

A bloud, and therfore are none of Christes church, because they be not buylte vpon the rocke of fayth: then must it nedes folowe, that Luther, Lambert, Zwinglius, Huskin, & Tyndall, and all other of theyr sondry sectes, be fallen fro Christ, and erre from the way of faith that is in Christes bloud, and therfore are none of Christes churche, because they putte trust in their own vayne inuencions, and make ydoles of their own false opiniōs. For whiche they breake the peace & vnitie both of the churche and of the fayth, by making of sectes and sowing sedicion and dissencion, to stirre vp rebellion and insurreccion agaynst their neyghbours and their gouernours, and therby cause the robbery, pillage, spoile, and murther, of their god catholike christen brethzen. And doe put also their trust in their own woorkes, not in fasting, praying, almes, or any god woork, but in destruction of monasteries, casting oute of religion, expulsion of chastitie, with wedding of nūnes, & liuing in lecherie, prophanyng of churches, polluting of aultares, blaspheming of sayntes, casting downe their ymages, casting oute their relikes, dispyghting our lady, defiling the crucifixe, and finally, mocking & mowing at the blessed sacrament. And thus abusyng themself, they declare (loe very clearly) that they be not buylt vpon the rocke of faith, but with the breath of damned spirites be blowen downe to the deuyll. I pray God amend them, and set them on that rocke agayne. And here an end of this Chapter, in which ye see lo, to what pleasaunte passe first his royall ridles of sinne, and not sinne, erre & not erre, and afte this royall rayling of making sectes, breaking of vnitie, killing of christen brethzen, trustyng in theyr woorkes, is by the perceiuing of his own woordes finally brought vnto, and euer myschief he layeth agaynst the knowen catholike churche, eche after other fall in his owne necke, where that sagot lieth so surely bounden on his shoulder, that as long as he liueth with al the thiftes he can find, he shal neuer well shake it of.

Fayth is euer assaulted and fought withall.

Tyndall.



Morouer, this saythe which we haue in Christe, is euer foughte agaynst, euer assailed and beaten at with delpe-

ration, not when we sinne only, but also in all temptacions of aduersitie, into whiche God byngeth vs, to nurture vs and to shew vs our own heartes, the hypocritic & false thoughtes that here lye hidde, our almost no fayth at all & as little loue, enē then haply whē we thought our selues most perfect of all. For when temptacions come, we cannot stande. When we haue synned, faythe is sieble. When wrong is done vs, we can not forgive. In sickenes, in losse of godes, and in al tribulaciōs we be impacient. Whē our neyghbour nedeth our helpe that we must depart with him of ours, then loue is cold. And thus we learne & fele, yther is no goodnes nor yet power to do good, but of god onely. And in all suche temptacions our fayth perished not vtterly, neither our loue and consente vnto the lawe of God, but they be weake, sicke, & wounded, and not cleane dead.

More.



Lys Chapter hath Tyndalle put in for no great effect, but onely with a comely florish, to set oute and furnish hys heresies of the Chapter nexte beefore.

Wherin he techech that in y true mēbres of his elect church the fayth doth neuer sayle but euer continueth, and that therfore they doe neuer sinne deadly, how horrible sedes soeuer they doe, as he confessech that they doo many, & yet sinne neuer deadly, because they doe them not of malice nor of purpose, but of strayltie onely & of weakenes, thow the fruit of the sinne that remaineth in their flesh, & breaketh out of their self weake and frayle membres.

Now for y farther garnishyng of this hys horrible heresie, hath he brought in this Chapter, in whiche he neyther pro- ueth any thing therof, nor any thing go- eth about to proue, but onli fallety to pre- chynge, & telleth vs ful holly that y faith is euer foughten agaynst, as though no man had euer heard that beefore. Wher- as every chyld well woteth, that y fayth is alway assaulted and fought against, whether he speke of hys own false fayth & heresies, or of the true catholike saythe of Christ. For like as the true catholike saythe is, and euer hath been, oppugned and assaulted by the deuyll and all hys

The woorkes wherein here- tikes putte theyr trust.

A fond opti- nion.

A disciples, such heretikes as Tyndall is, from the begynnynge vnto thys present tyme: so hath euer hys false faythe and heresies been impugned, assayled, and condemned, by God and al hys prophetes, by Chryste and all hys Apostles, and all hys holy doctours and sayntes, and by all the whole corps of chrystendome, from the begynnynge hethereto. And thys condycte and battayle shall neuer cease, till Chryste shall finally refourme the world and finishe it, and deliuer the kyngdome to the father.

1. Cor. 15.

And as for euery mans fayth private: **W**ho knoweth not (though Tyndalle tell vs not) that the deuill dayly labouryth to quenche it, as he labouryth to destroy hope & charitie, & al other vertues.

For this we nedre not to lerne of Tyndalle, neyther that men by temptacions learne to synde and feele, that there is no goodnesse ne yet power to doe good, but of God onelpe, if Tyndalle meane that as the trowth is, that all goodnes cometh of god, and that man hath none noz none coulde haue, neyther man noz aungell but by goddes gyfte, noz coulde haue yet any power to doe good, if God woulde withdraue hys grace. **H**owe be it, if he meane in this place, as he sayeth with hys maister Martine in many places, y man hath no power by the freedom of his will to doe any god in woorkyng hymselfe with goddes grace, and in resistyng of temptacion too, and woorkyng with god in the keppyn of himselfe from sinne, but must nedes in al such thinges sit still hymselfe astonyed & amased in a rechelesse slouth, and lette god worke alone: then saye I that Tyndalles holye sermon is very damnable heresye.

Johnnes fre-
will woorketh
with goddes
grace.

Howe where that in all the synnes y he rehearseth, he sayth that our faith persisteth not vtterly, noz our loue and consent vnto the lawe of God, but that they be weake, sycke, and wounded, and not cleane deadde: I saye that hys tale is to litle purpose. For if by fayth he meane the beliefe, then is it of necessitie lost at all in no deadde synne excepte heresy. For the ryght beliefe and other deadde synnes, maye stande together well ynough. For a man maye belieue truly and dooe falsely, belieue ryghte and liue wronge, belieue wel and be naught.

And yet maye be an elect person and fall from the true fayth, that is to saye: the true beliefe, and leese it vtterly, belieuyng lyes and heresies, and fall from grace for the tyme, and yet after that,

with helpe of grace synde the fayth and fall thereto agayn, and finally dye therein. And if Tyndalle here by the name of faythe, vnderstande hope and trust in god, as he iugleth continuallye with that word, for suche equiuocacions & dyuers vnderstandinges of one word, serue him for his goblettes, hys galles, & hys iuglyng sycke in all the proper poyntes of hys whole conueyaunce and hys legerdemayne, but as I sayde, if by fayth he meane hope: I graunte that it dyeth not alway with the sinne, noz goeth not therewyth awaye. But it wareth by Tyndalles doctryne oftentymes ouer-greate. For by the dydeles trust of their teaching, the man falleth into boldenes of sinne. In whiche when he hath seared long continued, he wareth for celesse and carelesse, and setteth not by synne, till sodainly y deuill out of his high heart & haute cozage striketh him into cowardous dyede & vtter desperacion. For the outrageous encrease of their hope, is no very right hope, though it be a greater hope then it should be, no moze then the heate of a feuer is a right natural heate, though y body be moze hote then it was in helth. And therfore in such affections the soule sometime falleth from one contrary qualitie into another, as the body in an age w changeth fro colde to heate, and from heate sometyne into colde agayne. Of whiche maner of chaunges of the soule, whom the deuill dyueth out of one vice into his contrary, maye be wel verifedy these wordes of holy scripture. They shall fro colde water of the snowe, goe into farre passyng heate. And yet I say that with these synnes, a true meber may lese all hope & fall in dyspayre, and after by grace come vnto hope agayne.

How where he sayth y loue & consent to y lawe of god, is not lost by a true meber of y elect church: I wot not whether Tyndalles loue remaine or no, but I am sure y by sinne chrystien charitie goeth awaye. For neyther charitie noz grace can stand together with sinne. For as saynt Paule saith, what feloweshyp can there be betwene light and darknes, betwene Chryst & Belial. I saye also y all his gay goodly tale that he telleth vs here, of his electe membres with their holpe feeling fayth, to whom he would appropere some speciall pryulledge of kepyng still fayth, hope, & charitie, with al their heauy hepe of horrible deuellish dedes, I say that as farre forth as in his wordes is any trueth, his pryulledge is not proper to the

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Job. 24.

2. Corin. 6.

A to the members of his elect church, but comon to the very finall electes, & to the finall reprobates too. For bothe the tone and the tocher maye synne and repent, and amende, and synne agayne, and amend agayne after then Tyndalle hath fingers on his handes & toes on his fete too. But he that finallye repenteth hys sinnes in a right fashio, is an elect fore-
A sene to god from the beginning. And he that finally dieth impenitent, as diuers wedded freres dye in their lecherie: or he that after Tyndales doctrine repenteth without care of thysite, & dyeth in a false heresie against his holpe howsell: suche folkcs be finallye reprobates, foreknowe vnto god before y world was wrought, that they would finallye for impenitence fall vnto naught. And the other part of hys tale, whiche cannot be verifed in the reprobates, that is to wit the keeping of charitie still in the dooing of horrible dedes, cannot be verifed in the electes neither. And so is hys tale on euery side foolish, false, and naught. For y semely setting furth whereof, to make it appeare fayre and likelye, because he can neither bring reason, scripture, nor other god authoritie: ye shall nowe see what ensauple he bringeth furth.

¶ Tyndall.

As a good child whom the father and mother haue taught nourtour and wisdom, loeeth his father and all hys commaundementes, and perceiueth of the goodnesse shewed him that his father loueth him, and that al his fathers preceptes are vnto his wealth and profite, and that hys father commaundeth hym nothing for any nede that his father hathe therof, but seeketh hys profite onely, and therfore hath a good sayth vnto all hys fathers promises, and loueth al his commaundementes, and dooeth them with good will, and with good will goeth to schole. And by the way happely he seeth company play, and with the sight is taken and rauyshed of his memozye, and for geatteth hymselfe, and standeth and beholdeth, and falleth to playe also, for geattinge father and mother, all theye kyndenes, all theye lawes, and hys own profite thereto. Howe be it, the knowledg of hys fathers kyndnesse, the faith of his promises, & the loue that he hathe agayne vnto hys father, and the obedient mynd, are not bitterly quenched, but lyue hydde, as all thynges dooe when a man slepeth, or lyeth in a traunce. And

as sone as he hathe played ouer all hys lustes, or bee warned in the meane season, he cummeth agayne vnto hys olde profession. Fewer the later, many temptacions goe ouer his heart, and the law as a ryght hangeman tournenteth his conscience, and goeth nye to perswade hym that his father will cast him away and hange hym if he katche him, so that he is lyke a great while to runne away, rather then to retourne vnto hys father agayne, feare and dreade of rebuke, and of losse of his fathers loue, and of punishment, wasse with the trust whiche he hath in hys fathers goodnesse, and as it were, geue his sayth a fall: but it ryseth agayne as sone as the rage of the fyre burnt is past, and his mynde moze quiet. And the goodnesse of hys father and hys olde kyndnesse cummeth vnto remembraunce, eyther of hys owne courage, or by the comfort of some other. And he belicueeth that hys father wil not cast him away or destrope hym, and hopepeth that he will no moze doe so. And vpon that he geatteth hym home dismayed, but not altogether saythlesse. The olde kyndnesse wil not let him dispayre. Howe be it, all the worlde cannot sette hys heart at rest vntill the payn be past, and vntill he haue heard the voice of his father that all is foregeuen.

¶ More.

I neither haue yet euer heard, nor neuer looke to heare, anye very wise word in all Tyndalles woorkes. But yet heard I neuer a moze puiusly processe then this his holpe preachinge is, nor therewith moze pestilently perillous. While he pretendeth to make this Chapter of sayth, and then iugleth it into trust and hope, and yet woulde make vs belicue, that neither nother at any tyme faileth anye man that once hath gotten the, nor that any man which once hath the sayth that himselfe describeth, and thereby is once a true member of his elect church (as euerye man is by hys doctrine that once attaineth that sayth) can at any time after lese it nor fall awaye therefrom, and for that cause can neuer doe deadlye synne, though he doe neuer so many damnable dedes, or (to call them as himself calleth them) horrible dedes. For as for damnable, happely Tyndalle will saye they be not be they neuer so horrible, because the seede of god, that is to wit, their feeling sayth, can neuer suffer suche true members of his elect church, doe those horrible

Able dedes willinglye or of purpose, but onely for weakenes & frailltie, for which they can be (saith he) no deadly sinnes in those blessed bodies, be the dedes neuer so deuellish.

And now to proue vs this wondrous strange paradox, this opinion inopinable, to be very plain, open, euident & clere, he saynsheth it with sauples so feble & so dimme, that the faint sight of our soze eyes can scant attayn to perceiue, howe the sauples any thing touch the matter.

For where he should to make vs clerely behold it, put hys ensamples in great and horrible dedes, suche as hymself befoze in another Chapter confesseth that his holy membres doe: he forgeatteth here now such horrible dedes as would make the readers abhorre the doers of them, and speaketh sayze & easely that they bee feble sometime in temptacion, and that they cannot stand, & that after they haue sinned their sayth is saynt, & when they should help theyr neighbour, theyr loue is cold, and they be not pacient in tribulacions, & when they suffer wrong, they cannot forgeue loe, and when men take away their goodes they be angry, so they be lo. No how angry Tyndall is with his true membres of hys elect church, &

Chow soze he layeth their sinnes to theyr charge. And yet because we should take theyr faultes for muche the sleighter, he minisheth al y matter & maketh it much the lesse, by resembling & likenyng them to a good little chylde, as though theyr faultes were all but chylidishnes, & as it wer a babe that wepeth and wareth angry with the kight, for catchyng away his bread and butter, & would complaine to hys mother, and bidde her goe take a rodde and beate the kight. But sith y Tyndall now goeth about to play y maister, and sette all the catholike church agayn to scole, and would haue vs learne

Hsuche hard lessons as we neuer heard of the lyke, as that men may comonlye doe mischieuous dedes without any deadly sinne, because they doe the not willingly where no body compelleth them: lette hym at the least wyse, sith he will make vs all young children, teache vs our lesson as a good maister teacheth his young chylidren. And lette hym not teache vs our lessõ in a small ragged hande, where in a yonge begynner can scant perceiue one letter from another, but lette hym teache vs in a sayze great letter of some terte hande, that is moze easye to learne vpon. And therfoze we shall praye hym

to lette passe ouer for thys onte hys long chylidish ensauple of hys good chylid, whiche for all the nurtour yf hys father and hys mother, and all the wysedome that he learned of them, and all his loue to them and to theyr commaundementes, and all the truste in hys fathers promyses, for which he goeth with good wille to schole, fynding yet by the waye some companions that fall to playe, is rauished of hys remembraunce, and forgeatteth father and mother, & all theyr promises, and al theyr kindnes, and al their lawes, and all the wysedomes y he learned of them, & all the nurtour that they taught hym, standeth styll and looketh on them, and after falleth to worke with them at some suche prett playes of like lyhod as chylidren be woont to playe, as cherifone, mary bone, bokle pit, spurne poynte, cobbe nutte, or quaryng: let vs leaue I say this good child at his game, tyll he be sette eyther home with hys father, or to schole with hys maister with thre stryppes for hys carryng and trewaunting by the way (whiche is moze mete for such a chylde, the after his lustes played out, Tyndalles tragicall processe of remembraunce of hys olde professyon, with temptacions ouer hys hearte, and the lawe hys right hangman, tourmenting of conscience, feare of destruction, and almost desperate dyede of hangyng) Now let Tyndal therfoze in stede of this chylde, take for ensauple some of the true membres of his own elect church y hath y feling faith of his own false heresies, & not a litle child, but a great stouen flouche, that oute of hys boyes age is twentie wynter stepte into hys knynges age. Then let Tyndall put in hym for ensauple not as he doeth here, the being angry with them that doth him wrong, or lacke of due loue to the liberall helpe of hys neyghbours nede (with whyche mynde, and softe ensamples of infirmitie, sieblenesse, imperfeccon, & frailltie, Tyndall couereth and kepeth a syde the hatefull hearpyng and beholdyng of theyr abhomynable dedes) but lette hym putte for ensauple that hys true membre, thys Jacke flouche that we speake of, is so frayle and so sieble in temptacions, that thozow the fruit of the spyme remainyng in hys fleshe, and as Tyndall sayeth, breakyng oute at hys membres, he falleth into horrible dedes (for that is Tyndalles woorde) as into aduowtry with his mother, poysonyng his father, and murtheryng hys brother, in

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A sacrifice, and incest as frere Luther doeth with hys nunne, fall to mocking of almighty God, as Tindall dooeth in the blessed sacrament.

Now sith we haue for ensaunple taken no little pzetie sinnes, but great and horrible dedes, and haue also taken for ensaunple, no little pzetie boye, but an olde great knaue fyfte and mere for the matter, as in whom may well and conueniently be verified all Tyndales tragicall tearmes of temptacions and tormentry, destruction, hangman, and galowes, & altogether: let vs in thys abhominable beast now, and in these horrible crymes, as in a great tert hand, loke vpon our lesse that master Tyndall teacheth vs, and see whether ther be written therein the thyng that he would haue vs learne, or whether y (sith we haue now such a boke with so great large letters, as we can spell vpon and dooe together our self) it shal peradventure appere y he went about before with a small ragged hand, to begyle vs & make vs reade false.

We remembre good readers y he sayth, that his true members vpon great occasions, as vpon the sight of such thinges as delitteth them, bee rauyshed of their memory, and so geat themselves (as his little good child doth at the syght of the playe) and so continueth still in the folowynge and fulfilling of hys luste, as it were a man in hys slepe, or one that lape in a traunce, and neither is hys saythe losse in all that while, nor hys loue to the law of God, but though they lye bydde, yet they continue styll both thwayn, and his hope and his trust in god also. And therefore though our Jacke flouche doal those horrible dedes that we dyd putte for ensaunple: yet beeyng a true membre of Tyndalles elect church, because of hys feeling sayth which so lyeth hidde in his heart that he feleth nothyng thereof, he consenteth not in hys mynde to none of those dedes, nor doeth none of them willingly nor of purpose, or at the least wise not maliciously (so: that word into hys olde tale putteth Tindall of new in hys false exposition vpon the first epistle of saynt John) and therefore in hym there can none of all those horrible dedes be damanable or deadly sinne.

We might here lette Jacke flouche alone, and aske Tyndalle whether another flouche of hys acquayntance hys own mayster Martine Luther, not one y a true member, but also one of the chiefe members of hys electe church,

hath lye all thys while a slepe, by the space of so manye yeres together, sith he fyrst ranne oute of hys ordre in apostacie, and after wedded his nunne, and yet continueth with her still. This frere and hys nunne, dranke well of lykelyhod ere they went to theyr byde bedde, if they lye still and slepe yet.

But forasmuche as Tindall will not agree that frere Luthers lecherie with hys nunne, is any euill dede at all, but very well done and verteuously: therefore though we nede none other ensaunple agaynst his frantike heretic to the cares of any good chrysten man, yet for Tyndall hymselfe we must leaue Luther lying still a slepe with hys lemman, & returne agayn to Jacke flouche, whose dedes Tindall wil graunt and agree to be horrible, though he denye the to be damnable because of Jackes feeling saythe, whiche though he feele it not because he lieth a slepe, kepeth in him still yet y loue to goddes laue, and suffereth him not to consent vnto the sinne, nor to dooe anye such dedes willingly nor of purpose, or at the least wise not maliciously.

Let every man here agaynst Tyndales foolish tale and shamelesse inuencion, take testimony and witness of his own witte, whether he that by the deuylls entycement defowleth hys mother, poisoneth hys father, and murdereth hys brother, and mocketh almighty God, and suche other horrible and abhominable dedes often tymes, dooeth deliberately with long deuice and stude bestowed about it, doe this geare willingly, and consent thereunto, or elles doeth all vnwillingly, as he were a slepe or in a traunce. Let Tyndall tell vs what he will, he shall (I wene) fynde no wofe man in thys poynt agree, that these beastes dooe theyr detestable dedes vnwillingly withoute consente vnto synne.

Nowe touchynge Tyndalles tother goodlye refuge, that the horrible dedes of his true members of hys elect church bee neuer deadly synnes, because they dooe them neuer of no malyce: thys is (be ye sure) a very comely deuise, which every wise man ye wot well must nedes allowe and commende. For in oure ensaunple of Jacke flouche, what indifferente iudge woulde not holde the good man excused of all those abhominable dedes, if it myghte appeare to the court, that the defowling of his mother was not for any despight or malice borne to hys father, but of vnnatural affection and

A very beastly lust. And also that the poisoning of hys father, grew not of anger or euill wille to hys persone, but of loue and longing for his substance, and such other erruies like, for all his other detestable crymes, whereupon it myghte appeare, that none of them all rose of anger or euill wille, but some of pryde, some of couetice, some of lecherie, or such other ribaldous appetite. What coulde his iudge in such case say to hym for very pittie, if he were man sayd once he were sorry, but stroke his head, & bidde him go home & be a good sonne, & doe so no moze.

B And therefore, for as muche as the same Jack Iouche doth none of those detestable dedes of pure malice to any other body, but of some kind of affection toward hymselfe, hys loue is not vtterly quenched, & therefore he is one of Tindales electes, that sinneth neuer how badde so euer he be. For whereas finally Tindall teacheth vs, that his true members of his elect church doe neuer sinne deadly, because he after the lussies haue played out all their lussies, then they repent againe and remember themselue & their fathers former kindenes, and be sorry: this is a fayre tale of a tubbe tolde vs of hys electes. For euery man wel woteth that

C thus doe the small reprobates, and be by due repentance diuers times in their lynes restored againe to the state of grace. And then by this tale of Tyndalle, whether no dede damnable nor deadly sinne in any man, were it neuer so abhominable, but onely those last sinnes in which he dyed impenitent. And then were all

D Tindalles hygh descriptions and differences of electes & reprobates all brought to this point at the last, that their dedes be al one, and their fashions and their saythes, and their loues to the lawe of God al the changeable thozow the remanant of their lines, sayng that the tone sorte dye repentant, and the tother sorte impenitent. And this is the same thyng that we saye. And so is Tyndall after all his long foolish variaunce, at last mangry hys teeth agaynst his purpose, compelled to saye the same that we haue alwaye sayde, and he alwaye denyed.

But then saye we one thing farther, that whereas the electes be by his owne agreement the penitentes onely, and the true repentantes: neither hymself which repenteth not hys abominable heresies, but stubbornely standeth by them and sayth he will dye in them, nor hys map-

ster Martine Luther, whiche notwithstanding that the lussie hath oftentimes played oute his luste, will not yet leaue his lecherie, but yett still with the nunne and defende for lawefull matrimonye, their fylthie lyfe that is afoze God and al good men a very beastly bichery, shew themselues clerely to be any of the true penitentes, but viterly to be such, as but if they repente better ere they dye, shall elles be none of Goddes small electes, but very wretched reprobates accursed out of goddes company, & miserable members of the deuils damned church in hell.

Pet saith Tyndall farther in the ende of all this Chapter, that albeit the old kindenes of the father cannot lette the good chyld vtterly dyspayre, for all that he hath played at spurne pointe by the waye in goynge at scholewarde: yett all the world cannot lette his heart at rest, vntill the payn be past, and vntill he haue herd the voyce of his father which is forgeuen.

These wordes would I haue Tindall apply me wel to his godly purpose, and turning the saumple of his good chyld into some olde shewe, and the playing at spurne pointe, into some detestable dede: lette Tindall then tell vs, where, what voyce, and by whom, his true member of his electe churche shall heare that voyce of remission. If he meane anye worde spoken in scripture already, then is he some spedde, and shall not after his sinnefull cryme committed, fall at any great conflicte in himself betwene hope and dyspayre, his fayth almost catchyng a falle for feare, and at last with muche wooke ryng agayne. All this geare is sone done, if the voyce of his father graunting remission set his hearte at rest, and that voyce be his word wrytten in scripture, for then he heard the word before he did the dede. And that word being such, if it were vnderstanden as Tindall teacheth, that furthwith at the bare repenting without anye penance, al were forgeuen, synne, payne, and all, bothe eternall and tempozall, both in hell and purgatory, and in this worlde too: that worde were than I say, already before the dede, not a forgeuenesse onely of the sinne passed, but a pence almost also of all horrible dedes to be done. And if he meane to heare the voyce of his father afterwarde, not wrytten before, he muste heare it by the mouth of hys ghostly father vpon his humble shyppe and confession, which Tyndall calleth the craft and inuencion of Sathan.

And

A And this is the conclusion of Tyndalle in this his Chapter, of his false sayth ever assaulted, whiche is as ye see now taken here with assault, piccemele on euery side wounded, spoiled, & bounden, and quicke of feeling as any blain or botche, but utterly dead of grace, sent downe vnto the deuill.

Tyndall.
The manner and order
of our election.

When so goeth it with goddes electes. God chooseth them firste, and they not God, as thou readest, John. 15. And then he sendeth forth & calleth them, & helpech them his good wille whiche he beareth vnto them, and maketh them see bothe theyr owne damnacion in the lawe, and also the mercye that is layde by for them in Chykses bloude, and thereto what he wil haue them dooe. And then when we see his mercie, we loue him agayn, and choose him, and submitte our selues vnto his lawes to walke in them. For whē we erre not in witte, reason, and iudgement of thinges, we cannot erre in will and choysce of thynges. The choysce of a mannes will doeth naturally and of her own accord, folowe the iudgement of a mannes reason, whether he iudge right or wrong. So that in teaching onely relecth the pith of a mannes liuing.

Morc.

This Chapter depēdeth vpon the Chapter before, in which he copared his true membres of his electe churche vnto his good chylde, whom his father taughte nurtour and wylledome, and sent him to schole, and he like a mycher and a trewant, played at buckle pitte by the way, and when the game was done, fell almost in despayre of life for feare of hāgging, if his father caught him: And yet soone after wel and wyllelye reconnoyred hymselfe, with the remembraunce of his fathers olde goodnesse, and so came home agayne lyke a good little boye, and hearde his fathers boyce of forgiveness, whiche sette his hearte at rest, and than he went to supper merelye, and than the mayde putte

on his biggen and brought him to bed, and than he cared for no more, but was merlye in the moynynge, and readye to goe playe the boy agayn as he hadde befoze. And now thereto Tyndalle sayeth this Chapter saying: Euen so goeth it with goddes electe.

Yet lyth he resembleth Goddes electe vnto the little boye, he should haue put into the saumple of his little childe, that his little childe sometime when he hath played the little young trewant, for all his remembraunce of his fathers goodnesse, is for feare of his fathers anger gladde to goe to some other frendes of his fathers, and praye them to bringe hym home, and helpe to skewe hym and keepe hym from beaynge. And than he should haue begunne this Chapter as he doth now, and say: Euen so goeth it with Goddes electe. For if the saumple of his good childe maye proue al the remenant for him, than may it proue this one piece as well for vs, that the elect after his offence, seketh vnto Sayntes as his fathers frendes, and prayeth them to helpe to entreate for hym, for so dooe many times such good children ye wote wel as Tyndall putteth his saumple by.

To seeke vnto sayntes.

But we will not now for this tyme trouble Tyndall muche with that matter. I woulde that in this Chapter all wer wel saue that, for surely this chapter is very naught, and hath in it the secret seide of Tyndales chief poppe, whereby he labourerth after Luther, vnder colour & pretext of Goddes election, to defrope the free will of man, & ascribe all thyng to destenye. Whiche thing is not in it self so false, but Tyndall proueth it as foolishlye, as ye shal perceiue anon.

But firste considre howe darkely the manne walketh in his way still. For yet he handeleth it of that rathyon, that he woulde not we should see, whether he means by his woorde electe, the man that is electe for the tyme, after the manner of anye of those elections that I declared you befoze in the begynnynge of my fourth boke, or whether he means of those electes that are of God befoze the beginning of the world foreseene, to besuch as by his gyft, and grace, and good will wozyng therewith, in folke of age and witt thereto, should, and would dye in the state of grace and be saued, and therfore be called sometime small electes, sometime eternall. Thus whiche kynde of electes hymselfe meaneth, Tyndalle leaueth vndeclared, and will we shall geasse

A geasse at hys mynde vppon hys vncertain woordes, to the ende that he might euer haue some refuge into a staryng hole, and whan he were playnly confuted and reproued, crye out vpon me than and say that I misse take hym.

But I am content to take hym therefoze, that wape that maye bee the strongest foze hymselfe, and that way that his woordes gathered out of dyuers of hys Chapters, some befoze and some hereafter, shewe most lykely that he shoulde meane, whan they bee considered together. And that is as me semeth, that he meaneth of those electes that are called

B the finall & eternall electes, all be it that the place of scrypture in the .xv. Chapter of saynt John which Tyndall alleudgeth here foze hys electes, lyttle maketh foze hys purpose concerning that finall oze eternall election, not onely because the woordes of Chyriste spoken there to his apostles, cannot conueniently serue foze those whiche swarue from the true doctryne of Chyristes catholike church that the apostles taught, into false heresies: but also foze y our sauour in those woordes whan he sayde vnto them, you haue not chosen me, but I haue chosen you, and appoynted you that you shall goe furth and byng fruite, and poure fruite shall abyde, he spake there not of theyr small election to saluacion, which

Eternall election.

C election himself foze saw in his godhead befoze the wo:ld was made, and which election therfoze is called eternall. But he spake there of that eleccyon onely, by whiche he chose and elected them to bee hys apostles and messengers, to be sent about the wo:ld to preache his gospell, as playnly appeareth by those afozesaid woordes, I haue chose you, & appoynted you to goe & byng in fruite, & finally is the same election, whereof he spake whan he saide: Haue I not elected and chosen you twelue, & loe, one of you is a deuill? And therfoze as I saue, the man layeth the scrypture very farre fro hys matter.

John. 6.

But nowe takyng hym as he woulde say, if hys wit woulde serue hym, y is to wit, that by his wo:rd electes, he meneth the finall & eternall electes: let vs see & consider what high doctrine and befoze vheard, master Tyndall teacheth vs of them. He sayeth that after that God hath chosen them (and telleth not whan, whether after they cumyng into the wo:ld, oze befoze the wo:ld was made, so that he leaueh it by those woordes yet in doubt, whiche eleccyon he moueth,

whether vnto saluacion in the churche triumphante in heauen, oze onely into the church here militant in earth.)

god he sayth sendeth furth and calleth vpon them, and sheweth them his good will which he beareth vnto them.

Now here falleth Tyndall in two faultes. One is, that these woordes of hys cannot be verifed vpon all electes, sith many dye in theyr cradles, and many in theyr chylomes, but if he reken all those foze none electes, because they can vnderstand no preachyng. Another faulte is, that the thyng whiche he semeth here to appropoz vnto the electes, be coms both to the electes & reprobrates.

F Foze all thys god doth to them too, y are not hys electes, but vnto such also as wilbe, & therefoze halbe, finall reprobrates. Foze God of his goddnes willing as the scrypture saith, all men to be saued, sent hys sonne into this wo:ld, to call vpon the whole wo:ld. And he sent hys apostles about the wo:ld, as a lo:de and God indyfferent, withoute acceptiyn of persones as **1. Peter. 1. Actes. 10.**

But than goeth Tyndall farther and sayth, that God maketh hys electes see bothe theyr own damnacion in the law, and also the mercy y is layde vp foze the in Chyristes blood, and thereto what he will haue them dooe.

These woordes menne woulde wene wer but well and playnly meant. Foze they may seme to good playn meanyng menne, to be well and playnly spoken, and as well and plainly meant. But yet as ye shall shortly see in these woordes, that god maketh hys electes see his mercy, as playne woordes as they bee, and as innocēt and as simple as they seme, yet in them meaneth Tyndall couertlye to come furthe with his popson of false preachyng the pzedestynacyon of God, with destruccyon of the free will of man concerning any maner of deuour of the selfe toward the beliefe and sayth. Foze he meaneth here, that God alway maketh the electes to see these thynges, withoute any wil of their own any thyng wo:king with God toward the sight thereof, and that all the reprobrates that halbe damned foze lacke of the beliefe, bee reprobatēd and relected, and left vnchosen, and kepte from the sight and percepyng of the thynges to be beliened, without anye demerite oze anye desert of theyr owne, only because god list not to make the see.

And y Tyndall thus falsely meaneth by those sayze playne woordes, ye shall farther

A farther perceyue by other woordes of Tinoalles owne wytyng, afterwarde in his aunswere to the first Chapter of the thirde booke of my dyaloguc. For where as I there shewd, that the very bookes of the scripture it selfe, cannot make me belieue the scripture, nor verye surelye knowe whiche wer the verye true scripture of God, and which wer scriptures countrefet, sauynge that the catholyke churche teacheth vs to know the scripture, and the spirite of God, with mans owne trwardnesse and good endeour, woorketh in man the credulitic and belief by which we both belieue the church in teaching vs whiche is the scripture, **W** and also by which we belieue the thynges that are wrytten in the scripture: to this because I sayd there, that whan we heare the scripture or reade it, if we bee not rebellious but endenour our selfe to belieue, and captiue and subdue our vnderstanding to serue and folowe sayth, praying for Goddes gracious ayde and helpe, God than woorketh with vs, and inwardly both encline our hearte into the assent of the thing that we reade, and after a litle sparke of our faith once had, encreaseth the credece in our incredulitic: Tindall to this in mockage of mens endeouour towarde the beliefe, and in thoznyng that we woulde captiue oure vnderstanding into the scrupce of faith, aunswereth me with an hydeous exclamacion, and cryng out vpon my fleshy lines and folye, someth oute hys hyghe spirituall sentence in thys fashion.

Tyndall.

Whowe bette blinde is fleshy reason. The wille hath none operacion at all in the working of faith in my soule, no more than the chyld hath in the begeatryng of hys father. For (sayeth Paule) it is the gyfte of God and not of vs. My wit must shewe me a true cause or an apparant cause why, ere my will haue any woorking at all.

More.

Some perceiue you good chryffen readers, what an vnchryffen mynd this euil chryffen manne hath in those woordes, that seeme so sayze and playne in thys present Chapter. For though he speake not oute so playnelpe in this Chapter, as he doeth after in hys aunswere to my thyrde booke as ye haue here hearde: yet that he falselye meaneth in eyther place alike, ye may yet more playnly perceiue by his woordes, that in this Chapter in

medfately folow, which are such as may be aswell ioyned to his foresayd woordes of his aunswere vnto my thirde booke, as to the woordes vnto which they be knitte in this present Chapter. In whiche, whan he hath sayde y god maketh hys electes see their damnacion in y lawe, & also the mercy that is layde vp for them in Chrystes bloud, and therto what he will haue the doe, it foloweth thā furthwith.

Tindall.

And then when we see hys mercie, we loue him agayn, and chose him, and submit our selues vnto his lawes to walke in them. For when we erre not in wit, reason, and iudgement: we cannot erre in will & cheyce of thinges. The cheyce of mannes will doeth naturallye and of her owne accoꝝd, folowe the iudgement of a mannes reason, whether he iudge right or wrong, so that in teaching only reflecth the pith of a mannes liuing.

More.

Some trust I good readers, that it is ynough that we perceyue and see what Tindall entendeth in thys Chapter of the order of our eleccion, and that for all his great exclamacion, we be not yet so bette blynd, but y we spye well ynough which waye this wily serpent walketh, and that he goeth about vnder colour of the praise and commendacion of goddes predestinacion and ordinaunce betterlye concerning faith, to put away the work of mannes free will, and yet ouer that, though so what more couerly, of trouth concerning all other god woorkes too.

And albeit that he seeme here to geue mannes will in maner like place, in the act of our loue toward god, as he geueth god in the worke of our belief and sayth in vs: yet whan he is well perceiued, he bringeth all to suche inuisible necessitie, that both in the tone and the tother, and in all maner of god woorkes, he taketh betterlye away all maner of merite from the good menne and electes, and geueth vnto the euill people and rebobates an excuse for themself, & an occasion to lay the weght of their iust damnacion, to the vniustice of gods eternal ordinaunce and moſte righteous predestinacion. And yet are all hys reasons in this greate matter so small, that a man may not well wit whether they be more wicked or more witlelesse.

Some, albeit that I shall purpose to treat of thys matter more at long with Tindall,

The church teacheth vs to knowe the scripture.

A Tyndall, when I shall come to the confutation of hys sonde aunsweres made vnto the thirde and fowerth boke of my dyalogue: yet can I not presentlye forbeare somewhat to shew you of his abominable erroz in this poynt. And yet in god faith me semeth no very gret nede, his folies after his wordes of both þe places brought furth and layd together, be now so playn and euident of themselve.

For who is so betle blynde, that seeth not clerely the darke deueltishe heresie of thys hygh spirituall heretike, that saith it is a betle blynde fleschly reaso, to thinke that the good endeour of the mans part in willingly cōsozming himself toward the sayth, & captiuing and subduing hys reason and vnderstandyng into the obsequie and obedient seruyce of beliefe, shoulde bee no maner helpe noz furtheraunce toward the geatynge of ane chrysten sayth, but þe will hath none operacion at al in the wozyking of sayth in mannes soule, no moze then the child hath in the begetting of hys father. For here ye see well that we speake of such as are of age and haue the vse of reason.

If mannes will had no moze part toward the attayning of the beliefe, than the chyld hath in the begettyng of his owne father, I see not wherfoze our sauour shoulde call vpon the people and bydde them dooe penance, and belieue the gospel, as he doeth in the first Chapter of Saynt Marke.

For though it be very true, that without Goddes help and Goddes grace preuenting and foze goyng: no manne can belieue: yet if there were nothyng in the manne himself, wherby he might receiue it if he would with grace, whiche God of hys goodnes offreth, apply himselfe towardly to the receiuyng thereof, and wherby on the tother syde he might forwardly refuse it, or of slouth and negligence so sleightly regard it that he wer wozythy to lese it: if ther were (I say) no such thing in the man wherby he himselfe might somewhat dooe therein with god, our lozd would not call vpon men, and exhorte them to belieue, and prayle them that will belieue, and rebuke them that wil not belieue, as he doth in many playne places of the scripture.

But nowe agaynst God and his holy scriptures, it is a wozyde to see what stozre thynges Tyndall alledgeth. First he sayth, that it is a betle blynde fleschly foly, to reken that the good endeour of man shoulde be any thyng wozyth toward

þe attayning of sayth, because that sayth is the gyfte of God. Is not here an hygh reason? Who denpeth that saythe is a gyft of god? But what letteth that, that a man maye not by hys towardnesse endeour himself to receiue the gift of god by Goddes goodnes freely offered vnto him, or by hys frowardenesse, slouth, or negligence, leese and foze goe the gyfte of God? Is it any thyng against the nature of gifte, to be as willingly receiued and taken, as it is offered and geuen? If a man would geue Tyndall a cup of gold, would Tyndall call it no gift, if himself did with god will put furth his hand to take it? Doth the willing behaueour of the taker, chaunge the name and the nature of the gyft, or ane thyng minyssh the free liberrall mynde of the geuer. In good faith I must nedes confesse my self so betle blynde, that I can see no reason at all, neither fleschlye noz gossly in this reason of Tyndall, noz as I wene, Tyndales owne sharpe egles open neyther.

What good thyng is ther, that is not the gyfte of God? hope, charitie, continence, pittie, learnyng, wisdome, or ane thyng in this wozyde that aught is. For as sayeth saynt James: Every good perfitt gyfte is from aboue discendyng from the father of lightes. And Saynt Paule sayeth: what hast thou that thou hast not recepyed? And of whom ment he all thyng receiued, but of Goddes gyfte? Howe shall enerye manne than in Tyndalles hygh spirituall iudgemente, bee taken for fleschlye and betle blinde, that will be so foolishe to putte ane endeour of his owne to labour and wozyke with God, in the geatting of hope or charitie, pittiesfull affection or chastitie, learnyng, iustice, wysdome, or ane other good thyng. Because they bee all gyftes of God, a man must therefore sytteeuen stille and doe nothyng toward it, till God come and geue hym all thyng vnto ware. For if he maye beware befoze, than muste he by Tyndalle, dooe not so much as he willyng to receiue it. For he that by his wil receiue it, and which shoulde elles for his frowardnes and contrarye will goe without it: he doeth ye wote well somewhat moze in geatting thereof, than doth the sonne in the begetting of hys owne father, wherein the sonnes will that is yet vnbegotten, can nothyng make noz marre, wheras in þe geatting, attayning and receiuing of these vertues, the will of the man consoznable & toward, wozyth

þe the operacion of the will of man is a gret furtheraunce to sayth.

Mark. 1.

Jacobi. 1. 1. Corin. 4.

keeth

A keth with god, & doth somewhat, not as a dead beſſell wherinto Tyndall putteth and polveth his bere, but as a quick instrument, as ſ hand of the mā that willingly and willingly receiveth a gyft of another mannes liberall offer.

Now if Tyndall woude here labour to make vs betle blind with his blont ſoſteltyes, and tell vs that we can doe noſthing til god pzeuent vs with hys grace, noſ noſthynge but as hys grace goeth on furthe with vs: theſe tales when they be all tolde, be not woꝝth a whyſtle. Foꝝ ye may tell him agayne, that we ſay not

What mannes endeuoure can anye good dooe withoute God. But we ſaye, that when men endeuour themſelſe toward ſo good a thynge, they maye then make themſelſe ſure, that God hath pzevented them with hys grace, foꝝ elles they coulde not ſo dooe, and that he is ready with his grace to walke foꝝwarde with them. And ſith they endeuour toward god is good: theſe if they wil ſkil pzeceuer and walke on ſtyll with God, he wil walke on ſkill with them. And their endeuour ſhal not be a voyd ſoliſh thing as Tyndalle calleth it, but a fruſtefull woꝝke toward the attayning of ſaythe, though Tyndall woude ſay nay thereto.

I would alſo very ſayn witte of Tyndall, if himſelſe wer as ſpyme and as fall in the true chryſten ſaythe, as he is in hys herelies, and then ſhoude happen to falle in companye with eyther Papyſme, Turke, Saracen, oꝝ Jewe, and would exhort them to the chryſten faith, and that al be it they graunted hym the beliefe of one almyghtye God, yet foꝝ aughte that he ſayd vnto them, he found them farre of from the beliefe (not onely of the ſacrament of the aultare, from whiche hymſelſe is nowe as farre of as any of them) but alſo farre of from the beliefe of the ſonne and holye ghoſte, and ſinallye from the takynge of oure ſcryptures foꝝ holpe, oꝝ foꝝ woꝝtynges woꝝrthy credence: what aduyce and counſayle woude Tyndall geue them? woude he not aduyce and counſayle the to pray vnto God, and to call foꝝ ayde of hym, that it might pleaſe hym to helpe to leade them in the waye of the ryghte beliefe, and that he woude with his grace helpe them to enclpne their heartes into the folowing of that thing, that ſhoude be vnto hys pleaſure, and the ſaluacion of theyꝝ owne ſoules, whiche kynde and prayer, they might aſſent vnto without anye pzeiudpce of theyꝝ owne ſaythe.

Woude he not alſo counſayle them to faſte and foꝝbeare weomen, to thentent theyꝝ prayer myght be the moꝝe cleane and pure, and aduyſe them alſo to geue good almes foꝝ Goddes ſake, as dydde Cornelius, when Saynte Peter was ſent vnto hym ther foꝝe. Woude he not alſo counſayle them to be not wilful noꝝ obſtinate, but confoꝝmable and willing to heare and learne the trouthe, and vpon the hering therof gladly to print in their hartes thoſe thyngeſ that moſte make toward the mouing and inclina- cyon of theyꝝ myndes, toward the cre- dence therof? And woude he not tell the that thoꝝowe ſuche toward and willing demeanure on theyꝝ parte (in the doyng whereof, themſelſe not lackynge noꝝ be- ing ſlouthfull, God woude not ſayle to pzeuente them with hys grace, helpe, and fauour, and be befoꝝe them) God woude leade them and goe furth with them, and neuer leaue them noꝝ foꝝtake them, tyll he woude with theyꝝ owne good endeuour walking and woꝝkyng with him, bying them firſt into the right beliefe and good hope, and godlye char- tie, with other many vertuous and good woꝝkes pꝛoceding therupon, and final- ly by that meane, after thys tranſitoꝝye lyfe, into the perpetuall blyſſe, and eter- nal loyes of heauen.

Whether woude Tyndall aduyſe them thus? Whiche if he dydde, then ſhoude he teache them that mannes endeuour toward ſaythe, is not a thing to be mocked as hymſelſe mocketh it nowe, but that mannes owne wille doeth ſomewhat moꝝe toward it, then doeth the chylde to the begeattynge of his owne father. Or elles woude Tyndall foꝝbidde them all ſuche thyngeſ in any wyſe, and tell them that theyꝝ owne endeuoure woude rather hynder, and make them aſcrybe the ſayth that is the gift of god vnto the merite and goodnes of their owne wille, theyꝝ owne toward- nes, theyꝝ owne prayers, theyꝝ owne con- tinence, almes dede, and faſtynge, and all theyꝝ other endeuoure. All whiche thyngeſ, if Tyndalle take foꝝ naughte oꝝ peryllous, then is it lykelye that he woude of conſequence aduyſe thoſe diſ- ciples of hys to be well ware of all ſuch thyngeſ, & doe none of them in no wyſe, foꝝ the counſayle to ſuch thyngeſ could come but of betle blynde fleſhelye rea- ſon. And therfoꝝe Tyndales diſciples, toward the geattynge of the ſaythe, to the entent they ſhoude take therof no parte vnto theyꝝ owne pꝛayſe, but geue ſ whole

What ende-
hour of man.

A whole glozpy to god, thowid I say, by his aduise, vse none endeouour at all, noz doe nothing, noz say nothing, noz think nothing, but sit euen still sadlye, and gape by dai against h sunne, by night against the mone, till either some blind beetle, oz some holy hūble bee come flye in at their mouthes, & buzze into their bzeastes an vnholosome hepe of fleeblowen errors and mothe eaten heresies.

And thus god chzissen readers, h reason that Tyndall maketh vs against the endeouour of man toward the attapning of sayth, which endeouour he mocketh & calleth it a counsaile of beetle blynd reason, because sayth is the gyfte of God: I doubt not I say, but that hys reason is such, that a man that wer beetle blynd in dede, maye perceiue well ynoughe, that Tyndalle soz lacke of good endeouore, hath had of the gifte of God, little witte and lesse grace, in makyng of that feble and vnlawefull reason.

Tyndales other reason agaynst the good endeouour of mannes wille, is thys.

Tyndall.

By witte must shew me a true cause oz an apparant cause why, ere my wylle haue any woozking at all.

More.

Let Tyndall set hys consequent and conclusion to thys antecedent made of thys reason, and say: By wit must first shew me some cause eyther true, oz sumwhat seemyng true, befoze that my will can anye thynge dooe at all: ergo none endeouour of my self in confozming and applyng of my will, can anye thinge doe at all. And now when hys argument is all made by, ye shal find it as full of reason as an egge full of mustarde. For what though my wit & reason must first set my will a wozk, can yet my will whē it is once moued dyuerly betwene two reasons, nothinge doe at all in remoung an obstinate leaning to the tone syde, oz in wozking of a confoznable inclinacion toward the consent of the tother?

If al the sayth of such truetnes as are taught, wer in suche wyse inspired into euery mannes heart that is a saythefull man, as he by that inwarde inspiracion had such a full, perfit & clere perceiuing therof, in the inward sight of the vnderstanding, as the bodily eye hath of the

thing that it playnly seeth and looketh vpon, oz as the lyghte of the soule hath in suche euident and open conclusyons, as it doth playnely and openly behold, suche I meane, as are the generall peticions in the fyrste booke of Euclidis geometrye, as that euerye whole thing is moze then hys owne halfe, oz suche othelr lyke: then would I well agree with Tyndalle, that when the thynge were so shewed vnto my witte, I could not but agree thereto with my wille. But I say that albest God is habile in such wyse to inspire and infounde the saythe, if that him lyke: yet I saye, that ozdinarlye into hys saythfull folke, neyther finall reprobatos noz finall electos (soz saythfull are at sondrye times of both the soztes:) he geueth not the beliefe oz faith on that fashon. For if he did, then wer it not sayth noz beliefe, but very light and knowledge. And such kind of so certaint and open reuelacion, wer vnto the man occasion of beliefe and credence necessarilpe, surely, and ineuitable, but therefoze as it semeth, neyther thankewozthy noz rewardable.

Howe dooeth God with hys chzissen folkes, ozdinarlye take that waye in the geuing them thez beliefe and sayth, that though they dooe not merite with anye soz goynge good dedes, noz deserue the gyfte of belieuyng, yet maye they with good endeouore and obediente confozmitie, deserue & merite in the belieuing.

And therfoze, syth God will soz that cause bynde vs to the beliefe, because he will that we merite and bee rewarded soz our beliefe (the reason of whiche desert and merite on oure parte, standeth in the respect and regard that God hath to our obedience, by which we willingly submytte our selues to the credence of Goddes word wyitten oz vnwyitten, telling vs anye thynge agaynst our own reason tellyng vs the contrarpe, then if our beliefe losse hys merpte (as that holy Pope saynt Gregozy saith it should) if reason playnely pzooued vs the thynge that we belieue: so wer the merite of our beliefe lost in lykewyse, if the thynge wer in such wise geuen vs, as we moze perfitly perceiued it then we perceiue anye suche, as reason maye mosse perfitlye pzooue vs.

And therfoze I say, that god doth not ozdinarly geue into menne the sayth in suche maner, because he wyl not vtterly take awaye the merite fro manne, soz as muche as he hath ozdayned hym to loz

Man is oꝛ
depyed by the
meane of his
merite.
Roma. 8.

A to say by the meane of some merite, some conſpyer, paſſion, oꝛ payn vpon his owne parte, though not ſufficient and woꝛthy (foꝛ as ſaynt Paule ſayeth: all the paſſions and ſufferaunces of thys woꝛlde, be not woꝛthy ꝑ gloꝛye that is to come that ſhal be reueled in vs) yet ſuch at the leaſt wyſe as hys hyghe godneſſe accepteth and rewardeth foꝛ woꝛthye, thoꝛow the foꝛce and ſtrength of thoſe merites that are in dede ſufficent and woꝛthy, the merites I meane of ꝑ bitter payn & paſſion of hys alone onely begotten and tenderly beloued ſonne. Than ſay I now, that ſith the faith is not oꝛdinarily with ſuch open, ineuitable, and inuincible lychtſomenelle inſpired into the ſoule, that ꝑ man muſt of neceſſitie, and verry ſyne foꝛce, clearly perceiue and agree it, but by God pꝛouped ſo ſufficientely to be ſhewed and taughte, as he that will bee confoꝛmable and walke with Goddes grace, may ſynde god cauſe ynough to captiue hys reaſon to the beliefe, and yet not ſo great and bygent cauſes, but that he which wil be yll willed and froward, may lette grace goe, and ſynde hymſelfe cauillacyons, pꝛowdele to reſte vppon hys owne reaſon agaynſt the woꝛde of God, eyther ſaying that hys reaſon ſeeth it not ſufficiently pꝛoued foꝛ goddes woꝛde (as Tyndall ſayeth in all goddes woꝛdes bntwixten) oꝛ elles that goddes woꝛde is not ſo meant as all Chriſtes churche vnderſtander them (as Tyndall ſayth touching the playn ſcriptures agaynſt the maryages made betwene freres and nunnes:) the poyntes of the faith are not I ſay in ſuch wiſe ſhewed, noꝛ the witte in them ſo thoꝛowly and ſo clearly inſtructed, but that the thing whiche in the witte lacketh and remaineth imperfite, may by the will be perſited and made vp, and in ſtede of ſure and certayne ſighte, be from dyſtruſt oꝛ doubtfull opinion bꝛought by god woꝛking with mannes will into ſure faith and vndouted beliefe. And this I ſay foꝛ the time of thys pꝛeſent lyfe, and in the lyfe to come, than turned into full ſight and ineuitable contemplacion.

And that thys is the oꝛdinary maner of the faith geuen by god into the ſoule, with the playable and comfortable wille of man, and not an ineuitable ſpyghte of the trouthe inſpyꝛed into the man whether he will oꝛ not, in ſuch maner wyſe, that he cannot chooſe but beliene it, the ſcriptures be playne and euident.

Hebrues. 11.

Doeſt not ſaynt Paule vnto the He

bꝛewes in the diffinicion of ſayth, openly and clearly declare, that the faith is an argumente oꝛ matter of thynges that appeare not. Now if the reſurreccion of our owne body wer in this woꝛlde in ſuche maner appearing vnto vs, as it ſhal after the reſurreccion when we be in heauen, it wer nowe no faith at al, but a ſure knowledge. And therefore ſayth ſaynt Paule alſo, that we ſee nowe as it wer but in a glaſſe, & perceyue & beholde but as it were in a darke ryddle, but in the tother woꝛld ſhal we ſee face to face.

To theſe alſo that God geueth not oꝛdinarily ꝑ faith to ſolke, but with ſome maner of towardneſſe & confoꝛmitie of their owne god will, our loꝛd ſayth hymſelf vnto the citie that he ſo foꝛe ſoged to conuert, Hieruſalem, Hieruſalem, how oft haue I willed to gather thy children together, as an henc gathereth together her chychens, and thou wouldeſt not.

No man here doubteth, but that our Loꝛde, if he would haue vſed ſome ſuche wayes as he coulde, it was in hys power to inſpire the knowledge of hymſelfe into their heartes, and of all thyng that he woulde haue them belieue, and that in ſuch wyſe, that they ſhould not choſe but beleue, foꝛ they ſhould not choſe but knowe it, and that in ſuch wiſe that they coulde not haue thought the contrarye. But God had determined to bꝛing man to ſaluacion, not in ſuch ineuitable wyſe, noꝛ without ſome willyng conuerſion and tournyng of manne towarde hym, though manne can not tourne vnto him without pꝛeuencon and concurraunte helpe of goddes eſpecial grace. But ſith the godnes of God pꝛoudeſt, that hys grace is euer readye to hym that wil vſe it, therefore though the wille of manne maye nothyng dooe without grace: yet without anye ſpeakyng of grace we commonly let not to ſay, man may doe this, and man may dooe that, as belieue, and hope, and loue, and lue chaſt, and dooe almoſt, and faſte, and many ſuch other thynges, not meaning though we make no mencion of grace, that man can therefore dooe them without grace. Lyke as we ſaye that a man maye ſee to thꝛede a needle and ſpeake nothyng of the lichte, and yet meane we not that he can thꝛede it in the darke.

And therefore let not Tyndall looke to bꝛing vs in darkenes, and becauſe mans wille can nothyng dooe without grace, therefore tell vs that mannes wille can nothyng dooe, noꝛ tell vs neyther that mannes

1 Corin. 13.

Math. 23.

Howe man is
bꝛought to
ſaluacion.

A mannes will hath no part in belief and sayth, and make vs wene it were so, because the wille cannot (as he sayth) goe befoze the witte, wherof experience proo- ueth many times the cōtrary, and some- time with Tyndalle too. But though a man cannot haue any wille at al in that thing whereof he hath vtterlye nothing knowen noz heard tell of, noz had yma- gination in hys mynde, noz any thyng thought vpon: yet when the minde with diuers reasons and argumentes is once moued of a matter, the wille as it hap- peth of other occasions at the time to be well oz euill affectionate, so may geue it selfe in to the consent and agreement of the tone syde oz of the tother, yea & that sometyme on that syde for affection, vpon whiche syde he seeth lease parte of hys witte and reason. And therfoze it is not alway true that Tyndall sayeth in these woordes.

Tyndall.

And than whan we see his mercy, we loue him again, and chose him, and submitte our selfe to his lawes to walke in them.

More.

Here semeth he to geue as much to the woorking of mannes wille concerning charitie, as he befoze tooke from it concerning sayth. For here he sayeth that we chose God, and submitte our selfe to hys lawes, whereas of trueth withoute his grace, bothe preuenting vs and concurrat with vs, we can in these thynges neither doe nothing at all.

Howe meaneth Tyndalle ferther for all this, that mannes will in these things yet doth nothyng woork at all but of necessitie. For he sayth that God maketh the to see his mercy by sayth, without any maner woorking of their willes, as ye haue heard. And than he sayth that vpon the sight thereof, they loue God, and chose him, and submitte themselfe to his lawes. But yet sayeth he, that they willes doe thys of ineuitable necessitie. And than can no man if Tyndalles lye be trewe, neither in saythe noz charitie haue any merite at all. For what can a man deserue, in belieuing the thing that he thozowly seeth, oz in dooing a thyng whan he can doe none other. How that Tyndall so sayth, is open and playne by these woordes that he consequently sayth.

Tyndall.

For whan we erre not in witte, reason, and iudgemente, we can not erre in

wille & choyce of thynges. For h choyce of mannes will doth naturallye, and of her owne accorde, folow the iudgement of a mans reaso whether he iudge right oz wrong, so that in teachyng onely resteth the pyth of a mannes liuyng.

More.

Here ye see that Tyndalle in louyng and chosing by whiche, man loueth and choseth god, putteth a playn necessitie y mans will can none other doe, because he seeth the mercy of god by saith, which as Tyndall sayde befoze, man seeth also of necessitie, and so consequently no merite in neyther nother. But Tyndall sayth vntreue in dothe. For man neither of necessitie seeth the tone, noz of necessitie doth the other, but may doe y cōtrary both in the tone and in the tother, and therfoze in doing both, meriteth in both whatsoeuer Tyndall saye.

But yet sayth Tyndall vntreue in these other two thinges also, that is to witte, bothe where he sayth, that whan a man seeth the mercy of God, than he loueth and choseth God, and submytteth hym selfe to walke in Goddes lawes, and also to where he sayth for the profe of y poynt that whan we erre not in witte, we can not erre in wyll, but that the choyce of the will doth euer folow the iudgement of the reason. For syt what questi- on is ther, but that manye which ryghte surely beleue the mercy of God, doe not yet loue God in suche wyse as is requi- site vnto saluacion, that is in the prefer- ring hys pleasure befoze theyz own, and forbeate sinne for the loue of his law, and for the regard of his goodnes to ful- fyll hys cōmaundementes. But we find it many tymes farre contrarpe, that the ouer great regard of hys mercy turneth trust into presumption, and maketh me the moze bolde in synne, so fortothe that neyther loue of God, noz despyze of hea- uen, noz dreade of helle, is habile to pulle them backe.

Howe menne should loue god vnto sal- uacion.

Merite is at sumtime tur- ned into pre- sumpcion.

But we find it many tymes farre contrarpe, that the ouer great regard of hys mercy turneth trust into presumption, and maketh me the moze bolde in synne, so fortothe that neyther loue of God, noz despyze of hea- uen, noz dreade of helle, is habile to pulle them backe.

Howe as touchyng the tother poynt, that whan we erre not in wille & iudgement, we can not erre in wyll and choyce of thinges, but that the will alway doth naturallye accorde and agree to folowe the iudgemēt of reaso, whether it iudge ryght oz wrong: we shal differre the sut- teltes of y disputacyon, tyll we come to the place in hys aunswer vnto my thirde and fourth boke of my dyalogue, where I purpose God willyng to touche thys matter moze full, and wyll at thys tyme nothing

Nothing elles objecte agaynst him, thā the playnest pzoofe that can bee, that is to wytte euery mannes owne experieñce & expresse perceiuing of the contrary.

For many a wretch that doth an abhorminable dede, seeth and perceiueth full well that he doth very nought, and that he shoulde not doe so, and hys witte and hys reason forbiddeh hym. But hys wyll fallng from the folowng of his reason, to the fulfillng of hys fleshly desire and beastly lust and deuelysh appetite, accomplissheth his detestable dede, not for any lacke of wit and reason, but through faute of the froward will wittingly workyng for pleasure agaynst reason. Many a man that hath a greates wit and a greates reason, and much learning toynded vnto them bothe, dothe yet more foolishly and more vnrasonably, than doth some other whose witte & reason is very farre vnder hys, and as for learning hath vtterly none at all. And wherof commeth thys: but in that the one with no learning & no greates witte, hath greates good wil to worke with gods grace and doe well, an the tother wth much wit and learning, lacketh the wil to worke well after hys reason, and therfore letteth grace goe by, and wylfully foloweth affection.

And if Tyndal in this beleue not me, nor all the wyde world beside, he will trust at the leasse wth belieue himselfe. Now than sayth he in mo places of hys booke than one, that I see the truth wel ynough, and that I see wel ynough that I should not doe as he sayth I doe, wittingly and willfully wyte agaynst the truth. Wherin if he will nowe confesse that he sayth vnrue, let him reuoke his lye and call it backe agayn, & then God forgive him & I do. And if he will abide still by that word y^e he said thā, thā must he go fro this word quite y^e he saith now. For if I wote well I doe not wel, & yet for al that I doe it, than is there one mā at the leass wise whose will foloweth not his witte. And than if I be suche one, I shall not trust lye all alone, but shall rather than faile, finde Tyndal himselfe so good a fellow, as to falsely his own wordes here & beare a pooze man company.

And y^e hys wordes here be verpe false in dede, doth yet farther appere by hys conclusion that he concludeth thereon, if hys cōclusion doe necessarily folow. For hys conclusion is this, that in teaching onely standeth the pithe of a mānes liuig. For if this be false as in dede

it is, than if it necessarily foloweth vpon hys other wordes, hys other wordes muste needes bee as false as it, for vpon a truthe nothing can there folow but truthe, as euery manne learned well knoweth.

But nowe knoweth euery man very well, that al the pithe of a mānes liuing standeth not in only teaching. For many be full well taught how they shoulde liue, yea and so wel taught that they be able to teache it other full well, and yet lye themselfe full nought. Wee shall not nede to seke longe for ensamp^{le}, sith no man doubteth but that Judas Scariothe had so good a scoole maister, and was wyth him so longe, that if he hadde any wit he was metely wel taught how he should liue. And that he was not all wittles, though by faute of good wil he wared in conclusiō gracelesse, appereth well, in that so wyse a maister as oure sauour was, sent him forth amonge other for one of hys vsshers, to teache in his owne time. And yet as well taught as he was, & as well as he taught other to, yet was hys owne liuing not verpe good, while he was both a thiefe and a traytour both to god and man.

And yet that we shall not nede to seke so farre as fiftene hundred yere agoe, I wene it will bee no great difficulte to fynde folcke ynough euen nowe in our owne time, that can preache and giue good counsaile to their neighbours, agaynst the vices in which they liue themselves. So y^e though to good liuing, good teaching be necessarye, yet may euery foole see that in good teaching, standeth not all the pithe of good liuing, as Tyndal saith it doth, sith many men haue been well taught, and yet liued nought.

But this wise reason amonge many like, learned Tyndal of his maister Luther, which at wormes in Almaine at hys being there before the Emperour sayd, that if the gospel wer wel taught there should nede none other lawe. And thys sayd he there, and thys saith Tyndal here, because they & their felowes would fayne take away all lawes, and leaue nothing but sermons. And thā after y^e their vngacious heresies might be frely preached for the gospel of God, and no lawe to let them, when after many soules sent vnto the deuill by them, they shoulde as they haue done in Almaine already, begyn sedicion and rebellion, & fall to ryfling, robbery, murder, and manslaughter, who so shoulde

A than without force of punishment only, teach and preach vnto such unruly rebelles, shoulde (ye wote well) haue a deuoute audience.

But Tindall in this matter whan he hath tolde vs this tale, that the pythe of mannes lpying standeth all to gether in teching, he addeth thereunto by and by and saierth.

Tindall.

Howbeit there be swyne that receiue no learning: but to defile it, and there be dogges that rent al good learning with their tetch.

More.

Math. 7.

If there be such swine and such dogges as in dede there bee, as our sauour himself witnesseth in h̄ gospell, if thys I say be truth as it is, that Tindall telleth vs nowe, than is it false that Tyndall tolde vs afoze, that is to wit that al standeth in teaching. For those swine & those dogges will bre nought for all the good teaching. And than to kepe suche from doing harme, we muste not onely teach and preach, but vnto such as will be like swine, we must yoke the for breaking hedges, and ringe them for wounding, and haue bandedogges to byue them out of the corne with byting, and leade them out by the eares.

And if there be such dogges as in dede there be, that rent all good learning with theyr tetch, then standeth not all the pyth of good liuing in good teaching. For what auaieth to teach them that will not learne, but rent all good learning with their tetch. And therefore to such dogges men may not onely preach, but must with whippes and battes beateth well, and kepe them fro tearing of good learning with their dogges tetch, yc and from barking both, and chastice them & make them couch quaille, til they lye still and harken what is sayd vnto the. And by such meanes be both swine kepte fro doing harme, and dogges, fall sometime so wel to learning, that they can stande vpon theyr hinder feete, and holde their handes afoze them pretetely like a maide, yc & learne to daunce to after their maisters pythe, such an effectuall thyng is punishment, whereas bare teaching wil not suffice.

Punishment.

And who be now more properly such dogges, then be these heretikes y barke against the blessed sacramentes, & teare with their dogges teach the catholique

christen faith, and godly expositions of the old holy doctours and saintes: And who be more properly such hogges, the these heretikes of our dayes, of suche a filthy kind as neuer came befoze, which in such wise defile all holy bowed chastitie, that the very pure scripture of god they trede vpon with theyr soule dytche secte, to drawe it fro al honest chastitie, into an vnclene shamefull lybertye of freres to wedde nunnes. And therefore vnto these hogges, and these dogges the pith of good liuing standeth not all in teching. For no good thinge will they learne without byting and beating. Yet goeth Tindall forther and sheweth mo kindes of folke, to whom for all his other woordes, al the pith of good liuing standeth not in teching.

Tyndall.

And there bee popeholp, which following a righteousnesse of their owne sayning, resist the righteousnesse of God in Christe.

More.

These woordes to good reader, expound very wel, and very plaine declar. what teaching it is that Tindall al thys while so boasteth, wherin he sayth al the pythe of good liuing only standeth, that is as he taketh it, the teching of his abominable heresies, in which he teacheth vs onely sayth suffiseth, and that neither good woordes haue reward in heuē, nor that any euill woordes shall haue any punishment eyther in this world or in purgatory, no nor in hell neither, if the sinner be but a bare penitent and onely beleue and repent, and be well ware in any wise that he goe to no hell nor doe no penaunce for his sinne. For al those that do, they be those of whose he rayleth here and calleth popeholp, & sayth they make themself a righteousnesse of their owne sayning, and resist the righteousnesse of Godde in Christe, because they resist Tyndalles vnrigheteous heresies, which vnder pretext of goddes onely mercy, taketh awaye goddes righteousnesse, and not onely that, but vnder the same pretext of praissing and setting forth a more mercy, couertly and craftely depaueeth & disapseth the very true mercy it self, that god of hys goodness ordinarily vseth toward vs. For Tindall maketh as though it were no mercy at all, after a lpytle penaunce in this world done by h̄ party for many great

Tindalle & abominable teaching.

The ordinary
mercy of god.

A great mortall sinnes, or after a temporary paine endured in purgatory, to let the mercyes of Christes passion for the remnaunt, which would els be infinitely tenne hundred thousande thousand times longer. Thys taketh Tindall for no mercye, which is in deede the very mercy that our lord ordinarily vseth. But thys order the beast blasphemeth, & as wel in this deuellish worke of his, as in diuerse other, calleth it expresse tyranny. Yet goeth he finallye forther to a nother kinde of such folke, as teaching cannot for a while helpe, and yet after both, and of them thus he sayth.

¶ Tindall.

And there be that cannot attende to harkē vnto the truth for rage of lustes, which when lustes abate, come & obey well ynough. And therefore a chrystian man must be patient, and suffer longe to winne hys brother to Christ, that he which attendeth not to day may here to morrow. We se some at their very latter ende when cold feare of death hath quenched the heate of theyr appetites, learne and consent vnto the trouth, wherunto before they coulde gyue none eare, for þ wilde rages of lustes that blinded their wyttes.

¶ More.

To good readers here ye may se, what constraunce is in this man, here he saith (and saith true) that men wyll at some tyme not learne nor harkē to the trouth though it be neuer so well taught them. And yet in another chapter before, he sheweth þ he electes as sone as euer they be taught the trouth, assent forthwyth and wyll neuer resiste, so he that hath a false parte to defende, neuer wotteth where to holde hym.

But at the lest wyle, this that he now sayth is true and moze to. For not only when the rage is passed then men harken, but also when the rage commeth agayne, then many fall nought agayne and into deadly sinne, and that of suche as after were good agayne and finally shal be saued. And lykewise some good faithfull folke, when false thyrwes cōe, and false heretikes, do by false doctrine fall fro the true sayth agayne, though they had it before right liuely. And yet of such, some turne agayne by grace fro their deadly heresies into þ life of faith, & some be so fore nowleled in the false heresies, & in their obstinate forwardnesse

take such a deuellish delight, þ finally they die therein as did Walsfield, Wainā, & Welokesbury. And yet in some as Tindall here telleth vs, euen in the very latter ende when the colde feare of death hath quenched the heate of their appetites, God woketh with them toward þ consent of the trouth, wherunto before they woude gyue none eare, as he did in deede in that good and contrite penitent & open cōfessour both of his faith & hys sawte St. Tho. Wylney. Which being ones good, faithfull, and verteous, dyd after by þ false delight of Luther & Tindalles bookes, fal into their false heresies, and helde on in them though the delectacion and vaine glory that he toke in the prayse of that secrete secte and scatered congregacion, till finally at hys death god of hys goodnesse opened hys eyes, and he looked vpon himselfe, and considered that at those vaine prayours he must go from the by fire, and saw that if he died in those heresies, he shoulde neuer meete with them: moze but in the fyre of hell where he shoulde neuer fro them, then turned he to the true sayth agayne, and exhorted them all vnto the same.

Wines returne to the
catholic faith.

And thus good readers ye see that of hys order of election Tindall hath in thys chapter hitherto sayde nothyng to purpose, and now shall ye se that as litte he saith to purpose in this that after foloweth.

¶ Tindall.

And though goddes elect can not so fall that they rylē not agayne, by cause that the mercy of god euer waiteth vpon the to deliuer them from euyl as the care of a kinde father waiteth vpon his sonne to warne him and to kepe him fro occasions, and to cal him backe agayne if he be gone to farre: yet they forgette themselves oft times, & sinke down into traunces, and fal a slepe in lustes for a season. But as soone as they bee awaked they repent and come again wout resistace.

¶ More.

Here maketh Tindall as though he sayd a great thing. And when his wordes are well examined, he both meneth very falsely, & speaketh foolishly wilyly. For where he sayth, that an elect can not so fall, but that he shall rise agayne, he meaneth that of necessity the elect must nedes rise agayne, though the mercy of god that euer wayteth vpon him, which is very false.

A For albeit that of trouth the elect shall arise agayne by meane of gods grace and mercy, yet myght he if he would lie still in sinne, whan goddes grace and mercy calleth vpon hym & byddeth him ryle, as many reprobates do vpon whō goddes grace and mercy waiteth, and calleth as fast as he calleth vpon hys electes, and is as ready to help them by agayne as the tother, if they would rise, and that the malice or slouth of theyze own willes letted them not to take hold of goddes grace, and made them not lie still in sinne like swine.

B Now that Tindal thus meaneth, appereth playne by the whole pcesse of his worke. Wher in as concerning saluacion and dāpnacion, he labozeth to make vs wene that the will of man dothe nothing willingly but wer vtterly forced inevitably necessitat by the eternal election of God vnto glozy and his eternal reprobacion vnto paine, whiche is as much, as to say that the will of man is no wil at al, any moze than as he might say that the wyll of a tree were to grow and bying forth fruite and leaues, and that the wyll of an axe were to hewe downe the tree when a man smiteth the tree therwith. And that he thus specially meaneth in this chapter of the ordze of our election, appereth as well in generall by the whole progresse therof, as by thys also that he assigneth y thing as the only difference betwene h electes and the reprobates, alledging that the electes canne neuer so fall but that they shall ryle, by the reason that mercy waiteth euer vpo them. Wherby it wel appereth that Tindal meaneth, that no reprobate, that is to witte none that finally shall be dāpned, hath gods mercye while he liueth wayting vpo him to cal vpon him, and stirre him to rise oute of his sin. For except he ment so, he should put electes and reprobates all in one case, if he sayed that the mercy of God which only thinge he saith waiting vpon the electe, raieth him oute of sinne, wayted vpon the reprobate to, but if he should put some difference betweene them by reaso of the different working of theyze free willes, which Tindal will none of in no wise. Nowe meaning falsly thus, he vseth yet in his speach a foolishe willesse, as doth a conye that couereth her hed, and weneth all were well when all her loynes be open.

For he saith that the electes can not so fall but that they shall be so saued, be-

cause mercy wayteth vpon them. And therein he sayeth truth. For if god had not foresene that they would tinalpe turne agayne to him, and with helpe of hys grace deserue to be partakers of the merites of Chyistes passion, and so to be saued, he would not haue elected the to saluacion. But he meaneth that they shall necessarily bee saued, so that they shall not now other then repent & amed, as soone as God of hys mercye calleth vpon them to repent. And thys thoughte he thus meane, yet doth he distmule it, and sayth not, that because mercy waiteth euer vpon them, therfoze they must nedes rise after their fall, but because mercy wayteth vpon them, therfoze they shall rise. But thys point he sayeth so open in many places of his worke, that it is but a foolishe willesse of hym to wene it well coucred thus.

Wherfoze he were as good to speake oute playnely, and tell vs whether he mene, that after a fall mercy waite any moze vpon any reprobate or not. If he saie nay, he saith against the scriptures plaine. For as in the beginning god of hys great mercye calleth vpon al people both electes and reprobates to come to him, so doth he after both swaine comē and receiued, and gone awaye by sione agayne, call ordinarly vpon them both of hys lyke mercye still, as long as they lyue in thys wo:ld here, and woulde if they woulde assent thereto themselfe and obaye, bee as gladde to spnde them agayne as euer he was to winne the before, as h wordes of holy writte be plaine in the Apocalyps, If stande at the doze & knock. And if Tindal will anoyde thys, he muste then saye that all the wordes of holy scripture by which God called vpon the people to repentance, be spoken only to the electes. And then must he tell euery manne, how he maye know hiselfe for elect, lest he may wene that they pertaine not to hym. And then shall he by the same reason saye, that all the commaundmentes be written vnto the onely electes to, and then the reprobates canot be reponed for the not obseruing of them, if they were not writte for them. But surely if Tindal tel vs that the mercy of God wayte vpon the onely electes, and onely calleth vpo the, he telleth vs a vaine foolishe tale. And so he doth in dede, for so he meaneth in dede against the plaine scripture and al the olde interpretours of the same, and againste all the olde holy doctours of Chyistes

God calleth vpon al kinde of people.

Apoca. 2.

Chyistes

A Chyffes church, and against y^e catho-
like saythe of all chyffen nacions thys.
rb. hundred yere, from the tyme of our
sauour himselfe & hys blessed apostles
euen vnto lowly Luthers dayes.

And yet notwithstanding that he se-
meth to assigne the cause of the rpyng
of hys electes out of their sin, to be by y^e
mercy of God alway wayting vpon the,
yet handleth he the matter so, that a mā
maye not well witte by these woordes of
hys, whether he meane that whan hys
electe is sonke downe into his traūces,
& fallen a sleepe in hys lusses as he cal-
leth it for a season, whether he meane
I say that mercy calleth vpon him in hys
traunce, & thaketh him out of his sleepe.
or elles let him sleepe styl in his lusses,
& the deuyll rocke the cradle til the babe
awake by hymselfe. And surely he ra-
ther semeth to saye, that God not awa-
keth hym out of his lust, but letteth him
sleepe in hys luste vntill hys luste haue
left him. As though Goddes calling of
men from glotony, wer not to put them
in minde and call vpon them besylly, &
inspire good thoughtes of temperaūces
while they be at their meate, but let the
than alone as in a traunce and a sleepe,
tyll they bee so wery of eating, that the
griefe and grinding in theyre belyes
standinge a strutte with stuffing, call
theym vp and awake them. And that
is a good easy way to, for than bee they
the more easye to entreate, to fast & for-
beare, but not much lenger than til they
ware an hungered agayne. And as it
fareth in the traunces and sleepes that
folke fall in by the bely, so fareth it like-
wylse in the traunces and sleepes y^e folke
fall in by those partes that are beneth y^e
belly. For whan the rage is thereof (as
Tindal sayth) ouer passed, and that they
haue in their traunce and their sleepe
played out all their luskithe lusses, thā
they awake. And than as soone as they
be awake, they repent as Tyn dal sayth,
and come agayne to chastite without
respitance. But euer more I woulde
that Tindall should remembre, that all
thys tale which he telleth vs here, is for
hys purpose of electes a tale of verpe
littre effecte. For thys tale of suche sle-
ping & awaking of electes, is nothinge
propre to y^e electes, but a thinge cōmune
both to the electes and to the reprobates
to. And these rages, and these traunces,
and these sleepes in sinful slethelustes,
into which folke fall, and out of which
they wake agayne and repent, the thinge

that Tindall telleth vs here as a thinge
farre fatte and sought, and searched out
of the very botome of his depe diuinity,
y^e same thing in a maner for as thus far
forth, doctour Quide describeth vs wel
and plainely, in hys pleasaunte poetry
entitled the remedy of loue. Where he
declareth after Tindalles fashon full
clarkely, howe some wanton louers af-
ter theyr rages passed and their lusses
played out, lye then waking, and haue
meditacions of amendement, & of lea-
uing of their lecherouse loue eueryeng
by their lemmans sides, and thinke they
wyl come there no moze, and would w
good will that they had not come there
then neyther. In this chapter which
Tindal: entitleth the order of election,
I loke alway that he should as reaso is,
tell vs those thinges that properly par-
tayne vnto the electes, and the thinges
that contrary wylse appertaine proper-
ly to the reprobates, by which maner of
handeling of y^e matter, we myght clere-
ly perceyue and vnderstande what he
meaneth, and what order of gods wo-
king or of the working of mannes ow-
wyl, he putteth in the course and pro-
gress of the tone sorte and the torhet
toward their finall ende, y^e tone of euer-
lasting life, the tother of eternal damp-
nacion. And alway while I looke for
this, Tindall, beside that his conclusi-
ons be false heresies in the ende, telleth
vs nothinge almost by the waye (excepte
onely peradventure the last repentance
before the death) but y^e they be comune
as well to the final reprobates as to the
finall electes, as this is also that in his
chapter foloweth, where he writeth in
thys wylse.

Tindall.

God now & thā withd:aweth his hā,
and leaueth them vnto their owne stre-
ght, to make them feele that there is no
power to doe good but of god onely, lest
they shoulde be proude of that which is
none of theyrs.

More.

Tyndall maketh these woordes for a
grounde of a great matter, concerning
the order of God bled towarde the elec-
tes. And vpon thys fōudacion he specc-
ally rēreth hys building, of the traun-
ces, and the sleepes, and vidinges of the
electes into sinnes & errours, in which
sinnes yet they sinne not, and in which
errours yet they erre not, because of
pp. iij. theyz

A thepze felyng sayth. Fro wothth though they fall yet they fall not, because they feele it still though they feele it not.

But what is there good reader in these wordes of hys that he speaketh of the electes, that is not verpfyed both in the electes and in the reprobates to.

Now if he say that he speaketh here specially of the electes, because at somtyme God wythdraweth hys hande from the, and that from reprobates he wythdraweth hys hande of help and grace alway.

B If he saye thus, he sayth vntreue. For doeth not Godde, as he of his goodnesse calleth them, and at thepze comyng recepueth them, so when they fall awape by false sayth, or faynt hart, or fleshely delectacion, call upon them agayne, as he doth vpon hys electes, without acceptacion of psons or parcial fauour indifferently, tyl he either somtyme for their immeasurable outrage, or comenly for their finall impenitence, finallye reiecteth and refuseth them. Among whych fatherly cure and care for them, as well as for hys electes before their synal fall, he bleth the same wayes to winne and saue them that he bleth to the other. He and doth somtyme peradventure gyue moze of hys graciouslye apde and help in thys world toward saluacion in heaue into some reprobate wyetch, that wyl for all that be dampned, then to some of hys electes, that wyl so worke with his grace that he finally shall be saued. As I doubte not but some two soules haue ben saued and now sit in heauen, wyth the tene halfe of the grace that Judas hadde, and cast of, and finally fell into hell.

D And therefore thys that Tindal here telleth vs of electes, that god somtyme wythdraweth hys hande & leaueth them to their owne strenght, he maye as well tel vs of the reprobates as of the electes. Now the cause whye Godde wythdraweth hys hande and hys helpe, is not alway the cause that Tindal here allegeth, because he longeth alway to make a glaunce against al the merit of mannes free wil, but to auoid the pryde of the minde, and the farre lesse boldnesse presumyng vpon the surety of hys holy luyng or faith, whych many men maye fall in by taking themselves for god almighties mynions, though they giue al y thanke to hymself, and ascrybe nothing to their owne strenght at all, nor wene they haue no free wyl at all neyther. For the proude pharalye that dyspysed the poze publicane, though he wer

proude of hys deedes, yet ascribed them not vnto hymselfe, nor saied not al thys haue I done good loze of myne olone strenght. But he sayed, I thanke the thereof good loze that I am such, and that thou hast made me better, & gyuen me h grace to liue moze holpy the thys publycane and sayd not, I thanke the of my selfe. And therefore as I say, God wythdraweth hys hande to shew his electes and reprobates both, that they haue rather cause to be meeke feare a fal, the to be proude of their vertue, and make themselves sure of their standing, and thinke that they be so dere berlynges to God of whome all good cometh, that doe them selfe what they wil, he wil not lette the fal. For thys I saye Godde doth if, and not as Tindal sayeth, onely to shewe hys onely electes that they cannoe doo no good but onely of hym, lest they shoulde be proude.

Lo saint Paule, though God wythdrawew not his hande and helpe from him, had yet such a plague of temptacion put vpon hym, that he wared wery thereof, and very soze aferd. And wherfoze was it laied in hys necke, lest he shoulde haue thought hys vertue to come of himselfe nay, lest he myght through the greates reuelacions that he had hadde, fall into pryde and presumption.

And therfoze thys were not so very a lykely maner, that God would as Tindal putteth, wythdrawe hys hande from a good elect, and thereby sende him into synne, lest he shoulde weene that any vertue came of himselfe without god. For no good man can lightly fall into that thought, but rather lest (wherof he standeth in much moze parell) he might hap to thinke himself ouer great in Goddes fauour, and thereby fall into pryde for lacke of feare mengled with hys hope.

For also that good electe, from who god so shoulde wythdrawe hys hande, and suffer hym to fall into synne for the cause that Tindal here allegeth, lest he shoulde reken hys vertue to come of himselfe, were not likely after hys repentaunce and rising agayne, to take that kinde of frute thereof, sith he were not lykely to reken that Godde wythdrawew hys hande for that cause. For yf he shoulde so reken, he were lykely to reken that he before that fall was so holpy, that God was aferde lest he would wate to proude therfoze. But the better the manne was before, the moze is he after hys repentaunce likely to feare

why god
wythdraweth
his helpe.

Luke. 18.

that