

A of original sinne, wherewith we be tyled towarde great actuall deadely sinnes, and dayly fall into veniall: Tyndal as appereth by hys woordes next after folowynge, would we should knowe that saint Paule meaneth that euery true member may dayly fall into great horrible dedes as perjury, manslaughter, & aduowtry, of weakenesse & frailtie, and yal those abhominable dedes be no deadely sinnes yet but veniall euerychone; because it is not the man that doth it, but y sinne that dwelleth in him. And while saint Paule saith the woordes of himselfe, Tyndal so layeth them forth, that he would we should take it y saint Paule himselfe, or at the least wile if not himselfe, yet the sinne that dwelleth in him, committed in very dede many such horrible dedes, as the deuill & the fleshe did moue and spyre hym to. And then was it wel lykely that he dyd ynough. For well ye wote y deuill would not feare to set his fleshe on fire, and tempt hym to lechery & manslaughter both, while he sed not to tempt our sauour himselfe, to glotony, couetise, and pride, deuill woorthyp, & self slaughter to. And saint Paule himselfe confelleth, that for a medicine preseruatue against pride, there was giue hym the aungell of Sathan, the pricke of the fleshe, to dabe him in the necke and make him slowpe and beate hym.

And it appereth plainely, that Tyndal taketh saint Pauls woordes spokē of himselfe, to signifye not only styring and incitacions toward deadly sinfull dedes, but also the very dedes comitted and done as he calleth it of frailtie, by the violence of those mocions. For if he meane not so, he layed those woordes nothing to his purpose, as it appereth openly by those hys own woordes folowing.

Tyndal.

Thus are we sinners and no synners. No sinners if thou loke vnto the profession of our hartes toward the lawe of God, on our repentance and sozow y we haue, both because we haue sinned & also because we be yet full of sine spyll, & vnto the promises of mercy in our sauour Christ and vnto our faith. Sinners are we, if thou loke vnto the frailtye of our fleshe, which is as the weaknesse of one y is newly recovered out of a great disease, by the reason wherof our dedes are imperfēt, & by the reason wherof also when occasions be great, we fall into horrible dedes, and the frute of the sine

whych remaineth in our members breaketh out. Notwithstandyng yet y spiryte leaueth vs not, but rebuketh vs & bringeth vs home again vnto our professio, so that we neuer cast of the yoke of god from our neckes, neyther yelde by our selues vnto sin for to serue it, but fight a freshe and beginne a newe bataile.

More.

To good christen readers, heare haue ye heard a full vchristen tale of an euill christen man. For now se ye clerely that by playne expresse woordes, Tyndal telleth vs that a true member of Christes church breaketh out into horrible dedes when the occasions be great, and yet he saith that for al y he sinneth not deadly. And this is y thing, for the pofe wherof he bringeth forth his fore rehearsed woordes of saint Paule, by which he would make it seme, that saint Paule dyd himselfe so to.

And yet kepeth he hys accustomed guise as farre as he can, in coueryng himselfe and colouring hys matter fro knowledge. And therfore he cometh in with sinning and yet not sinning. And for the reading of that ryddle, he sayeth y the true members of Christes church are sinners & yet no sinners. And among them he setteth himselfe, saing of himselfe and hys felowes, we be no sinners if thou looke vpon the profession of our hartes toward the lawe of God, & on our repentance and sozow that we haue sinned & also because we be yet full of sine spyll, and on to the promises of mercy y is in our sauour Christe and vnto our faith. And sinners are we, if thou loke to the frailtye of our fleshe, by which we fall into horrible dedes, and the frute of sinne which remaineth in our members breaketh out.

Were would I that Tyndal shoulde somewhat more clerely tell vs what he meneth in this matter, whither he mene that a true member sinneth not deadly all the while that he resisteth, and doth not y sinfull horrible dede, as for ensample manslaughter, or aduowtry. And y then agayne he sinneth not, when that after the dede done he repenteth and is sozow for hys euill dede, and is forgiven of Godde through the promises of mercy in our sauour Christ. for the repentance and sozow and for the faith. Lette Tyndal I saye tell vs whether he meane thus, or elles that himselfe and hys other felowes the true members

A of Christes church, do not sinne deadly in the very time neyther, in which they consent to doe those horrible sinfull deedes, or rather in the time whyle they be in the doing, for consent to the sinne he saith they neuer doe.

B By these wordes of his we be no synners, if thou loke to the professio of our heartes to the lawe of Godde, and vnto our repentance and sozow that we haue sinned, it may seme that he meaneth the fyrst way, that is to wpt that they sinne not al the while that they resist y moctio to the dede, and that they sinne not also, when that after the dede they take repentaunce and sozow therfore.

Now if he meane to reade his riddle on thys fashyō, then he soyleth hys straūge riddle as blontly, as an old wife of Culnam did ones among scholers of Drenford, that sogerned wyth her for death.

Whych while they were on a time for their sport purposing riddles amōg the, she beganne to put forth one of hers to, and said, arede my riddle, what is that, I knew one that shot at an hart & killed an haddocke. And whē we had euery bo-

The old wyfe of Culnams riddle.

Cdy much mused how that might be, and than prayed her to declare her riddle her self, after longe request she sayed at the lasse, that there was ones a fysher that came a lande in a place wher he saw an harte and shot therat, but he hit it not, & afterwarde he went agayne to the sea & caught an haddock and killed it. And surely Lindal readeth hys riddle much like, if he vnderstaunde by hys riddle, they sinne and yet synne not. That they sinne not while they resist the moctions, nor when they repent the dede, and that they sinne whyle they be in doing. For that is no moze to saye but in one tyme they sinne, & in another they sinne not. And when they sinne then they sinne, & when they sinne not thā they sinne not. **W**here not here a wyse riddle wene ye & well declared, if he meane it thus: And that he so meaneth I saye it semeth by hys wordes afoze rehearsed, and also by these that he sayth, the spytite calleth vs home agayne. **W**hereby it semeth that he meaneth, we were ones gone from home and afterwarde be brought again.

Howbeit on the tother syde, he maye peradventure meane by these wordes, we be no sinners if thou loke to the professio of our heartes toward the lawe of god, that euen stil in the very time in which they goe about to bring their horrible deedes to passe, and in which they

do thein to, yet professē they the lawe of Godde styl with theire harte. And so may he seme to meane as well by other wordes in the chapters folowing, as by these wordes in thys presente chapter, where he sayth, we cast neuer of y poke of God from our neckes, neyther yelde our selues vnto sinne soz to serue it, but fight a fresh and beginne a new batail. By these wordes it semeth, & of trouthe so I trow he fully meaneth, as appereth by sundry other chapters of this booke, and yet most especially by his crypocisio vpo the first pistle of saint Jo. y though they sinne in that they haue the moctios of sinne, the reliques of originall sinne remayning in the fleshe, yet because they be bozne of God by the right faith, that is as Tyndall expouncth it, by the beliefe of the sayth confessed by saint Peter, that Iesus is Christ the sonne of God and our redeimer, and because they haue that beliefe, not onely thzough the wordes of menne preached vnto them, whych sayth is as he sayth herafter but hystoricall, fainste, and sone goone, but haue it granen in theire hartes by God (which he calleth hereafter the seling faith) by whych faith he sayth that they sele themself to belieue in god, and put their whole hope and trust of saluacion in Godde, by the passion of Christ, without any respecte of any good workes, and seele & be sure that God loueth them, and that they be in hys fauour, and be trew choff membes of his elect church, and shall neuer be dampned, & by thys seling sayth be bozne of Godde, & that therfore they haue y spirit of god in them, by reason wherof, they can neuer sinne deadly, for y spirite (sayth he) shall neuer suffer them to sinne of purpose, but all the horrible deedes that they shall do, shall be onely of weakenes and frayletie of the fleshe vpon great occasions, when the fruite of sinne y remayneth in their membes breaketh out: for thys cause he sayth that though the motion of the fleshe toward horrible deedes be sine, & therfore they sinne, yet because of theire seling faith, they kepe still in their hartes theyr professio toward y lawe of God. And when they haue done the dedes and taken a fall, yet cast they neuer of the poke of god of theire neckes, nor yelde themselue vnto sinne to serue it, but when the rage is ones passed, they rise vp like lusty galiardes agayn, and fight a fresh, & cry a new fielde a new, and begynne a new battayle, & then is

(sayth)

A (sayth he) all forgotten them quite, & thei cleane allopled of god bothe from synne and payne, and no payn shall suffer any time after for the sinne passed befoze, nei ther in purgatoꝝ noꝝ in this woꝝld nei ther. And therfoze neither in goynge about theyꝝ horrible dedes, noꝝ in the comitting of them, he sayth they neuer sin deadly noꝝ neuer can, be the dede neuer so abhominable. And suche as farre lesse were deadlye and damnable in another manne, that were not so boꝝrne of god by such a felyng sayth as they bee, noꝝ had receiued the seede of God in him as they haue, whiche seede once hadde, can neuer suffer them to sinne of purpose, and therfoze neuer deadly after.

B Albeit that as I haue often told you, Tindal partly for y vncertainty of himself in his oppinions, after whiche he griped and longe felt about here & ther in the darke, ere euer he wel wytt where he would rest and settle himself, & partly because he perceiued in his own conscience his heresy es not onely so noughty, but also so sottithe that he was ashamed of them, and therfoze euer solaboured to set his woꝝdes in such obscure and doubtful fashion, that he mighte haue alwaye some refuge at some starting hole: yet of very trowth in conclusion, when he saw the woꝝld war in som partes of Almayn so surely fixed and confirmed in al kind of heresies, that there coude none erroꝝ so foolish noꝝ so frantike be deuisid, but a manne might be bolde to set it foꝝth, & shold not faile to find sod felowes ynow to folow it, hoping then that he shoulde litle and litle at length byyng the people of this realme vnto the same poynte, he hath finally so set foꝝth y matter in this boke of his aunswere vnto my dialogue, and yet muche moꝝe openly in his exposition vpon the first pistle of saint Iohn, y anye learned manne whiche aduisedlye readeth those twayne, shall neuer after doubt, but that his ridle of the true member of their electe churche synnyng euer and yet synning neuer, he meaneth very platne and expꝛessely in suche maner as I haue now last declared you. And therfoze let vs nowe consider howe he maye maintaine his meanyng, and what god scute will folowe thereupon, in y feling of such holy members.

Sythe Tyndall agreeth, that bothe Luther and himselfe, and all other the true members of the electe church, maye doe great horrible dedes suche as he denyeth not to bee in other menne deadlye

and damnable: we muste ensearch with him and aske of hym, what is the thyng that maketh y same horrible dedes which shoulde be deadly in another, to bee not deadly in Luther oꝝ him, oꝝ any such o ther true member of their elect churche.

C We wyll peradventure aunswere vs & say, it is no deadly sinne in the, because that god doth afterward vpon theyꝝ repentance and soꝝow taken for their sin, foꝝgeue them the death and al maner of payn dew to y horrible dede by the befoze comitted, & that therfoze it is not deadly to them, because by goddes remission and pardon it is pꝛouided that they shall not dye. This aunswere of Tyndall is very slender, for it implieth the contrary of that it shoulde pꝛoue. For it declareth that the dede is deadlye, and that he sinneth deadly: For eis god did not pardon him the death vpon his repentance, yf death wer not dewe to his dede.

And I do not now lay to them y time befoze their consent vnto the dede, noꝝ y time of their repentance after their euyl dede, but the time in which their wil consented and agreed to doe it, and the time in which they did it in dede, in this meane time (say I) they sinne deadly in dede.

Daye sayth Tyndall, for afterwarde we repꝛet, & by & by god foꝝgeueth vs the death, for his merci in our sauioꝝ Christ and foꝝ our faith, and foꝝ hys pꝛomises.

This wise answer is much lyke, as though he woulde tel vs that one which hadde robbed a church wer a theefe, and yet not a thefe. A thefe because he hadde stollen awaye the chalice, and yet not a thefe because the king had genen him a pardon.

Eindal wyll yet happely saue, that y these was not sure befoze that he shoulde haue his pardon after, but Luther and he and suche other true members of their electe churche, be sure by goddes pꝛomises, y vpo their repentance they shal haue their pardon. But then ask we hym agayne, though he know by the pꝛomise that vpon repentaunce he shal haue pardon, how knoweth he and what pꝛomise hath he, that when he hath comitted horrible dedes, he shall haue after the grace geuen him to take suche repentaunce as the pardon shal folow.

Hereto shall Tyndall saue, that hymselfe and his felowes doe fele by theyꝝ felyng sayth, that they be boꝝrne of God, & that they haue his seede within them, by whiche they bee well assured that they shal neuer do any such dede, as they shal

A spiritually dye for, but is very sure and feleth well by his selving faith, that the spirite will call hym home agayn after, be he neuer so farre gone, and will cause hym to repent, and so geat hym his pardon.

Of this oppinion be they very surely, wherof ye see well foloweth no lyttle occasion of bolde settinge forwarde vnto synne. For yf a pryce woulde promyse eueri manne a pardon befoze hand, that woulde so surely truste vpon his promyse as whatsoeuer he should doe he woulde not let to come and aske it, no man doubteth I suppose what plenty this promise woulde make of all kynde of vntyrtes. But as for god, though he haue made a true faithfull promise of pardone, to all true repentauntes and penitentes what minde or purpose so euer they had befoze (the truth of which promise Tyndal yet mistrusteth in them that sinne willingly and of purpose, and playnely sayth y they shall neuer haue pardone) yet hath our lordes of his goodnes and wysedome left one bydle bound about mens hedes, to refrayne them from boldenes of sin, y is to wytte, that they cannot after they synnefull dedes repente agayn of themselves without his speciall grace. Which though he doth of his goodnes comonly offer, yet bee they not put in suretye befoze, that it shall bee so offered vnto they. But that if they so boldlye make themselves sure thereof befoze, that the courage thereof geue them occasion to sinne, it may be the cause that god shall cleueli withdraue it from them, and neuer offer it them after. And this vncertaintie of grace to folowe is the bydle that refrayneth oure boldenes, wheras Tyndal and his holy felowes the true members of Chyristes church, feling by they selving sayth, y after their horrible dedes done, they shall vndoubtedly take repentaunce & so geat their pardon, haue this bydle of dreade cast of their head, & therefore are readye like vntydeled coltes to rúne out at rouers, in all horrible dedes whether soeuer the occasions of they wilde affecti- ons, & the sin (as Tyndal saith) breaking out in their members, list to cary the. For whē they be caried out by occasions by y deuil & the fleshy, the Tyndal calleth it but frailtie & infirmitie, & no wil in no wise nor no malicious purpose. And therfoze of this heresy, wout which they cannot defend their other, ye see what good frute must folow. And yet suppose y Tyndals false heresy wer true, & that they were as

certain & sure of repentance, & therby of remissio & pardō, as they say they be, this woulde not yet maintain his mater. For though y a traitor wer so wel acquaynted to the condicio of his king, y he verely knew y when he had al wrought that he could i his traitorous purpose agaisst him, he should yet after obtain his pardō: and therupon boldlye so dyd, vpon some occasion and hope of some high promoci- on, & afterward wer not deceiued but obtained his pardon in dede: yet had he bene for all that a starke traytour in the meane while, & hadde deadly trespassed, though the death folowed not, but y fault wer fully forgiven. And so much the moze traytorous wretche, in howe much the prynce wer of his nature moze benigne & merciful. And thus ye se playnly y Tyndal to proue his tydle true, that though he synne he synneth neuer deadly, must seke some better shift then thys.

Tyndal wil say that his felowes and he do not sin deadly in the time of the do- yng of such horrible dedes, because (as they say) they do them not of purpose nor willingly, nor do not consent vnto sin to serue it, but al the while y they goe there about, and al y while also in which they be in doing, they resyst it in their willes, & haue fil in their heartes their professi- on to the loue of the lawe, and he soze y they shall bzeake it, & finally do bzeake it agaisst their wil by great occasions ge- uen, which cary them forth to the doing of those horrible dedes, in a rage of y syn bzeaking out of their members. Which horrible dedes after y rage once passed, they repent alway & forthwith be cleane forgiven. Is not here good reader a goodly defence & a godly? And vndoub- tedly this is their very defence, in defend- ing themselves frō deadly sin, as Tyndals own woordes as well in this chapitre as in other folowynge, do playne and clere- ly shew. But now seeth euery good chrystē man wel ynough, y they be wy- kedly occupied, in seking (as holy David saith) ercules for their sin. For ther is no man y doth any suche dede agaisst his wil, but albeit y he resiste y mocion of y deuil & the fleshy at the first, & cleaning to y contrary stryng of god & his good an- gel, repugneth and strueth agaisst the synne and is peradventure lothe to bee broughte thereto, which doynge is verely good, and therby good folke finally cast of and overcome all those temptacyons thzough the grace of god working with them: yet suche as in conclusion fall to y doynge

Marke this bydle,

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Gal. 4.

A doing of those horrible dedes which thei be tempted too, though thei be not fullie so entil as other that resist the deuyl no- thing at all, but rather runne on a pace toward hel themselfe, then carpe tyll the deuyl come to carpe them, yet do thei vn- doubtedly thzough their own default sal from the grace willyngly, that holp the while thei resisted. And as it wer a cow- arde that had fought a while, would so- dainly cast away both buckler & sword, and fall downe at his enemies fete, and yelde himself into his enemyes handes: so do these folk which commit those hor- rible dedes, after a while resisting, by

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which by goddes help they shoulde haue had the victoꝝye if thei would haue per- seuered in the fighte, they chaunge theyr minde by the fault of their own frewil, thzough the delectacion of the synnefull dede, and so consente vnto the same, and thei seke themself the way to come therto and the deuyl helpeth them to finde it, & so bzeake thei willyngly Goddes com- maundement, and fulfill the pleasure of the deuyl & the lust of the flesh. Which wilful falling from god and his grace, vnto the deuyl and the flesh, what good man doubteth to bee damnable deadlye sinne. And therfoꝝe when Tindal tel-

leth vs that Luther and he and suche o- ther true members of their church, whā thei commit any such horrible dedes, do not commit them willyngly, because thei do commit them vpon great occasions, and be carped away spite of theyr teeth, with the rage of the sinne that bzeaketh out of their members: sauyng my chari- tie spz I belzeu their knauiſh mēbers, out of which their sinne bzeaketh foorth with such a rage. Let them cast on colde water with soꝝow, and quenche y rage. For without the default of their own frewil, al the deuils in hel cā neuer caste vpon them such an heat, that shalbe able to bꝝyng them into that violent inuinci- ble rage, to compel them vnwillingly to do such horrible dedes. For god hath p- mised as in playne scripture appeareth, that he will neuer so suffer them. God is faithful sayth saynte Paule, which shal not suffer you to be tempted aboue that ye may beare, but with the temptacon shal also make you alway to geat out, so that ye may well welde it. And whan sainte Paule himselfe, lest the greatnes of his high reuelacions myghte haue set hym vp in an high pryde, hadde thzough goddes great mercifull goodnes the an- gell of Sathan the prycke of the flesh, ge-

Good counsel

Corinth. 10.

Coloss. 2.

uen vnto hym to beate hym, and that in- such wyse that he was fain thꝝyse to cry to god to take it awaye, our lord agayn shewed him that it was not god foꝝ him to lacke it so soone, noꝝ to haue it so so- depnly taken away frō hym, but shewed him y his gr ace was sufficient. Whose strength in mannes feblenes so woꝝketh with the frewil of him that purposeth to continue good, that all the deuils in hel shal neuer bee able to put him in suche a rage, that may carpe hym towardes hor- rible dedes one here bꝝedth foꝝwarde a- gainst his wyll. And thus ye see y Tyn- dal as touching his royall ryddle of sin- ning and synnyng not, is now bꝝought to that point that he cānot read his own ryddle himself, except he will peraduen- ture saye that it is neuer deadlye sin- though it be done willyngly, but if a mā consent to the synne, and than wyll vn- derstande thereby, that he consenteth not to the sinne that cōsenteth to y dede, but if he consent that the dede shoulde bee sinne, and so that he which agreeth to do aduoutrie doth not syn, because he doth not consēt that aduoutry shoulde be sin, but rather would it wer none. Excepte Tindal meane some such farre set wyse inuencion, elles can I not in good fayth perceiue how he can help Luther & him- self, & other holi heretikes the true mem- bers of their elect church, from consen- tyng to synne, whan they doe as he con- felleth horrible dedes vpon great occasi- ons thzough the rage of synne, budding and bꝝyngyng foꝝth the frute that bze- a- deth out of theyr vngracions members.

For yf he looke foꝝ any helpe of these woꝝdes, where he saith that they yelde not them selves vnto sinne soꝝ to serue it, as though other folke whan they do syn do entend to serue sinne, but thei foꝝ ho- lynes of their felyng faith, in the doynge of their synnes do not entende to serue y synne, but to make the synne to serue the and doe them pleasure at theyr own lust and lykynge: let hym foꝝ aunſwere looke howe saint Austine mocketh in like case an olde philosopher, which being asked whi he was not ashamed to haue an har- lot as other ribauldes had, answered foꝝ his defence that there was greate diffe- rence betwene his orde and theirs. For as foꝝ them they had not the harlot but the harlot hadde them. But as foꝝ hym he had the harlot and not the harlot him. And ther was bi saint Sim, a pper reaso- and a trym. A fayze boast foꝝ a philoso- pher to haue an harlot at his wyll, that

The force of the grace of god woꝝkynge with the free- wyll of man.

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A proper an- swer. A tel you

A lay with euery man besyde at her wyll. Now **L**indall maketh here a lyke boast for to excuse hym and his felowes, sayig we fall whan the occasions be great in to horrible dedes, and the frute of the sin which remaineth in our members brea- keth out, but yet we neuer yeld oure sel- fes vnto sinne to serue it, meanynge of likelyhode that sinne shal serue them: as the harlotte byd the foolithe philopher.

John. 5.

But our sauour himself wppeth away clene al the woꝝship of **L**indales woꝝd, whan he saith plainely that whosoever do sinne, is by the doyng become the bonde thꝛall of synne. And so by the veri true tale of **C**hrist, **L**indales false tale is auoyded. For whansoever he yeldeth himself to do horrible dedes, whiche he saith they fall in vpon great occasions, whan the frute of the sinne remaynyng in their mischeuous members breaketh out at large, than forthwith for all their selyng faith, by their soule fleshy feling in the doyng their filthy deuillish dede, they yelde themselves to serue the sinne, and by the sinne to serue the deuil, and þ deuil to serue them again. first here for a lytle while with a litle filthy pleasure, &

Cafter in hell for euer with blowyng the fyre about them. For as touchynge **L**yndales woꝝdes folowynge, where he sayth they wyll rylse and fight a freshe & begin a new battail: these woꝝdes make nothing to the purpose, for they wer neuer able to rylse agayn alone. And if god list them vp, as many times he doth, yet wer thei not sure yþe so wold, for doth he not euer so to euery man. And of whiche fort himself is, that ca he neuer tel what soeuer he bable. And also if he did al- way so, & that they were also sure before y he wold alway so do after, yet can it not serue **L**indal in this poynt. For we

Dspeak of the deadly synne in the time of his fall, and of the seruitude and thꝛalds that he lyeth in, all the while that he ly- eth prostrate vnder the deuils foote, and not that after that god hath gotten hym vp againe, and therefore those woꝝdes will not helpe. Howe be it of trouth **L**yndales woꝝdes wyrtten a lyttell be- fore, yf they were trewe as they be not, would make moze for þ profe of his pur- pose, where he sayth that though thei fal into horryble dedes, vpon great occasy- ons whan the frute of the synne remay- nyng in theyꝛ fleshy breaketh out of their members, yet thei neuer cast of the yoke of god fro their neckes.

These woꝝdes yf thei were true, wold

make in dede sꝛ what for their purpose. **C**

For if it so were that for all the doing of their horrible dedes, they did neuer cast of the yoke of god fro their neckes: than might it seme that in the tyme of the do- yng they byd not yet synne deadly, sythe their neckes wer yet stꝛil boũden within þ yoke of obedyence to þ loue of god, & y thei had not thakē that yoke of. But of trouth those woꝝdes are vntrue. For whan thei do those horrible dedes, which god hath vpon payne of eternal death, precifely forboden them, and whiche no temptacion can cause them so to dooe a- gainst their wyll, but that they myghte by goddes helpe leaue it vndone yf they would, syth god neuer vseth to denye the helpe of his grace, tꝛill man leaue of hys hold bi slouth or frowardnes of his owne free wil, therfore I say whan they dooe those horrible dedes thꝛough the frute of their sinne breaking out of their beastly members, thei do by the disobeying of his pꝛecept, Make of the yoke of **G**od for the while, as an euil tached horse thaketh of cometime the bydle and ruimeth oute at large. And then againe if it happen that at goddes calling on, thei repent and do penance, and purpose to amend and be better, than is the yoke put on again, as an vnbydeled horse sometyme whan he is folowed standeth stꝛyll and stayeth at his maysters whytelyng, and suffreth his bydle to be put on agayne.

Howe if **L**yndall sape stꝛyll, that be- cause of his selyng sayth, whiche whan he hath once gotten he saith he can neuer leese after, and that therefore he can ne- uer after dooe deadely synne, not euent while he is in the doing of such horrible dedes, as he consenteth that he may fall in thꝛough the frute of the sin that brea- keth out of his members: I woulde aske hym yet ones agayne, what is þ thinge that after þ rage passed he so soze should repente and soꝝiue. For as him selfe sayth, that thꝛough such repentance he may haue remission, why shoulde he be so soꝛe for the dede, to the entente to be by soꝛowful repentance made par- tencer of pardon and merci and ressoꝛed to lyfe, yf he committed in the doyng no manner of deadly sinne.

If he say for soꝛow y he hath offended god, which greueth him for the loue & reuerence that he beareth hym, and not for any feare of hell, which feare is but seruple & bonde, and therefore not mete- lye for suche holpe folke as **L**uther is and him selfe: I answer him if that he say

God neuer de-
neth the helpe
of his grace.

C

H

say

A saying off.
Aulme.

A sape true, that he consented not, but all was done agaynst hys wyll, God was not angrye wyth hym, nor offended by hym, nor hys synne no synne at all. For as saynt Austayn sayth, yf it be done w^out the wyll, it is not synne.

Fynally if he sticke stil in this point, that in h^e doyng of those horrible dedes, they: liuely selyng sayth, which cannot (as they say) but worke wel, standeth stil in them al the while that they be doyng those horrible dedes, that they fal in vpo great occasions, thozow the frute of the sinne that breaketh out of their mebers, and that they therfoze doe not those horrible synful dedes themselfe, but h^e sinne that remaineth in they: members, and that they resist the dede al the while they be in doyng, & do not consent nor agree there vnto, nor do it not with their hart, but onely wyth they: members: it wilbe then a wonderous case in my mynde to consider, what maner a meditacion and what maner condit^on haue they in them selfe betwene their hart and they: members, when the frute of the synne that remaineth in they: flesh agaynst the professi^on of they: hart to the lawe of God, breaketh out of their membes into such horrible dedes, as take they: bodies that wer the members of God, and make the as saynt Paule sayth, the members of a syncking harlot. First when the dyuel vpon some syght of a wanton woman, putteth that suggesti^on in their hartes, they make no crosse of lykelyhod neither on they: forehead nor on they: breast, nor any where about they: body. For suche blessing and crosyng Tyndall calleth wagging with fingers in the ayre, and dum ceremonies & ymage seruice. But like holy spiritual fathers bozne agayne of God and the spyzite, they resist manfully first and a great while. But whan they resozte vnto her, and talke with her moze and moze, and al agaynst their wil ye wote well, for the dyuel dyueth them thither, and he must needes go, whom the dyuel dyueth: then al the waye they go, they say to God and the selfes, ywys though I go thither with my feete, yet I wyll not agree to go thither with myne hart lo. For I would not come at her at all good Lord, sauing that vpon h^e great occasion that I hadde when I saue her ones. I then lyked her so well, that I am now caried thither euen in a rage. But yet for all the rage, I wyll not cast of thy yoke good Lorde, but I wyll carpe thy yoke w^oll about my necke to bedde with

1. Corin. 6.

her, and put it aboute her necke to, and yoke vs both together. And yet after all thys lo, when all the rage is passe that nowe harpeth me forth in an heate thozow the fruite of synne, which remainyng in my flesh, breaketh out of my mebers, then wyll I repent it good Lorde, and be soze therfoze, & retourne agayne from her to thee, or els byng her yoked with me to. And then wyll I pray thee of pardon. And then thou must nedes god Lorde forthwith at the first worde, gyue me full remyssi^on of synne and payne, and all by oure holpe father the Popes leaue, so that I shall neuer be punished therfoze, neyther in hell, purgatoze, nor in thys worlde neyther. And thys good minde good Lorde will I keepe styll and neuer let it fall out of my hart, so that al the while that I lye bassing with Wesse, and I am doyng that horrible dede with my body, yet will I neuer agree therto with my hart. Or if I mishap for weakenes and frailtie to consēt vnto the dede, yet will I neuer consent to the synne of the dede, for it shall neuer be sinne by my consent. Or if I do consēt to the syn, yet wil I not consent of purpose & of malice as the diuel dothe, but of weakenes and frailtie, as other holy folk do. For at the ferthest I will consent no farther to the synne, but that the sinne shall serue me, and not I to serue the synne in no wyse, I will be well ware of that. For I thake thee good Lorde the seede of thy spyzite that thozow my feeling faith is in me, can neuer suffer my hart to consēt to be seruauant to any sinne, how horrible synnes and how many so euer my membes do. And therfoze euen while I am in doing, the thanke be thine good Lorde I do neuer sinne deadely, nor neuer thal, nor can nor neuer am by any sinne out of thy fauour, nor neuer stand out of the state of grace for any sinne that I do or can do, be they neuer so manye or neuer so horrible, and such as one of these penyth popish papistes shall be dampned to the diuel, if they do but h^e fiftenth part of some such one, and all for faute of suche a feeling faith, and suche good meditacions as I haue.

Is not here a godly meditacion fro wyer. For lothe I suppose ye shall not fynde suche another in all the meditacions of Saynt Barnarde, as holy a man as he was. And I assure you Tyndal and his felldwes, yf they: holpe herelyes be true mist^on^o nedes in the doing of euer ye such horrible dede as Tyndall telleth vs thann.iii. the

A they fall in by the ragious occasions of the sinne breaking out of their wretched members, they must I saye needes haue some such manner of meditation in their holy hartes, if they shall both doo those horryble deedes, and yet in the tyme of the dooynge neuer consente vnto the synne to serue it, but continuallpe keepe still in thyr myndes the profession and purpose toward the law of God, and in al y tyme of theyr horryble doinge, neuer ones shake of the yoke of their bonde toward God, but both shyde bounden stil vnto God, and yet runne loose at large after the dyuell. These twayne bothe at ones without some suche meditation can neuer stand together.

B Finally for conclusion of thys hys woꝛthyful chapter of euer sinning and neuer synnyng, where as Tyndall as though he had clerely proued the thyng, wherof he proueth nothing, concludeth against me in this wise: And therfore it is a false conclusiō that **Q.** More holdeth, how that a man may haue a ryght faith soynd with al kinde of all abominacion and synne: I conclude against Tyndall that he concludeth clerely the same. And yet concludeth farther for all that, that I concludeth true, and that he concludeth false. And thus because that

C by his euer sinning and neuer synnyng, let vpon reading of rydles for his recreation: I put him my riddle to, that he and I be agreed, and yet we be not agreed, & that he saith as I say, and yet I say not as he saith. For where as I sayde a true I said, that a right faith may stand and abide wyth all abominacion, meanyng thereby that the true right bylyefe of all the articles of the catholike faith may be in a man, and yet he may (that bylyefe still standing) fall in to manye deadeylye synnes, without any wꝛong opinion taken against the right beliefe: now cometh Tyndall and agreeth vnto that, so that he and I be therein agreed. But thā would he faine saue his woꝛthypp wyth saying nay, and therfore he denieth that we be agreed. For he saith that bythyng which I call the right saythe, is not the right faith. For though a man belieue, saith he neuer so right, wout any wꝛong opinion in anye article of the sayth, yet but if he haue true trust & full vndouted hope in God, and chertie therewith also, which saith he must needes ensue ther vpon, els hath he no right saythe. And so Tyndall auoideth me not with any pro-

uing, that abominacion and synne can not stand with the thyng that is in deede a right faith, but that abominable sinne can not stand with the thyng which him selfe calleth the right saythe, bycause it pleaseth not him to cal a right saythe, & bylyefe that is right inoughe and hath none article wꝛong therein for as farre forth as pertaineth to the nature of onely sayth, but if it be both sayth, hope and charitie to, where in among all learned men that heare vs both and see hys sottle byt, he wyꝛneth so much woꝛthypp ther by, that he maye surely be muche ashamed thereof, as often as he thynketh thereof.

But marke well good Reader, that he cometh forth after, and saith, that him selfe and suche other his holy companions the true members of their elect church, as haue the right faith and the scelyng saythe to, that is to wytte after hys owne doctrine full faith, full hope and charitie bothe, so surely that it can neuer fall from the, may yet for al their right faith fall into abominable synfull deedes, vpon great occasions breaking out of the frute of the synne that remaineth in their synnefull members, & may for a space perleuer in those horryble synfull deedes, and yet all that while theye right sayth doth cōtinue, and their abominable synnefull deedes to gider. And so by Tyndall him selfe al abominacion and synne may stand to gether with the right saythe, that is not onely wyth the ryght beliefe alone as I affirmed, but with the right beliefe and wyth good hope and charitye to, as Tyndall saith, whyche I saye is playne lye false. For surely the thyng sotelye thereof, my groce witte can in no wise perceas. And thus good

thus good

Thy

ten reder

for conclusion

ye now clerely se to

what soothly cōclusion he

hath brought him self in cōclū-

tion, and all the chapter of his is

hys royal riddle of synnyng,

and not sinning, is royal

lye crime to ryght

inoughe.

(.C.)

A right sayth
may stand and
abide wyth all
abominacion.

A How a chrisſten man cannot erre,
and how he may yet erre.

¶ Tyndall.



As as they sinne not, so theſe
erre not. And on the tother
ſide as they ſyn, ſo they erre,
but neuer vnto deathe and
damnacion. For they neuer
ſynne of purpoſe, nor holde anye errour
maliciouſly ſinning agaynſte the holpe
goſt, but of weakenes and infirmitie. As
good obedient childzen, though they loue
their fathers commaundementes, yet
breaſte theym ofte by the reaſon of theyr
weakenes. And as they can not yeld the
ſelnes bond vnto ſynne to ſerue it, euen
ſo they can not erre in anye thyng that
ſhoulde be againſt the promiſes whyche
ar in Chriſt. And in other thinges their
errours be not vnto dampnacio, though
they be neuer ſo great, bicauſe they hold
them not maliciouſlye.

¶ More.



Shall good Chriſ-
ſten readers make
no long woozke a-
bout this chapter.
For ſy the the hole
ſomme thereof is
(as ye ſee) nothing
eis in effecte, but y
the true members
of Tyndals elect church, doe often erre
and yet neuer erre, euen in lyke maner,
as they often or rather alway ſinne and
yet neuer ſinne, which his manyfold ſo-
liſhe heresies in euer ſinning and neuer
ſining. I haue in many maner wiſe plain-
ly refelle and confuted in the chappter
next befoze: I may therfoze and wil take
a great deale the leſſe labour and buſy-
neſſe in thys.

I will therfoze but put you in reme-
braunce that al his matter ſtandeth one-
ly in thys, that his true members of his
electe church, after that they haue ones
gotten the true faythe that ſaynt Peter
confelled, vnderſtāding the ſame in ſuch
erronious wyſe as Luther and Tyndall
teache them with many plaine peſtilent
heresies therein, as I haue befoze open-
ly and clearely declared you, and when
that they haue ones attained that faith,
not with an hypoſozical maner as a man
maye beleue a ſozie, but with a feeling
faſhion as the child beleueth that y fire
is hote, bycauſe he hath burned his ſin-
ger, as Tyndall wyl tel you in a nother

chapter after, who ſo (ſaith he) hath ones
in ſuch a falſyſ attayned and gottē that
faith, that is to wyt, whoſoener is ones
enfect with thoſe heresies, in ſuch a falſ
feeling faſhion, can neuer after erre dā-
nably. And why? For two cauſes ſayth
Tyndall. One, bicauſe that lyke as they
can not ſynne of purpoſe, but of weakē-
nes and infirmitie, ſo can he neuer erre
in any thing at al, that ſhoulde be againſt
the promiſes that are in Chriſt.

Another cauſe is, bycauſe what other
errour ſo euer ſuch a true faithful electe
member of his electe church happen to
fall into, ſo that it be not againſt y pro-
miſes that are in Chriſt, can not be bāp-
nable be it neuer ſo great, althoughe the
truth that is contrary to that errour, be
wzitten (ſaith Tyndall) euen in the verſe
goſpel it ſelſe. And why cā it be no dead-
ly ſynne? bicauſe ſayth Tyndall that an
electe member of hys, can not holde it
maliciouſlye.

So that by this ye may clerely ſe, that
Tyndal affirmeth & teacheth for a truth,
that in all other thinges by yde the pro-
miſes, a true mēber of his elect church
may ſometyme erre, but neuer malicy-
ouſlye, and that is to wytte neuer but
of weakenes and infirmitie, as himſelſe
hath often all ready declared. And ther-
foze they can not in any ſuche thing ſyn
deadly nor dampnably, be the thing ne-
uer ſo great, and alſo wzitten in the veri
goſpell as he ſaith after to.

By this alſo ye may clearly ſe, that
cōcerning the promiſes y are in Chriſt,
he ſaith that a true member cannot erre
at all, neither maliciouſlye nor of frail-
tie. For ſy he graunteth errour of in-
firmite in other thinges onely y touch
not y promiſes, ye may clerely perceine
that cōcerning the promiſes he holdeth
that a true member of his elect church,
cannot erre at al in any maner of wyſe,
neither of malice nor purpoſe, nor frail-
tie, nor weakenes, nor infirmitie. So y
as he putteth in all other pointes, onely
malicyous errour to be deadly ſynne
and dampnable, ſo putteth he concernig
the promiſes, euerſe maner of errour to
be deadly ſinne and dampnable, be it of
purpoſe & malice, or of infirmitie, frail-
tie, or weakenes, & for that cauſe a true
member of hys electe church can neuer
fall therein.

For if he ment not thus, he wold not
ſo deuide theſe two kindes of errour, ones
agntſt the promiſes, & the other againſt
other thinges, as ye ſee him do, but yf it
were

Awer holden of mallice, and that therfoze the true member of his elect church mai erre in the tone kinde, so it be not maliciously, bicause that els it is not dampnable noz deadly sinne. But in ſtother concernyng the promyses, he can neuer erre at all. And why? but bicause that euerp errour therein were deadly synne & dampnable, and that one of his heresies is as ye haue heard before, y a true member of the elected church cā neuer synne deadly. And this ye see therfoze is hys plaine doctrine, whyche what trouth it hath we shall now plainly shewe you.

Let vs first beginne with erroures against the promyses in Christ. And therein let Tyndall tell vs firste wherfoze a true member of his elect church, cannot erre in any thing that is against the promyses that be in Christ, in such wyse as they may in other greate articles of the faith, that be no promyses. What hath he other to saye, but bicause that euerp maner errour though it be not holden maliciously, is yet deadly sinne & dampnable, if it touche any promise, and that none other errour is deadly sinne oꝝ dānable, which toucheth no promise, but it it be holden maliciously.

When must we must further aske him wherby he wotteth and wherby he pꝛoueth, that euerp maner errour in euerp article of any promise that is in Christ, is deadly synne and dampnable, though it come but of weakenes and frailtye, & none errour in anye other artycle, be it neuer so great, is dampnable and deadly, but if it be holden of mallice.

We must aske him wherby he knoweth that it is ynough foꝝ his saluaciō, to beliene the promise of God in Christ, that thoꝝow Christ he shal be saued, and beliene not that Christ and the holi goſt be one equale God wyth the father, by which thre persons & one God, he shall be saued. Foꝝ that Christ is one God equale wyth the father, it is no promise made vnto vs, noz that the holi ghōſt is so neither, but it is a thing by God tolde vnto vs. And I maruaile much by what meanes Tyndal can pꝛoue vs, that ther is anye lesse peryll in not beleuyng of Gods other wordes, then in the wordes of hys promyses, sith he bindeth vs to beliene them both a like.

The cause of our saluacion is not the beliefe of the promise, noz the trust therein neyther, of anye proper nature of that beliefe in the promise, no moze then the natue of our good woꝝkes, is able of it

selfe foꝝ our saluacion, but the ozdinañce of God, that it pleaseth hym to saue vs, foꝝ our obedience of his commaundemēt, both in the beliefe and the woꝝke. Foꝝ as he could if it so pleased him, bring vs al vnto the blisse of heauen, without any good woꝝke at all, so could he if he lyst, bring vs all thither without any saythe at al. Foꝝ he could bring vs thither without any knowledge giuen vs therof, tyl we came thither and had it. So it appeareth clerely, that the cause of the saluacion standeth al in the obediēce of gods commaundement, wherby he byddeth vs, & by his bidding byndeth vs, so captiue our vnderstanding into the obedience of faith, and belieue hys promyses.

Now if this be thus (as of trouth it is) what dout is there, but y we be as vpon lyke rewarde, so vpon lyke peryll and paine, bounden to belieue al other thinges that God telleth vs, as well as the thinges which he promiserh vs.

And therfoze if Tyndal wyl to the contrarye looke to be beleued of any man in this poynte, he muste accoꝝdyng to hys owne rule, bring foꝝth plaine and open scripture, by which God hath tolde vs by wytting, that if we beleue ones his promyses, care foꝝ no moze. Foꝝ as foꝝ all other thinges that be no promyses, he wil that we be at libertie to beleue as we list so that ther be no mallice in vs. And whi at moze libertie of beleuing God in his other wordes, then in his promyses? I cā not perceiue what cause Tyndal can ymagine, but if he be so madde to thinke that God will in all his other tales that him lyst to tel vs, though they be wyttē in the very gospell as Tyndal sayth after, haue vs yet at libertie in beleuyng hym, bicause him selfe woulde be at libertie to tel vs foꝝ his pleasure sometime true tales, and sometime suche as Tyndal telleth, that is to wit vntruth & lies.

Surelye this is a marueplous tale of Tyndall in my mynde, and a marueplous difference that he putteth bytwene the belief of the promyses, and the belief of al the other artycles of the saythe. As though the belefe of the promyses onely, were so farre aboue the belief of anye other artycle, when euerp man that any wytte hath, maye well and clerely see, that the belefe of the promyses doe so depend vpon some other artycles, that the belefe of those articles gone, the belefe of the promyses and all together were gone. As who so were (as manpe haue bene) so mad to beleue that ther wer no

God

wherein standeth the cause of our saluacion.

A God at all, with him were Gods promi-
ses quite gone. And hys synne were as
greate that erred in not belieuing there
were any God, as his that bileuing ther
were a God, erred yet in that he beleued
not that euer he made anye promyse to
man. And yet in Gods promyses Tynd-
dal meaneth onely the promyses of God
made vnto mankynde, for so farre god
saint Peters wordes, *qui in hunc mundum ve-*
nisti, is Tyndals exposition to. And ther-
foze as for Tyndall, ye see well, so that
he belieue that his elect churche of man-
kinde shalbe saued, he may without any
peryll chuse whether he wil beleue that
euer any angel is eternally saued or not
notwithstandyng that Chryste sayde of
saynte John the baptyst, that the lease
in heauen was greater then he. Per by
cause it was but a tale tolde by y mouth
of Chryst, and not a promyse made, and
specialle sythe it was no promyse of a
ny gyfte gyuen to man: Tyndall maye
dystrust it and denye it yf he lyst, yf hys
wytte haue any suche weakenes, and so
that he doo it not of malyce, for all that
it is playnly wyrtten in the very gospel,
and there told by Gods owne mouth.

Concernyng yet the promyses made
to mā, let vs consyder which thinges be
promises, & which thinges be not y very
pmises, but other articles belyde. That
we shalbe saued thowse Chryst and by
Chrystes passion, is a promyse. And yet
that Chryst him selfe was the same very
person, by whom that deede shoulde be
done, is more properly a tale then a pro-
mise. And it mai be that a man beleuing
the promise that mankinde shalbe saued
thowse Chryst, may yet erre in not bile-
uing that Iesus the sonne of Mary was
that Chryst. And of trouthe either in that
errour or very nere to that errour, be al
y whole secte of Iewes. So that it is as
great peryll not to beleue god in his tale,

D when he sayde: thys is my welbeloued
sonne in whom I muche delyte, as not
to beleue hym in hys promise made vnto
to Habzabam, that of hys seede shoulde
suche a sauour come. For it is not all
one to promyse that of hym shoulde one
come by whome the woꝛlde shoulde be
saued, and to tell him thys is the manne
that in my promyse I spake of. For a
promyse & a tale be not both one thinge.
For though euer promise be in deede
a tale, sythe no man can make a promise
but if he tel it: yet is not euer tale a pro-

Every tale is myse, as euerpe chyld perceyueth. And
not a promise therefore saynt Peter tooke a sure way,

when he sayde: Thou arte Chryste that
arte come into thys woꝛlde, takynge it
for a pꝛyncypall poynte to beleue Gods
tale. For the tale that thys was he whi-
che as our Sauour sayd, the father in
heauen hadde hym selfe tolde vnto Pe-
ter, that tale Peter confessed, that Iesus
was Chryst whych was then commen-
ted into the woꝛlde. But the promise which
was the sauing of the woꝛlde that shoulde
be wroughte in hym, that thynge saynt
Peter spake not of ther, as a thing bele-
ued & looked for afoze, nor of the meane
of the sauynge that it shoulde be by hys
passyon, that thynge saynt Peter (as
Tyndall sayth) at that tyme knewe not
of, so that the tale and the promyse were
not all one.

But surely concernyng the bylyefe
of Goddes promyses, Tyndall seemeth
to fare as the Iewes doo. For lyke as
manye of theym beleue, that thowse
Chryste the woꝛlde shalbe saued, and
yet they lese the frute of that beliefe, be-
cause they wil not know who is Chryst:
euen so Tyndall saythe, that he bylye-
ueth Chrystes promyse made vnto hys
churche here in earthe, that hys holpe
spꝛyde shalbe therewyth vnto the woꝛl-
des ende, and teache it and leade it into
euerye trouthe. But he leseeth yet the
scuite of that beltefe (if he beleue it as he
saythe he dothe) by cause that he wyl not
knowe whych is Chrystes churche here
in earthe. But lyke as the Turkes in
steede of the true sauour of the woꝛlde,
woꝛshyppe the false deceiuer Mahomet,
so Tyndall in steede of the true catho-
lyke churche of Chryste (of whych chur-
che Chryste woulde that euerye manne
shoulde learne the trouthe, whyche the
holpe ghoſte by Chrystes promyse tea-
cheth, and euer shall teache vnto it, and
whych churche must for that cause neede
des be a congregacion knowen) Tyndal
taketh not only a secrete scattered com-
pany vnknotwe, but also a rable of false
malycyouse heretikes, teachynge to the
doctryne of Goddes spꝛyde abydyng
by Chrystes promyse in hys catholyke
churche, euen cleane the contrarpe.

And also where as Chryste when he
toured the bꝛeade into his owne preci-
ouse bodye, and the wyne into hys bleſ-
sed bloude, and commaunded the same
to be done for euer in hys churche after
in remembraunce of hys passyon, and
dydde in soo commaundyng make a
saythefall promyse, that hym selfe
woulde bee for euer wyth hys churche

Math. 16.

Luke. 7.

Math. 26.

John. 16.

Math. 17.
Gene. 22.

Luke. 22.

A church in that holy sacrament, and for a perpetuall memorie of his bytter passion that he suffred for vs, woulde gyue his owne fleshe that suffred passion, and his own bloud that was shed in his passion, to abyde perpetuallpe with vs, according to his owne wordes spoken vnto his church, when he sayd, I am with you al daies vnto the ende of the world: Tindall wyl not now belieue that promise at all, but as I haue in my first booke by his owne wordes proued you, maketh mocks and mooves at that blessed sacrament, and calleth it but cake breade, & reasoneth it rather for stanche full like a stanche heretike God wot, and saith it is neither body nor bloud at all.

And thus where he so highly magnifieth the beliefe of Gods promises only, setting all other articles of the faith as thinges of a second sorte, him selfe belieueth as ye see the promises as lyttell as the tother.

But now let vs go farther in his wordes, and see for what cause he saith, that none other error in any thing saue the promises can be dampnable, be they neuer so great. No thus he sayth,

Tindall.

In other thinges that be not the promises, they errors be not vnto damnation, though they be neuer so gretac, bicause they hold them not maliciously. As nowe if some when they reade in the newe testamente of Christes betherne, woulde thinke that they were our Ladies children after the byrth of Christe, bycause they knowe not the vse of the speaking of the scrypture, or of the byrthes how that nigh kinsmen be called betheren, or happelpe they myght be Josephes children by some first wyfe, neyther can haue any to teache him, for tyrannye that is so great, yet coulde it not hurt him, though he died therein, bicause it hurteth not the redempcion that is in Christes blod. For though he had none but Christ, I am therfore neuer h more saued, neyther yet the lesse though he had had. And in suche lyke an hundred that plucke not a mans faith from Christ thei might erre and yet be neuer thelesse saued, no though the contrarpe were wyrtten in the gospel. For as in other sinnes, as soone as they be rebuked they repent, euen so here as sone as thei were better taught, they should immediately knowlege they error and not repst.

More.

Here haue ye good Readers the reason and the cause, wherfore the true members of Tyndals church can neuer sin deadly, though they erre in anye article that is no promise, be the article neuer so great. The cause is (sayth he) bycause that like wyle as in all other synnes, as soone as they be rebuked they repent, euen so as soone as thei be better taught, they repent their errour, and beleue the trouch, and resist not, and for that cause it is no deadly sinne in the meane season, before they be rebuked and taught better, although they died in those errours, were the articles neuer so great, and the contrary trouch wyrtten in the gospel, so that they be none of the promises.

This is the hole summe and effecte of this hole chapter, though he trifle wyth other thinges betwene. And therfore wil we first aske him by what scrypture, or by what reason, he proueth that euery person which is elected to be saued, shall repent as soone as euer he is rebuked of any synne that he doth.

He wyl shew peraduenture, that Dauid dyd so, and happelpe some other to. That wil be a veri bare argument. Dauid was an electe person, and he dyd so, ergo euery elected person doth so: Thys argument wyl be very like the forme of arguing, that yonge chylde vse in grammer schooles. *Asinus meus habet aures, et tu habes aures, ergo tu es asinus meus.* Wyne alle hath eares, and thou halte eares, ergo thou arte my Ass.

First I suppose that Tindal wil him selfe agree what so euer he sayth here, that such rebuking at which hys electe person shall alway so soone repent and returne, had nede to come after the rage passed, as him selfe sayth, that when the rage is past he shall repent. For if suche a rebuker come while hys rage is on him, while the man is forward vpon hys byrage, and as Tindal saith vpon his great occasions carped for, the with concupscence, thow we the frute of the sinne that breaketh out of his members, the rebuker maye fortune at y tyme to speake twyse ere he go backe againe with hym. Wea & what so euer Tindal say, whic the great rage is passed to, yet is there many a man in heauē hys hart after baptysme fallē full oftē to sinne, & not repst alway at the first rebuke, but notwithstanding manye rebukinges & much calling vpon, bothe by their frendes & good godly fathers, haue

A haue yet lven longe therein, and for all that haue after amended and proued ful vertuous men, and elles God forbydē. And thys popnt is so open and eident, not onely in scripture, but also at euery mans eye, that I nothing feare but that euery wise man, will in this point take Tyndals tale for a verpe false inuented folpe. And then sithe he maketh thys popnt the grounde of the tother, that is to witte that euery elect person shall in lyke wise at the firste teaching, as soone as he is better taught, repent euery error that he holdeth, it shal well folowe that the second is as false and as foolish as the first, and so is it in very deede.

Foꝛ it may be full well that a ryghte good man maye be mysse ledde by suche as Tyndall is, and thozow suche folkes false perswasions, may fall in errours, and heresses mo then one, not onely by side the promyses, but also in the promyses to, extending some to farre, and cutting some to short, as Luther, Huskin, and Tyndall doe, and they vntue doctrine may be so decepe entred and rooted in the good simple soule, y when he is by better men better taught, he shal not repēt his errours at the first noꝛ at secōd time neither, but defende them manye a tyme and oft, and yet shal at lēgth with helpe of Gods grace, applye his wyl rather indifferently to perceine the truth, then srowardly to stricke still in heresye, and so shall fall into the ryghte waye againe, and verpe clerelye see that those blynde heretyckes hadde ledde hym in darkenes before.

Foꝛ els yf Tyndall sayd true, that euery elect person woulde be reformed at the first, it must folowe that who so euer did not when he were better taught, retourne and be reformed at the first, were a sinall reprobate and shoulde neuer be saued. And then were it bayne to talke with him after thē ones, if he wold not tourne at the first as sone as he wer ones well taught. Foꝛ by Tyndals tale, he that is elect shal by and by assent vnto the trouthe, as soone as it is told hym, and forthwith repent his error.

If the old holy doctours and sayntes had bene of Tyndals minde, they shoulde haue left in heresie many a man whom they coulde not conuert at the first, and yet conuerted them after very wel. And truelye if saynte Ambrose had taken it for an vndoubted toke of inuincible malice in heresye, when soeuer hym selfe was not at the firste teaching helpeued

and obeyed, it is verp lykelye that he neuer shoulde haue conuerted saynte Austyne to the trouthe, from mo erreours then one.

Foꝛ though saynt Paul counsaill Petrus, that the man whiche were an heretyke, he shoulde after one warnyng or twaine estew: yet ment he not to forbyd hym the oftener calling vpon hym after wyth good and holefome counsaile.

Foꝛ as saynt Chylosostam sayth, if the diuel do not dispaire to tourne a man at last from God vnto himself, though he mist his purpose often times before, and that so farfooꝛth that he letted not to aske Job againe and againe for al the patience that he founde in him, and all the praise also that God gaue him hym self, it were a greate shame if a good manne shoulde dispaire to couert a synner from the diuel to God, because he canot bring it to passe at ones. And yet by Tyndals doctrine, if a sinner byd not repēt at the firste rebukynge, and he that were in error leaue hys error at the firste true teaching, we must nedes perceiue thereby that he wer none elect, & consequently that he were a plaine reprobate, that finally shoulde be dampned what soeuer were said or done vnto hym, and that it were therfore in bayne to go any moze about to tourne him againe to God, but leaue hym still to the diuel, were not this wene you (good readers) a godlye wylle waye?

I dare boldly saye that Tyndall hym selfe yf he shoulde meete with a man of the true catholyke saythe, and shoulde synde hym false therein when he woulde teache hym hys heresyces, though he coulde not at the firste teaching noꝛ at the seconde neyther, bring him from the trouthe, yet woulde he not leaue hym so by hys wyl, but woulde assaye hym ofteter, and prease vpon hym styl, not without hope to wynne him and begile him at the laste. Howe saye I then to Tyndall, that hys hope of the mans chaunge to hys secte, eyther bycause hym selfe shall in the labouryng of hym to drawe hym to it, playe the dyuelles parte, and thyncke that though an electe shall tourne from euyl to good alway at the firste mocyon, and that therfore yf he tourne not at the firste, it is in bayne to go any moze aboute hym, yet a reprobate, though he tourne not from hys present good state vnto sinne at the first, shall tourne after well ynoughe, & therfore he wyl labour hym styl to his sect:

And

A And then in thinking thus, Tyndal saith y^e catholike faith for good, and hys owne sect for nought. Wherof elles if he take the catholike faith for false, from which he goeth about to gette the man, and hys owne sect for good, to which he laboꝛeth to bring him: then I say that sith he will not leaue of whē his doctrine is resisted at the first, he condempneth plainely the hole tale that he telleth here. For if euery person elect, shall as he saith here, repent hys error alwaye at the firste, as soone as he is taught the truth, then this man that at the first after the truth ones taught him by Tyndall, did for all that resist it, made Tyndall surely to knowe, that he was none of the electes, and that he therfore was a reprobate of God, that finally should be dampned with the dyuel, and so should Tyndall leese no moꝛe labour about him.

B And thys were thus after Tyndall, though the mannes error were but in such articles as be no promyses. For yf it wer in any of the promyses, that Tyndale should finde a man after baptisme beleue as the church helieth agaynst the heresyꝛes that he belieneth, that is to witte believing agaynst Tyndall, that Gods promise of saluacion in the blood of Christ, doth not quite put awaie thysse and all penitenciall woꝛkes toward satisfaction, and all punishment for any sinne repented, to be susceyꝛned eyther in this woꝛld or purgatorie, but that so to beleue and trust in Gods promyse, is a dampnable error agaynst Gods promise, if Tyndall I say finde such a mā, he should by his owne tale here perceiue that man forthwith for a desperate heretike, bycause that if hym selfe saye true, that none elect person can after his baptisme ever fall into anye error concerning any of the promyses, then shoulde him selfe knowe that he whom he found in that error concerning Goddes promise, were a synall reprobate, and then should let him alone and leese no labour in turning if him. And sauing my charite, I bechewe hym hartelye that he dothe not so.

D But thys good Christen readers, ye may wel perceiue, that there is no truth in Tyndals tale. And that the pꝛofe of al his whole conclusion in this chapter, y^e none electe can fall into anye error agaynst the promyses, and that all other articles they repent theyꝛ errorres as soone as they be taught the truth, & that they repēt al their other sinnes as soone

as they be rebuked, hangeth all by the comone thynne. And that neyther of bothe his herelles, toward the pꝛofe wherof he woulde make thys conclusion serue, of which twoo, the tone is that none electe person can after hys baptisme synne of purpose nor willynglye, and the tother that necessariy dependeth thereupon, that who so ever after baptisme breake anye of Gods commaundementes willyngly and of purpose, shall neuer after be saued, can take here none ancre holde at al. But as they be both twaine by the blast of the diuels mouth blowen out a brode, agaynst the stꝛōg rockes of Christes catholike churche, and the myghtye magestie of God, so be they both twaine there fallen to wꝛacke, and shatred all for to fytters.

Pet for bicause that Tyndal in suche thinges as be no promyses, in al whyche thinges he saith be they neuer so greates, the elect may erre and die in that error for lacke of good teaching and yet neuer be dampned therfore, bicause they hurt not the redemption that is in Christes blood: bicause Tyndal I say for his examples of such kinde of thinges as be no promyses, putteth the perpetual virginite of our Lady, it is good to consider in what maner he handleth it.

¶ Tyndall

If some of them (that is to wytt the true members of the elect churche) when they reade in the newe testamēt of Christes bꝛethꝛen, woulde thincke that they were our Ladies childꝛe after the birth of Christ, bicause they knowe not the vse of y^e speaking of y^e scripture, or of y^e hebrewes how that nigh kinnemen be called bꝛethꝛen, or happely they myghte be Josephes childꝛe by some first wife, neither can haue anye to teache him for tyꝛanny that is so great, yet coulde it not hurt him though he died therein, bicause it hurteth not the redemption that is in Christes bloude.

¶ More.

Consyder good reader, howe manye thinges here fall vpon Tyndals head at ones, by hys owne sonde handling of thys exampyle.

If y^e it is folpe for him to put, that for tyꝛanny now any man shoulde lacke teaching, y^e those childꝛen wer not boꝛne of our Ladies boode, by the that article is as well and comunlye knowen, as any of the promyses, and as longe hath bene

Two of Tyndals here (see).

¶

¶

Aben knowen and as fully and as commonly beleued thow in Chrystendome, as any other article of the chrysten faith.

And none article is there almoste in the chrysten faith which hath not had mo heretikes agaynst it, then this article of our ladies perpetual virginitye, so that it is now so well knowen, & that solucion also of nyghe kyured called byetherne amonge the Hebrewes, that Tyndale neuer needed to cūber his boke therewith. Besides this, him selfe & his owne doctrine destroyeth his owne solucion. For he saith that we be bounde to beleue none article, but if it be proued by plaine scripture. Now though he teacheth now the trow members of his electe churche, the thyng that eucry child can tell already, that amonge the Hebrewes the nere kynsmen were called byetherne: what hath he taughte them thereby: any other thing, the y the scripture doth not proue, that our lady had euer any mo chylderne then Chryste. He doth not yet by y scripture teach his trow members, to perceiue that she had no moe, but onely that the scripture saith not playne the contrary. But then doth he by his owne rule besyde, teache them that they may beleue at theyr lybertie yf they lyst, that she had mo chyldren in dede. And fethermore he teacheth them, that they shoulde in no wyse take it for any sure artycle of their bylyse, that she was a perpetuall virgin, and neuer hadde mo chyldren after Chryste. This poynte he teacheth playnly after his mayster Luther, as ye haue herde al redy throug out his hole tytle, wherin he laboureth to proue that the apostles haue leste nothing bywriten, the helyse wherof were necessary to saluacion. whiche false assercion of his, I haue in dyuers places of my former bokes clerely confuted, and in the end of my thirde booke haue answered & auoided al his hole chapter therof. But now sith in this present place, Tyndall hym selfe graunteth, that the cause why an electe person shall be sauēd, though he happen to erre & think that our lady was not a perpetuall byrgyn, is because that he shall repent that error when he is taught the contrary: plaine it is to any man, that him selfe therein confesseth now, yf it is a necessary article for saluacion, that to euery man at the leste wise to whom it is opened & taught, sith the cause of his saluacion which before byleued the contrary, is by Tyndall hym

selfe the repēting of his former errour. **T** Howe then it is so that Tyndall doth in sundrie places, confesse and agree that this poynte can not be proued by plaine and euident scripture. Ergo he confesseth here plainely, the contrary of that he so falsely before hath affirmed, while he taught that there is nothing to be beleued for a suertie, but if it be proued by plaine and euident scripture, and that the apostles haue leste nothing bywriten, whiche men are bounden to byleue bypon paine of damnacion. This doctrine of his mayster and his owne hath he as ye now se by his own handling of this matter, here vtterly destroyed and dampned. Howe yf he wyl happely for shame, labour to seke some bylyse, and say that he meaneth no more but to put this difference bytwene y articles of the faith in the promyses, and all other articles, that none errour in any of the other is dampnable, tyll the man that myste byleueth be better taughte the trowth, and that then he is bounden to byleue them, whether they be in scripture or not, but in the bylyse of the promyses, euery errour and ignozance also is dampnable ere euer they be taught. For no man shall be sauēd but if he be taught them and haue the faithfull bylyse of them: thus must Tyndale needs say for aught that I can se, or elles must he confesse, that one pece of his doctrine plainely destroyeth a nother, concerning his difference betwene the promyses and other articles. But yet abideth still againste hym, that sith he confesseth the perpetuall virginitye of oure lady, to be now that it is taught necessary to be beleued, whiche is not bywriten in scripture: stil I say stādeth it stilye agaynst hym, that he hath destroyed all his principall grounde, where about his mayster and hym selfe haue taken so great labour to make men wene that nothing was necessarylye to be beleued, but yf it were euidently wrytten in holy scripture. But now concerning his dyfference, bytwene the necessitye of the bylyse of the promyses, and the bylyse of the other articles, we shall tell hym that it wyl be peradventure harde for hym to proue his sayinge trowe, specially takynge the promyses as him selfe taketh them. For in the beginninge bypon the fyrste preachynge of saynt Peter, when there were so many so sodainly chrystened therby, wherby can Tyndale proue y all they were fully taught

A taughte the faith of the promises befoze they wer baptised, or that none dyed ere euer they were taughte any farther, or yf they died soozthwith vpon theyr baptisme, that then theyr chrystendom shode them not in stede soz lacke of farther instruction of the promises. Concerning whiche I dare bee bolde to say, that they were neuer taught the doctrine that Tindal calleth so necessarpe, that he techeth the lacke of that faith in the promyse to be damnable. For they wer I say neuer taught, that they muste believe that the promyse should saue them, and geat the of al their siknes at any time after their baptisme committed, at their bare repentaunce, alwaye full remission of synne and payne, & all in purgatory or in thys wo:ld epyther, and without any regard of any good wo:zke at al, or of any purpose theroof, other then bare repentance and fayth in the promises. I dare well saye they died all that were then baptised, ere euer they heard any thing of this point of fayth in y promises, which was neuer thought vpon by saint Peter nor any of his felowes then, nor yet no man elles, till it was deuised by the deuill, & put sozth by heretikes whē charity warred cold many a winter after. If Tindal make vs many questions of the that were so sodainly chrystened so manye at once in y beginning: we wil yet be bold to tel him that many children dye nowe sone after y they come from chrystenyng ere euer they be wessed out of the chryso, of which I suppose that som were neuer taught fullpe the faith of y promises ere they died. If he say to this y though they were not taught it actually, yet by the giste of God in the sacramente, it is taught and infused into their soules habitually: the wil we ask him whereby he proueth then his difference, betwene the faith of the promises and of the other articles, but if he pue vs that only y fayth of the promises is infused, and of the other articles not. Whiche when he proueth you, believe him, and in the meane while, believe y his euacio is not wo:zth a flye. If he wil say that the children baptised, and so soozthwith departyng, haue no fayth at all, but be saued onely by the faith of theyr frendes, and by that our lord hath receiued them to the sacrament of baptisme and by the sacramente of baptisme, hath receyued them to grace and glozpe: withoute anye fayth of theyr owne: then geueth he to the sacramente agaynste all hys other doc-

tryne, a greate efficacye of grace, and maketh it not onelye a sygne. And yet graunteth he then helpde, the thing that denyeth, that is to witte that some may bee saued being ignoraunte, not onelye of some of y promises, but also of the all.

Besides this, if we would graunt him the thing that he can neuer proue: yet were he neuer the nere. For though it were true that without beliefe of all the promises, no manne might be saued, but that the bare ygnoraunce of any of them were damnable, and that the ygnoraunce of any other article wer not damnable, nor the contrarye beliefe till they were opened and taught: yet sythe men were (as Tindal hath here confessed) bounden vpon paine of damnacion to belieue the perpetuall birginitie of our ladye, and to repente theyr sozmar errou to y contrarye as soone as they be taught it, not withstanding that it cannot be proued, by playne and euident scripture: then muste Tindal graunte y it is lykelypse of euery other like article, y is to sai of euery article which is true and must bee belieued when it is taught beside y promises, though it can not bee proued by scripture, no moze then the article of the perpetual birginitie of our Ladye.

Then ask we Tindal howe knoweth he those articles which be necessary articles of the faith, of which articles the contrarye belief were damnable after y trouth of those articles taught, the same articles not being witten in scripture. Dothe Tindal knowe them by anye other meane, then by the church, sythe theyr bee not taught hi by scripture: For it were hard that he should in such a matter belieue the authoritie of any one mā, but if that epyther God byd hym belieue hym, or y soz lacke of scripture he proue the trouth of his doctrine by miracle, or by miracle proue hymselfe to be appointed by god to teache hym, by reaso wher of he might be belieued, though he pue not euery particuler pointe of hys doctrine by a severall miracle, excepte as great or greater miracles bec done, or haue bene done by some that teacheth or hath taught the contrarye. In whiche perplexitie God wyl epyther neuer bying vs or neuer leaue vs.

Therefore conclude I, that Tindal muste nedes graunte, that he knoweth not those articles but by the church. Which church hath puced it self by millions of miracles, & whiche church god byddeth hym belieue, and sayth he wyl dwell

The articles of our faith unwritten are knowne only by the church

Luke. 10.
Math. 23.
John. 16.

A dwell therewith alwayes, and sende his spirite to teach and enforme it, and lead it into euery trowth. Of this church therfore muste Tyndall learne those artycles, or elles could bee bounden to belieue them, and to repente hys sozmar errors to the contrarye, but yf he saue that himselfe haue them by special reuelacion of God. priuately shewed vnto himselfe. And then yf he saue so, he must either belieue them alone, or elles yf he will be belicued in them, and haue other menne belieue them with him, the must he proue vs them by scripture or myracle. And syth I dare aunswer for him that i such articles he lacketh those two, there is no remedy for him but he muste nedes confesse that he is taught the suretie of those articles, and learneth which they be, only by the church of Chzist.

When ask we Tyndall forther, which is that Church of Chzist, by whiche he is taught to knowe those necessary articles from al other, the beliefe wherof is not necessarye to saluacion. He can not say that he learned it of any vnknown church, for no suche company canne he know for the church, but he must nedes confesse that he learneth to knowe those articles by the known church. And the

Cy which known church, let him name any whiche he will, except the known catholike church which himself impugne, and he shal name a company of no credence in that poynt. For by his owne agreement they muste lacke scripture for those articles (for of suche articles we speake) & they haue no miracles. Wherfore finally when he hath all done, thys article alone of the perpetual virginitie of our Ladye (the conthary error wherof after the trowth taught, himselfe confelleth to be damnable) diueth him of verve spne force, to confesse y the church by whiche he knoweth the vndoubted

Dtruth of this artycle, sythe he knoweth it not by playne and euident scripture, is not his own secrete vnknowe church of electes, whiche as ye see himselfe can not yet well describe vs, nor any known church of heretikes, but the verve comon knowe catholike church, whiche himselfe goeth al this while about to impugne & destroy. In whiche only church Chzist hath promised to dwell & abide, to teach it euery necessary trowth vnto the ende of the worlde, and vnto y only faith of whiche church, he hath promised and geue y gift of working miracles. Whiche myacles sythe we clerely see perseuer &

continue in this church onely, we may clerely therby see, that this church onely is that church also, to which onely the tother promyse of the holpe ghostes perpetuall resydence and inspiracyon was made.

To this poynte is Tyndall now good chzissen reader diuened of necessitie, but yf he will saue that thys whole multitude of the known catholike church, is not the verve church, but onely the good men and electes that be within the same.

Howe if he wene to escape out so, he shal be soone set in. For then at the least wyse he knowledgeth, that there are no good menne out of this church, nor no manne hath any true sure faith but it be learned of this church, or of some members of the same. And then sythe himself and his felowes bee out of this church, both wilfully syth departed out, and after woorthely cast out: themselves be none of them of whom the trowth can be learned. Also to say that he therein beleueth onely the good miene of the known church, that thynge hath himselfe made impossible to serue hym, for they bee by him the onely electes, whiche maye by his owne doctrine though they canne do no deadly synne, doe horrible dedes yet, and so seme very nought. And in this comon known church, the comon knowe faith or beliefe is all one, both with the good and the badde, though the luynges bee diuerse. If Tyndal dare denye that, let hym looke in the workes of saint Austine, saint Hierome, saint Ciprian, saint Ambrose, saint Basile, saint Gregorie, sainte Chzistosome, and all the other olde holy doctours and saintes, of euery time this siften hundred yere, & he shall not for very shame say nay, but y against Luther & him those holy saintes had the same faith y the comon catholike lay people haue yet vnto this day, as for ensample, y it is an horrible abhominacion, y any monke or frere should wedde a nunne. Wher in if Tyndal dare saue y I lye, let Tyndale as I haue often sayde byynge forth of al the old holy saintes, some one that saide the contrary, whiche I am verve sure he cannot. So that finally, Tyndall is comen againe to the same poynte, that he muste in faith and beliefe of suche articles, beleue the comon consent of the whole church, & not take his doctrine of any one man or any fewe, that would in faith bary, swarue, and fal from the comon faith of y whole catholike church, not though there fell away

A way parcell meale, so many that they left the church for the fewer parte.

Two things
whereby the
true church
may be knowe

For god shall for his knowledge of his true church euer moze among many other things, specially pvide swain. One that they whiche depart out therof shall neuer agree together in one belief. Another, that the light of miracles shall neuer shyne amog any of theyr churches, but only in his old true catholike church remaining. And therein shall they still continue, without any waders wrought in anye of the false counterfayted churches of heretikes, vntill that Antichrist shall come himself, which as help me god I very greatly feare is now very nere at hande. But when he is once comen, our lord be thanked he shall not very long endure, ere Christ shall hymselfe with the blast of his blessed mouth, blow his proud beaste to nought.

2. Thoma. 2.

Howe good christen reader, sythe it is proued playnly vpon Tyndales owne handling of this article of our Ladyes perpetual virginite, that Tyndal could not haue learned the truth of that article of any manne, but yf he learned it by credence geuen to the common knowen church, whiche he wyl not knowe for the very church, but impugneth it, and syth hymselfe graunteth also, that the contrary error of that article is damnable after his truth taught, sozasmuch as his owne elected parsones yf so haue erred befoze, cannot bee after saued, but by repentaunce of that error: he must nedes confesse also, that of all other like articles, whiche come in question, & are not in the scripture either spokē of at all, or not playne and evidently proued, the sure truth and certaintie canne not be had by no man, but it be syth commonly learned of the same church, by credence geuen therunto, for the trust of Christes promise made thereto, that hymselfe and his holy spirit would for euer be resident therein, and teache it euerye necessarye truth, that is to wytte euerye truth, to the helpe whereof, he woulde haue his people bounden.

Math. 28.
John. 16.

Howe soloweth it further good christen reader vpon thys, that Tyndal is in thys matter so caughte in a nettle of his owne makynge, that he must either lye tounblyngē still therein lyke a foole, and the moze he stryuech there, with the moze allwaye messe and entangle hym selfe faster and faster therein, or wyfelye geue by his hereses and renounce his for more errors, and from

henceforth vterlye knoweledge and confesse, that agaynste his whole purpose he is vpon his owne woordes clerlye conuincid and concluded, not onely that the verye Church is the common knowen church, which hitherto he hath denyed and styfly stryuech against, but also that in the sacramentes, volwes, sayth, and good woordes, and finallye euerye thyng wherein the catholyque knowen church and hymselfe haue ben at variaunce, he must learne the truth of the same church, and therein belieue that church and geue credence therunto. Whiche if he dooe not endeuour himselfe to doe, but resiste their doctryne, God whiche hath commaunded hym to belieue and obey the church, shall neuer worke with hym toward the belief.

Luke. 10.

And thus good christen readers for his finall conclusion of this chapter, here ye maye playnly see, that I myght well yf I wold with this same chapter make an ende of all the whole matter. For ye well remember that all our matter in this booke, is betwene Tyndal and me nothing els in effect, but to find out which church is the very church. For syth he seeth himselfe plainly bounden to geue credence to that church whiche so ener be it, he therfore in all his booke bringeth it into darkenes, & laboureth to make it vnknowe, because he wolde not by the knoweledge thereof, haue his hereses knowen and reproved.

And now ye see that as oure Ladye would, by his foolyshe handling of the article of her perpetuall virginite, he is quyte ouerthrowen, and hath it plainly proued vnto hym vpon his owne woordes, that the verye church is none other, but thys that he denieth, that is to wytte the common knowen catholyque people, clergye, laye folke, & all, whyche whatsoeuer their liuynge bee (amonge whome vndoubtedlye there are of bothe sortes many right good and vertuous) dooe stande together and agree in confession of one true catholyke sayth, with all olde holye doctours and sayntes, and good christen people helpe that are all readye passed this systere hundred yere befoze, agaynste Arrius, Dtho, Lamberte, Luther, and Wicliffe, Zuynglius, Hutten, Husse, & Tyndal, & a yable of such erroneous heretikes. And therfore as I saye, sauing that I wil go farther to helpe you somewhat of his farther folly, elles might I well enen here bothe ende this presente chapter, & also

The verye and
true church.

this

A thys whole woꝝke, whercin with a fewe of hys own wyse woꝝdes, Tyndall hath confounded hymselfe, and stroyed all hys whole matter. For as touching hys accustomed raving in the ende of hys Chapter, with which he wold seme to touche the catholyke churche, it is all so cleane agaynst hymselfe, and so clerely describeth and depeynteth hymselfe and hys own felowes, that if we would labour soze to fynde oute what euyl we might say by them we could finde no better thyng to put vs in remembraunce of euery poynce of their mischieuous matters, than Tyndalles own woꝝdes y^e he wyꝝteth here hymselfe. Lo thus he sayth.

Tyndale.

But they whiche maliciooslye mayntayn opinions agaynst the scripture. Here shoulde he say as for enfaumple they that mayntayne that freres may wedde nunnes. **D**z that that cannot be pꝛoued by scripture. One of these thynges is as ye haue herd, the perpetual virginitie of our ladye, which hymselfe hath cosfessed in this same chapter, y^e the true memꝛes of hys elect churche, must nedes beleue after y^e they be once taught it. And then if themselves be bouiden to beleue it, they be bounden to stand therby and mayntayn it. And so speaketh Tyndall cleare agaynst hymselfe. or suche as maketh no mater vnto the scripture. He meaneth suche thynges as were not of necessitie requysite to bee wyꝝtten in scripture, and therefore he wyꝝteth like hymselfe. For there is not one article of the fayth that of necessitie neded to be wyꝝtē, but y^e god could both haue taught them & kept the without wyꝝtting. As he hath taughte and kepte some, as for enfaumple the perpetuall virginitie of our ladye, whiche Tyndall hath both denyed and confessed, & denyed agayn, and woꝝteth neuer where to holde him, the deuil so troubleth his hꝛaynes. and to saluacyon that is in Chryste, whether they be true or no. The churche hath none suche as make no matter to saluacion. For euery thyng that God wil haue beleued, perteyneth to saluacion, syth the contrarye belief is disobedience to God that so taughte it hys churche, because he woulde haue it beleued. And that the perpetuall virginitie of our ladye is of such soꝛte, Tyndalle hath hymselfe openlye and playnlye agreed, and yet woulde he nolde secretlye treale backe agayn, not wittingly peraduenture, but

that the deuil pulleth hym backe by his coate skyrte vnware.

and for the blinde zeale of the, make sectes breaking the vnitie of Chrystes churche, for whose sake they oughte to suffer all thynges, and rese agaynst their neyghbours (whom they ought to loue as themselves) to slea them: such men I saye, are fallen from Chryst and make an idole of theyꝝ opinions. For except they put trust in such opinyons, and thought them necessarye vnto saluacion, or with a cankered conscience went aboute to deceyue for some filthy purpose, they woulde neuer breake the vnitie of fayth, or yet slea theyꝝ bꝛethꝛen.

Fowe good reader, consider who make sectes, y^e is to say: soꝛdy partes and diuisions, and breaketh the vnitie of Chrystes churche, whether the catholyke churche that was agreed al of our mynd, belieuyng purgatoꝝy, and the equal godhead of Chryste with hys father and the holpe gost, and the blessed body and bloude of Chryste in the sacrament of the aultare, & al the other holpe sacramentes, & the perpetuall virginitie of our ladye, & pꝛayed vnto her and other holy saintes, & did reuerence to theyꝝ relikes, ymages, & kept holy daies and fasting daies, and beleued all berve fast and firmly that it was abominable sacrilege for a frere to wedde a nunne. In al these thynges & many other good thynges mo, wer al god chrystē people agreed in one by y^e spirit of god without any variance, as appeareth playnly both by the olde continued boke of seruice vsed in y^e churches thozow chrystēdom, & by the boke of the olde holpe doctours and sayntes in euerye age of tyme, sauyng onely whene suche heretikes as Arius, Wickliffe, Luther, Lambert, Huskyn, Hulle, & Tyndall, & such other lyke, here & there, some in one time, soe in another, & the very woꝝt in our tyme, haue been by y^e deuil skyrzed by to stroy y^e true fayth, & vary fro the catholyke cozꝛs of chrystēdom, and make newe fond sectes of theyꝝ own foolish hꝛaynes. And where he speaketh of kyllyng and sleing their bꝛethꝛē, hymselfe can tell wel ynough y^e god chrystē pꝛinces & other vertuous people, did in the begynning greatly forbeare such heretikes, till that they wer finallye slain in auoyding of their fedicious trouble, and for the repressyng of theyꝝ inemendable malice, to solowe the example of saynt Paule, and as he betooke some of them to the deuil, to the punishment of theyꝝ bodies in helpe of their soules, or

A reasing of their sinnefull blasphemy: so by tempoꝛall lawes and bodily punysshment, to finish the infinite malice & intolerable trouble of those heretikes, for the sauegard of good people in peace & tranquillitie. Whiche comon peace & quyet if the heretikes had not perturbed, they had been themselves much moze easly handled. But as Lindall knoweth that this is true, so knoweth he well agayne that the heretikes haue been those, that did in christendom begyn to spght, kyll, & slea, befoze that themselves wer killed & slayne, oꝛ any thyng soughten withal, and that they beganne to be kylled and soughten withal by their own impoꝛtune malice, whereby the catholike people wer constrained and compelled to kyll them in the necessary defence of innocentes. And that thys is true, Lindal knoweth very well, bothe by the stoꝛies aswell of England as of other places, and also by the experience of his own dayes in Almayn thozow the cruell insurreccion there of hys owne felowes the heretykes of hys owne secte. Whiche rose there, and robbed, burned, and kylled, not one naughty knaue oꝛ two in a town as good kinges and princes dooe these horrible & incorrigible heretykes, and yet sometyme scant once in tēne yere, and in some good towayne not once in tenne scoꝛe yere, but whole goodly monasteries they burned by and destroyed, and some where all the churches almost thozowe the whole cūtrepe, robbed, spoyled, and bare awaye all that euer they founde, despighted the Sayntes, ymages, relikes, the crucifix, and the blessed sacrament, robbed, mayhemed, and murdered many good beretous people. And by goddes good sufferaunce, they ceased not at the cleargre, but feeling fruite, went farther & fell to their loꝛdes landes. So that they ywinked and cared not for Goddes part, wer sayne to wake within a whyle and care for theyꝛ owne parte. And then they fell upon the heretikes agayne, and killed of them aboue thꝛe scoꝛe thousande in diuers places all in one summer. Synce whiche time in Swycherland, euen this last yere Zwinglius sette his heretykes in a rage agayn, to pylle and spoyle the true catholikes of his own cūtrepe. But god gaue the victoꝛy to his faithful folk that wer full loth to fight with them, sauing that verpe foꝛce draue them to the fælde, where they bare ouer theyꝛ enemies. And Zwinglius hymselfe tharch heretike of all, was there deadly woun-

ded and taken, and after that burned by. **C** Such sayze foꝛtune had Tyndales maister there, of whom he toke hys heresies agaynst the blessed sacramēt. And therfoze, where Tyndal speaketh of kylling of heretikes, whome he calleth hys chꝛyſten bꝛethꝛen, he knoweth it wel himself that hys owne unhappye felowes, the heretykes I say themselves, beganne fyꝛſte that guile. And as they beganne it, euen so they kepe it styll. And surely there is no doubt, but that Tyndalle hymselfe hath loged long, and yet euer loketh foꝛ, that as the Lutheranes & Zwinglianes haue begunne to ryle & ruffle in rebellion in soondꝛy partes of Almayne, so he mighte see hys disciples allaye some fete here. But I trust in Gods grace & in the kynges goodnes, their heartes shall all faint ere they come therto. And if yꝛ deuil wer so strong with them as to styꝛe the by, I would wish Lindall among them & frere Barns too. foꝛ I little doubt if they dyd, but both captaynes and company (as Zwinglius and hys bushmet came thoztely to mischiese) if God sytte where he saie, should haue like lucke.

Now is this a playn conclusion, that both they that trust in their own woꝛkes

Loe what a perill here were, if a frere hold put any trust in chastitie & keeping of hys bow. But and if he trust in lechery with wedding of a nunne, then is he safe ynough, because that woꝛke is not hys owne woꝛke, but the woꝛke of the deuyll, and of the synne that breaketh out of hys membyes. And they also that putte trust in theyꝛ owne opinions, bee fallen from Chꝛyſte, and erre from the way of sayth that is in Chꝛyſtes bloud, & therfoze are none of Chꝛyſtes church, because they be not buylt vpon the rocke of sayth.

Thys doth hymselfe and his felowes that are heretykes. foꝛ the articles that the whole catholike church putte trust in, be not the opinion of anye man, but the sure doctrine of God. Whereof the certayntie of the truethe dependeth vpon the promyse of oure sauoure hymselfe, which hath promised that the holy ghoſt shall teache hys church, all truethe and leade it therrunto. And therfoze if it be true (as in dede it is) that they whiche trust in theyꝛ owne woꝛkes, and make ydoles of theyꝛ owne opinions, & bꝛeake the vnion of the church, and make sundꝛe sectes, and kyll their chꝛyſten bꝛethꝛen, be fallen from Chꝛyſt, and from the waye of saythe that is in Chꝛyſtes bloud,