of such as shal be saued in the kind of man. For as for to consider aungels therein, is very farre fro thys matter.

Yet are there also in thys church of electes, manye that neuer came to the fayth, but are yet enemies therunto, as Jewes, Saracenes, or Turkes, not yet conuerted vnto the faythe. And therefore this electe church will in no wise agree with the diffinicion or descripcion of Tindall. I would that hetherfoze to geue his matter more light, had shewed vs as I say, whiche kind of eleccion he meaneth. How beit, we shal geasse at hys mynde as nere as we canne, and make the beste of hys matter, and then see whether the beste be hable to stand.

We maye seme to meane by Christes electe church of hys descripcion, a part of the electe church of the seconde maner, that is to witte, as manye thereof as bee repentaunte synners with those other condicions that are expressed in his descripcion. For other then thys I cannot diuine what he shoulde meane. But then as those repentaunte sinners bee a parte of the church predestinate, so be they a part of this catholik church here militaunte after the firste kynde of eleccion, in whiche are bothe good and badde. Of whiche whole noumber, the good are the tone parte. Yet leaueth he vs after thys waye in another boue, whether the repentynge synners maye afterwarde falle to synne agayne, and from repentance, and so to repentance agayne, and yet agayn therefro. We leaue vs also in doubte whether this electe church of hys descripcion maye be decesued and erre or not. For in these two poyntes he wrappeth vs vpp with riddles, that he geueth vs to reade in other Chapters howe they maye synne, and yet sinne not, erre and yet erre not, and redeth hys riddles himself also so fendly, that an olde wyfe would be asyamed to

John. 15.
John. 6.

In the true
sp. ch are
both good
and badde.

Math. 13.
Math. 13.
Gene. 7.

John. 6.

A rebe suche rydles so foolishly by the fyze syde among young chyldzen. And yet in this one popnt whether the church may erre or not, is in effect al the whole matter and purpose of his booke.

And finally, for all that euer he saith, he leaueth it in dout whether his repentaunce synners, syth he graunteth that though they may not sinne yet they may sinne, and that in likewyse though they cannot erre yet they can erre, be of hys electe church of hys description in these tymes onely in whiche they sinne not nor erre not, or elles in all those times to, in whiche they both sinne and erre. And here speake I of suche synne as is of his nature deaddely, though the soule dye not by eternal damnacion therfore, because he repenteth that sinne agayne ere he dye. And I speake of that erreure also, whiche is of hys nature synnefull and damnable, though the soule suffer not eternall danacion therfore, because he repenteth that error after ward, and retourneth agayne to the trueth ere euer his body dye.

Of all these doubttes, the moze part he neuer moueth, and suche as he moueth in other Chapiters after, he so fondely sopleth, that all the worlde may see that he nothing seeketh, but coznors to crepe in, where he may lusk and lurke in the darke, oute of whiche we shall I trust, so brynge him into the lyght, that hys eyes shall dase to loke thereon.

For in the meane whyle, this ye see, that howe soeuer he meane by the electe church of hys repentaunte synners, with all the feelyng saythe that he can frame therto: yet syth menne can neuer knowe which be they, there can no man haue anye suretie by that curche of the true doctryne of God, no moze then a man coulde by that vnknown church, knowe whiche is the true scrypture of God. And therfore is thys electe church of Tyndalles descripcion denyed onely to iugle with all, and to deceiue oure syghte, and not to serue in thys matter to any substantiall purpose.

But yet that it can not onely dooe no god, but is also dzeamed oute by hym to dooe muche harme: ye shall playnly perceiue, if ye consider what repentance and what saythe he meaneth. For these woordes will sowne verye well in the eares of suche symple soules, as doe not whyle they reade them, consider what manet thinges Tyndal meaneth by the,

and what thing he calleth repentaunce

and belienting in Christ with a feelyng faith. But on the tother side, he that considereth that Tyndal would haue vs so to belieue in Christ, that we should set his holye sacramentes at naughte, and that we should belieue that all christen people haue hitherto believed wozonge, that haue believed that menne ought to be shrieue, or receiue any penance at the priestes hand, or that haue believed that ther is any purgatozy after thys present lyfe, or that putte anye saythe in the sacramet of the aultar, or any other thing belieue thereof, then that it is onely a sygne memorizall, and token of Christes death and passion, and that euerpe man is in a false beleefe that will anye other honour doe therto then onely this bare beleefe, whereof playnely soloweth that once to knele or praye therto, wer open and playn ydolatrie, and that he would haue vs also beleue that to say the masse with the holye canon therein, as al christen realmes dooe, and so manye hundred yeres haue done, were heyghnous deaddely sinne, and that it were synne also to belieue that man by god woorkes wrought in sayth, any reward meriteth toward God, or finally that any of the olde holy doctours of Christes church synce Christes dayes and his apostles hetherto, were in the right beleefe before holy Luthers dayes and hys owne, for sure am I that there was neuer none of all them that in beleefe didde agre with these twayne, nor these twayn betwene themselfe: he that this seling faith considereth in Tyndalles teachyng, shall sone feele that all his holy solemne tale of all hys feeling saythe, is not woorth a see, but very saythlesse heresie.

And also whē he heareth hym so saintly speake of repentyng, and then considereth that he woulde haue vs repente that euer we wer shrieuen (for Christ he calleth the false inuencion of Satthan) and woulde haue vs also to be suche as repente that euer they wer of the ryght beleefe, and such as woulde haue freres and nunnes repente their religion, and runne oute and wedde together: he that considereth thys, shall I saye, see that Tyndalles electe and chosen church, is a church of chosen heretikes, of contrarye beleefe to the church, of whiche Saynte Hierome was a doctoure, and Saynt Austine, and Saynt Gregoize, and Saynt Ambrose, and all the other old holy fathers from the apostles daies hitherto, or elles must Tyndalle tell vs

once

Tyndales feeling sayth.

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Once agayne, some one of all them that beleued it lawfull, for a monk or a frere professed vnto perpetuall chastitie, to runne oute of religyon and goe wedde a nunne.

Howe am I gladde yet that he cummeth foorth with repentaunce, at the least wyse one waye or other. For sayth alone was woont to doe all thozowe all a mannes lyfe. And when it was proued them by playne and euident scrpyture, that sayth coulde not auayle without charitie, then fel they to glose it and saye, that sayth coulde neuer bee withoute it. And then beeyng therein repressed playnely by saynt Paule and saynt James bothe, yet stande they styll by theyr woordes, and defende theyr woordes onely by woordes agaynst all reason, and agaynst the playne woordes of God not vntowritten, whiche they set not by, but the very written woordes in playn and euident scriptures, for all that they saye they beleue nothyng elles. And in that poynte I beleue them well and in moze too. For where they saye that they beleue nothing but scrpyture, I thynke they say true, for they beleue nothing beside the scripture, nor yet the scripture neither, as their owne wytynges dooe full clearly declare.

But nowe sith they say still that sayth alone suffyleth, and yet saye that there must be charitie too, and now say there must be repentaunce too: they saye none other thinge in effecte, but that it is ynough to haue saythe alone if a manne haue other vertues too, and that it suffyleth to haue sayth alone, so that faith be not alone: for and it be alone, then is it no faith at all. Is not this another godly riddle, whereby Tyndalle teacheth all thing playnely?

For this poynt will neuer be wel patched with his feeling sayth and histo: call, as ye shall hereafter heare when we come to the Chapiter.

But yet agayne in the meane whyle, because he speaketh of repentaunte sinners, that they make the electe church of Chryste: I woulde witte of hym whether one parte of repenting must not be to repent heresies. If not, then Christes electe church maye kepe them still, and be a church of heretikes. And on the other side, if a manne must repente hys heresies: then aske I Tyndalle agayne, howe shall an vnlearned man knowe whiche they be. The preacher shall tell them (sayeth Tyndalle.) So say we too.

But what if the preachers dooe not agree therein, howe shall we knowe the true preachers fro the false? Lette hym looke on the scripture (sayeth Tyndalle) and thereby shall he iudge them by the righte rule of the woorde of God. But therto I saye, that all thing that we be bounden to beleue and obserue, is not wyrtten in scripture, as I haue in the thirde booke, moze then playnly by the playne scripture proued. And besydes that, vnlearned menne are not hable, nor euery learned manne neyther surely to dyscerne and iudge the true sence of the scrpyture, in a greate thing growen in debate and controuersy, where playn tertes of scrpyture seme to speake for bothe the sydes. And therefore it muste nedes be, that ther is by god prouided and leste some suche suretie, as may bring vs out of all suche perplexitie. And that is as I haue sayde, his holy spirite sent and leste perpetuallly with his church, to leade it so by hys owne promise euer into all necessarye trowth, that whoso heare and beleue his church, may be sure that he cannot be deceiued, but that if a false teacher woulde leade menne out of the right sayth, the church of Chryste shall reprove hym and condemn him, and putte the people in certayntie. For which cause Saynt Paule sayeth, that the church is the fyne stablishement, and the pyller of trowth for the inuolable suretie of doctrine. And therefore that can neuer be no church, but a knowen church.

But then sayeth Tyndalle, that it is true, that ther is al suretie in the church of Chryste. But he sayeth that the church of Chryste is onely the noubmer of repenting sinners, that haue the feelynge saythe whiche himselfe describeth. Then we aske hym, whereby shall a manne knowe them, and be sure of them, so that he maye ble them for hys sure and vndoubtable iudges betwene the two contrarpe preachers, of whiche the one is true the tother false.

It maketh no matter (saith he) though ye knowe them not. How shall I then be putte in suretie by them, but if I knowe that they be the church with whom god promysed to leaue hys holpe spirite, and whom he willed euery manne to heare and to obaye. We shall perceyue it sayth he, by that ye see they bee good menne, and shewe the frutes of sayth in theyr liuing. I cannot be thereby sure, sith an hypocryte may sayne them, And also

A himself graunteth after in his Chapter, that they sinne and yet sinne not, so that though they sinne not because of theyr feeling sayth, and their repentaunce fo: loining: yet they maye ryght often dooe sinne, in such wyse that they may doe, and in dede doe many suche abhominable dedes, as men be hanged fo: & wooy thy fo: much lesse, & suche that themselfe should fo: thesame, sauing fo: their feeling sayth, be damned in hell perpetually, from whiche none hystoricall saythe coulde kepe them, as Tyndall sayth.

Powe then if he say true, it is impossible fo: me to know the elect church of feelyng saythfull repentaunte sinners, to take the sure iudgement by.

Then if he walke as it wer in a mase, and come to the first poynt agayne, and saye it fo: ceth not, fo: they shall be discerned by the scrypture it selfe: that gaffe haue I so stopped already, that he shall sticke stille at a stake and rest his bones in the bushes ere ever he geat out there. **W**her fo:re, whē he shal see himself vnhable to defend his own chose vnknewen church, in y point in which it shold specialy serue, that is, fo: the sure teaching of the true faith: he shal then fynd none other shift, but to loke whether he might make y catholik known church to falle in the like default, and shal aske vs howe we doe knowe the true church of Christ, by whose doctrine we may be sure of the right belefe. **W**herunto we shal aunswere, that thertn can no man be deceiued. **F**o: it is the common knowen charche of all chrysten people, not gone oute nor caste out. **T**his whole bodye bothe of good and badde, is the catholike church of Christe, whiche is in thys wo:ld verpe sickely, and hath manye soze membes, as hath sometime the naturall bodye of a man, and some soze

Dissoned, and fo: a time colde and dead, which yet catcheth heate and life agayn if it bee not precyded and cutte of from the bodye.

Thys catholike knowne church, is that mysticall bodye be it neuer so sicke, wherof the principall headde is Christ. **O**f whiche bodye, whether the successor of Saint Peter be hys vicar generale and headde vnder hym, as all chrysten nations haue nowe long taken hym, is no part of this questid. **F**o: to this matter it is ynough, that this bodye mysticall of Christ, this catholike church, is that bodye that is animated, hath life spirituall, and is enspired with the holy spirite

of god that maketh the of one sayth in y house of God, by leadyng them into the consent of euery necessary trouthe of reueled sayth, bee they in condicions and maners neuer so like, as long as they be consozmable & content in vnitie of faith to cleaue vnto y body. **O**f this church can we not be deceiued, nor of the ryght sayth can we not be deceiued whyle we cleaue to this church, sith this church is it into which god hath geuen his spirite of sayth, and in this church both good & badde professe one sayth. **F**o: if any professe the contrary saythe, bee it any one man or any one cūtre: they be controlled, noted, & reprobued by the whole body and some knowen from the body. **P**owe if it happen any private heretikes to lurk in this body, yet all the while they agree with y bodye in open profession of sayth, and teache nothing contrarpe, they can not begyle vs though they may by secret heresies of their heartes, sinnefull ye deceiue themselfe. **A**nd when they teache the contrarpe, then are they as I say reprobued openly by the bodye, & either reformed and cured, or elles cutte of from the body and casten out therof. **S**o y this church is knowne well ynough, & therfo:re may be well vled as a sure iudge, fo: to deserue betwene the true doctrine and the false, & the true preacher & false concerning the right sayth, & the determining of the true wo:rd of god w:ritten or vnw:ritten, frō the countrefet wo:rd of man, & in the deceruing of y right vnderstanding of the scripture of god, as far furth as of necessity pertaineth vnto saluacion. **A**nd this aduantage that I speake of, haue we, by y that this church is knowne, whereas Tyndalles chosen church of repentyng sinners we can neuer knowe the, but if we see them walke in our church in procession with a candle befoze the croffe, or stande befoze the pulpet with a sagot in their neckes. **A**nd yet cā we not know them so neither, fo: they may seme repentaunt openly, and yet thinke in their heartes ful shrewdly, as they cōmonly do. **N**ow wherby we shalbe sure that this knowne catholike church, is y very true church y is to be beleued and y no man may be surely beleued that agreeth not with y sayth of this church, albeit I haue bothe in my dyalogue & in sondry places of my three former bokes of this present wo:ke, wel and playnly proued you: yet shall I finally befoze I finish this wo:ke by such clere open markes and tokens shew yo a

with

No man in the catholike church can be deceiued.

Howe Tyndales chosen church maye be knowne.

A with euident reason and plain scripture furnished, that no childe shall after nede anything to doubt therof.

But now consider in the meane while that Tyndalles diffinicion of description of the church, by which he calleth it the number of all repenting synners with all his other condicions adioyned therunto, is first full of darkenes. And whē it is opened, it agreed neither with one church nor other. And yet is it by an other poynt of hys owne false doctrine, vtterly destroyed, for he teacheth plainly, that whosoeuer doe after baptisme, sinne once of purpose willingly, a not onely of weakenes & infirmitie, he shall neuer be saued, but all his repentaunce

What a saying is this

after, hough he trust neuer so muche in god, & haue after neuer so sure saythe in him, that neuer serue him to saluacion, but he shall finally damned, as I shall shew you farther after. And then ye see playnly, that his diffinicion of hys elect church, is by his own doctrine destroyed, for the elect church cannot be y number of al repenting sinners that trust to be saued in Chyristes passio, if some such repenting sinners shall neuer be saued by his passion as Tyndal playnly lyeth. And therefore, sith he hath sayled of his diffinicion of the church, & therby lost & spilled all his purpose: let vs now consider whether he handle any more wisely the remenaunt of his goodly matter.

Tyndall.

This sayth haue they without all respect of theyr owne deseruinges, yea and for none other cause, then that the mercifull trueth of God the father whiche can not lye, hath so promysed and so sworne.

More.

I doubt not good readers, but ye remember well, that al the doctrine of Chyristes church, is full of warning, that no man should putte a proud trust and confidence in his owne woorkes, nor once thinke that he can of himself alone withoute Goddes gracious helpe, doe anye good woрке at all, and great cause hath so feare and mistruste all his own woorkes, for byperfitte circumstances seldom perceiued by himselfe. And also that in all that a man may doe, he doeth but his onelye duetie, and that the beste woрке were nought woorth to heauenward of the nature of the woрке it self, ne were it for the liberalle goodnesse of God, that lyfeth so byghlye to rewarde

The true doctrine of chryste church.

it, and yet woulde not rewarde it so, saying for the passion of his owne sonne. All these thinges, and many suche other moe bee so dapelye taught and preached in the church, that I trust in good sayth that almost cuerpe good olde wyse can tell them.

And therefore it appeareth well, that Tyndall varieth not with vs for so farre but that he meneth a farre further thing where he sayth that the elect church trusteth so vtterlye to be forgeuen all synne and moctions vnto sinne, without anye respect of their own deseruing, & plainly meaneth therein (as in other places also he playnly declareth himselfe, to whiche I haue in my former bookes proued and reprobued) not onely that menne shoulde not nede, but also that it wer sinne to go about any good woorkes wroughte with grace in sayth, to deserue any thing toward the geatting of full and perfitt forgeuenesse.

To this poynt cometh Tyndalls holy seling sayth, that seeleth alwaye full of forgeuenesse, without any regard or respect of mans own endeouour to deserue it. Chys false seling sayth hath Tyndalle taken of Luther, when he and all the rable of their secte saue, that saythe of necessitie bringeth furth god woorkes as the frutes of the tree of faith. And yet they saue that good woorkes be naught woorth, and thereby make they the tree of sayth little better. For what good tree can that bee, whercof the good fruite is naught woorth? But Tyndall and Luther both lye loude in both the poyntes. For bothe maye a manne haue the righte saythe ydle and woorkelesse, and therfore deadde and fruitlesse. Deadde I saue, not in the nature and substance of beliefe and sayth, but deadde as to the attayning of saluacion. And also good woorkes wroughte in saythe, hope, and charitie, be verve profitable toward obteyning of forgeuenesse and geattinge rewarde in heauen, except the scripture of God be false, when it sayeth: that as the water quencherh fyre, so doth almes dede auoyde sinne, and except our sauiour himselfe saue false, where he sayeth: Geue youre superfluous substaunce in almes, and then loe, are ye all cleane. And in likewise, where he promisth rewarde in heauen in soondre playn places of scripture, for good woorkes done here in earth.

Howe if Tyndalle aunswer, that the good woorkes be nothing woorth of themselves,

Good woorkes purchaseth euen.

Eccle. 3.

Luke. 11.

Math. 10. Luke. 16.

A selfe, noꝛ without fayth, as he aunswere-
 reth me in hys aunswere to the thyrde
 booke of my dialogue: then may euery
 chyld see that he is dyuinen to the harde
 walles, and sayre to serke a shamefull
 shyfte. For what thing is aught woꝛthy
 of it selfe to heauenward, without gods
 grace, and the great godnes of god? No
 syerpe charitie, though menne woulde
 burne for Goddes sake, coulde deserue
 heauen of it selfe, withoute the liberall
 godnes of God. For as Saynt Paule
 sayth: the passions of thys woꝛlde be not
 woꝛthy to winne the gloꝛy to come, that
 shalbe shewed vpon vs.

Roma. 8.

B And if he saye that good woꝛkes be
 naughte woꝛth, because they be naught
 woꝛth without fayth: So might he as
 well say that fayth wer naughte woꝛth,
 becaule it is naughte woꝛth without cha-
 ritie. So that ye may playnely see that
 he seeketh nothing but shyftes, whiche
 will yet serue of naughte when he hath
 altogether done.

Good woꝛ-
 kes are to be
 feared.

C For ye maye finally perceiue, that
 though euery man may well feare that
 the woꝛkes whiche him selfe hath done,
 seemed they neuer so good, were yet for
 some lacke vpon hys parte; in the do-
 ing, so vnperfite in the depe secret sight
 of god, that they wer vnwoꝛthy to serue
 him, oꝛ be any thyng rewarded, and also
 so that were they neuer so pure and per-
 fite, they were not yet woꝛthy suche
 rewarde, but of Goddes liberall good-
 nesse: yet is it a verie false fayth and a
 pestilent heresie, to believe as Tyndall
 here teacheth vs, that God wyl saue
 suche as may woꝛke without any re-
 specte oꝛ regarde vnto their deseruing,
 as though he roughte not whether they
 dydde good oꝛ ill, but will saue all such
 as him list, doe they what they list, one-
 ly because him lyst, and that him selfe so
 lysteth for none other cause, but onely
 because he hath so promised and swoꝛne.

D For surely, neither is the promyse the
 cause, as I haue in myne other booke
 shewed, but the goodnesse of god whiche
 caused him so to promyse. For also he
 hath not so swoꝛne noꝛ so promysed nei-
 ther, that he will saue manne without
 any regard of good woꝛkes, but hath
 bothe promysed and swoꝛne the cleane
 contrarpe, that but if we woꝛke well if
 we maye, oꝛ repente that we didde not,
 and be in purpose to doe, elles shall our
 fayth stande vs in little stede, but great-
 lye aggreue and encrease the payne of
 our damnacion. And now that his fayth

Note.
 Psalm. 10.
 Math. 25.

is proued very playne false and fayth-
 lesse, it is a woꝛlde to see howe rallye he
 runneth furth in the prayse, as though
 it wer proued true.

Tyndall.

And this saythe and knowledg is
 euerlastyng lyfe, and by thys we bee
 boꝛne a newe, and made the sonnes of
 God, and obtayne forgenesse of syn-
 nes, and ate translated from deathe to
 lyfe, and from the wrath of God vnto
 hys loue and fauoure. And this fayth
 is the mother of all trouthe, and byni-
 geth with her the spyryte of all cruelti,
 whiche spyryte pourgeth vs as from all
 synne, even so from all lyes and etrou-
 nysome and hurtfull. And this fayth
 is the foundacyon layd of the Apostles
 and Prophetes, whereon Paule sayth:
 Ephelians. ij. that we are buylte, and
 thereby of the householde of God. And
 this fayth is the rocke whereon Christe
 buylte his congregacion.

More.

Loe what a prayse he hath made you
 of this fayth, that feleth that folke shoul-
 dede to doe no good woꝛkes. Howe he
 calleth it euerlastyng lyfe, to come to the
 bare knowledg of that fayth that shall
 take awaye from vs all respecte and re-
 gard of deseruing any rewarde oꝛ thank
 the rather for anye good woꝛkes. For
 if menne might haue anye suche respect,
 then wer it great perill lest men woulde
 falle the moze to dooe them. For other
 great perill I see none, considering that
 we be well taught to put no proude con-
 fidence in them, but referre al the thank
 of them to God, by whose helpe & grace
 we doe them.

pat no proude
 confidence in
 woꝛkes.

Howe wotte ye well, that no good
 manne can denye, but that for lacke of
 suche woꝛkes menne shall be damned, as
 Christe sayeth him selfe in the ghospell.
 And harde it were, that the good nature
 of God being moze ready to rewarde
 then to punythe, woulde punythe vs for
 the lacking, and not rewarde vs for the
 haupng, namely syth him selfe sayeth in
 the same ghospell, that he shall geue men
 heauen for their akmoldebe.

Mat. 25.

Math. 25.

But Tyndall, as he denyeth the tone,
 so denyeth he the tother too, and with
 some sonde glose will auoyde the ghos-
 pell and all, and then goe boldely furth
 with his saythe and boaste it, and saye:
 this fayth and knowledg is euerlastyng
 lyfe. But all faythfull folke will saye a-
 gain, thys fayth and knowledg is euer-
 lastyng