

A Examples of King Dauid and saynt Peter, and saynt Thomas of Inde, and the other apostles. For there was (he saith) none of these y in all that euer we reade in the scripture reproued in their dedes, as aduowtry, manslaughter, not believing, forsaking, or forswearing of god, that eue was any deadly sinne yet, or any fayling of faith at anye time whyle they did it. And this he nothing proueth but telleth, and loketh that for the woordes of his bare word, we should beleue it.

B And here is all Tyndales whole tale, that he hath from the beginning hecher to tolde vs, wherby we should learne of him whiche is the church, and whither the church may erre or not. In al which who so looke it thowse and myne answers were therewith, shall well perceiue that he hath not in al his whole processe half a leafe together, nor almost half a lyne, withoute one great foly at the leaste, or els a lyc and a halfe.

C Consider nowe that of hys electes, whiche is of his woordes muche a doe to perceiue, they be so dark and so intriked of purpose withoute any dependance or order, yet in the ende when all is gathered together and aduysed well, thys is the whole summe, that God chooseth a certayne whome he lyketh. And when he chooseth them, Tyndall telleth not, whither before the worlde made, or after themselves bozne. But vnto them he sendeth foorth, and calleth them, and them he geueth a feeling sayth, wherby they feele surely that they shall be saued, without any regarde of good woorkes, & then they chose him agayne, and agreed to walke in his lawes. But before they feeling sayth had, they neuer once think vpon him. For as for any endeuour of themself at gods god motion toward

D the sayth, they do no more (he saith) then doth the child toward the getting of his owne father. And his mercy wayteth euer vpon them. And their sayth doth neuer at any time fayle them, nor they doe neuer sinne deadlye, what horrible and abhominable dedes soeuer they doe.

And sith these folke that are Tyndales electes, haue or wene they haue, such a feeling sayth, that thereby they feele, or elles wene they feele, that they cannot be dampned, but haue here learned of Tyndall now, that what horrible dedes soeuer they doe, they canne neuer dooe deadly sinne, and be also very sure to repente, and then to be neuer punished in hell, purgatory, nor in thys life neither.

(For so farre sayth Tyndall now) but with a shorte repentance after long lying in sinne, saying once Christs helpe for the maner sake, as it wer after a sneezing, the scres maye from the nunnes beddes stye euen by straight to heauen: they may therfore be bolde and hardy, & hardely so they be, to fall to what woorkes they wil. For sith their sayth is both full of false heresies, and also can neuer fayle them, they may make the selfe sure you see well, that they shall be no woorkes parde, not when they be at a very woork, then faithful harlottes, faithful aduocaters, faithful vowe breakers, faithful theues, faithful murderers, faithful traitors to men, & faithful heretikes to god.

And these be as ye see now, Tyndales speciall electes, which onely number by his high spirituall doctrine, he woulde we should take for the church.

E Howe good chrysten readers, if we would graut vnto Tyndall, that all his lyes were true that he hath made in all this whole processe of his vnto the ende: yet wer he farre seer the proung of hys principal purpose, that is, to tell vs and teache vs which is the church, toward teaching whereof he hath nothing elles done, but onely geuen vs two distinctions. Of whiche so declared as they be, neither nother is sufficient for his purpose, and yet the seconde much lesse then the fyrste.

F For whereas in the first he defineth it to be onely the electes, in whose hartes god hath witten his law with hys holy spirit, & geuen them a feeling sayth of the mercy that is in Christ Iesu our lord: afterwarde in the second he saith y it is the whole multitude of al repenting sinners, that beleue in Christ, and put all their trust & confidence in the mercede of god, feeling in their hartes that god for Christs sake loueth them, and wil be or rather is, mercifull vnto them, and geueth them their sinnes of whiche they repente, and al the motions vnto sinne, of which they feare that they shall be drawe into sinne agayne, & thus they beleue and fele withoute anye respecte of their owne deseruing, yea and for none other cause, then that the mercifull trouthe of god the father which cannot lye, hath so promised and sworne.

G Howe ye remember that Tyndall hath put you by the way, two speciall greates heresses. One, that whatsoever after baptism sinne once of purpose, and great heresies, shall neuer haue remission after.

After. The tother, that to hoso haue once his feeling sayth, can neuer sinne deadly after.

Lette vs now see in the ende besyde, that these heresies of hys be alreadye otherwise impugned and repproued: let vs yet further see how his diffinicion of the churche and hys heresies, will iumpe and agree together among themselves.

And first I aske Tyndall, whether he that haue once after his baptisme synned of purpose and willingly, and sette maliciously therto, may after by Gods helpe repent agayne that euer he so did, and belieue therwithal, that he is bounden to belieue, and loue God and hys neighbours as God biddeth him to doe. Maye he after suche a sinne doone, dooe tgyss by Goddes helpe or note

B

Tyndall will peradventure saye he maye not. Then I aske him how he proueth that. Therto peradventure he wil saye, that the woordes of saynt Paule, It is impossible that they whiche haue once been illumined &c. and the woordes of our sauoure hymselfe spoken of the sinne of blasphemie agaynst the holye ghoste, doe proue it, whiche I wil then denye. For those places takyng them as falsely as any heretike can construe them, saye yet at the uttermost no more

C but that his sinne shall neuer be forgotten him, and sayth not that he shall neuer agayne repent, nor y he shall neuer well belieue, nor that he shall neuer after loue God nor his neighbour.

Wherunto if Tyndall will saye, that if he might come to verry repentaunce and verry beliefe and loue, he nedes must haue his synnes remytted and be saued, and sith God sayeth, he shall neuer be forgotten, and so neuer saued, he sayeth he shall neuer so repent and belieue and lone: to that I aunswere Tyndall two thynges. One that god in al his thynges reserueth hys specyall prerogatyue of his mercy, by whiche his absolute power is neuer bounden vnder anye rule of his ordinary iustice. Secondly I saye, that forasmuch as those woordes bemynto and thertes, they be al of trouthe none otherwise to be vnderstanden, then ercepte he repent. As God hymselfe playnly expownded all his such woordes by the mouth of his own holý prophete Ezechiel, sayng: Though I should say to a synner, thou shalt dye, and the same sinner repent him of his sinne, and deale iustlye and rightouslye, and deliuer agayne the pledge, and make restitution

of the robbery that he hath commytted, and walke in the commaundementes of life, and do no vnrighteous thing: he shall liue in lyfe, and shall not dye. Of all his synnes none shall be layed to his charge. He hath dealte iustlye, and rightouslye he shall liue in life.

Then sith God at the least wyse may remitte his synne and saue hym if he so repent, and in scripture is ther nothing spoken to the contrary, but that he may so repent: it may therfoze I say, without anye repentyng, be both putte and graunted, that he so shall repent.

And therfoze I putte nowe that he so doe repent, & then aske I Tyndall whether he shall be saued or no. If he say yea, he destroyeth his heresie, for the graunteth, that he whiche after baptisme sinneth maliciously, may for all that be saued. If he say nay, then he destroyeth his diffinicion, for then may there be some repentaunt sinners with al that euer in hys diffinicion foloweth, and yet they shall be none of the church of his electes.

And thus must either hys heresie destroye his diffinicion, or his diffinicion must destroye hys heresie. Of whiche twayne, yet it wylde moze honestie for him to kepe hys diffinicion still, wherevpon all his whole matter hangeth, and let his heresie goe to the deuill that gaue it to hym, and than vnderstande those places of scripture wherupon the deuill taught him to ground it, that eyther the blasphemie agaynst the holý ghost is final impenitence, and the tother no restitution by the penance to the reuocation of baptisme, or els that the soze woordes of the both places after a certayne vehement maner of speche bled in holy scripture, sometime signifyeth onely greate hardnesse & difficultie, & not as hymselfe teacheth vs, an vtter impossibilitie of remission. But now let vs see how his diffinicion will stande with his.ii. heresie.

For see well and perceiue, that in his second diffinicion he restrayneth his electe churche, vnto onely repentaunt sinners y belieue as himselfe sheweth you. And than hathe he confessed vnto you, that hys chosen electes playnely dooe sometyme adhomynable dedes, whiche dedes yet they repent not alwaye, tyll the rage be passe, and till (as Tyndalle sayth) that they haue playd out their iustices, yea and sometime too, till the colde feare of deathe tourne them to gene an eare to good counsel. Now see you than very wel, y they be by Tyndalles second

diffini

Math. 12.
Heb. 6.

Act.

Ezech. 33.

A diffinicion, all this while expressely put out of the church, til they repent agayn. And than consider farther, how farre agayn all reason.

Remember very well I wote well, that he teacheth vs plainly, that none of his electes doth at any tyme sinne deadly, though their dedes be neuer so horrible and abhominable, because of theyr feeling fayth which can neither at anye time faile, nor suffer any of their horrible dedes to be deadly sinne. And therefore are they consequently neuer out of the fauour of God, not euen in the tyme

B wherein they doe their horrible and abhominable dedes, and before the repenting of them, which may be ye wot well, many times long betwene. In al which tyme they be by Tindall out of all deadly sinne, and therefore good folke & faythfull & goddes god children still. And therefore sith they be so, wherfoze dothe Tindall that is in some places so angry with the catholike church, for the putting out of euil folke by excommunication, excommunicate good folke nowe, and put out of his elect church himselfe and faythfull, & finally suche as though they be falled asleepe in lechery, theft, sacrilege, incest, and murder, stand yet highlye still in Goddes especiall grace and fauour.

Nowe the faultes that are commune to both his diffinicions, and yet moze open in the second than in the first, I hal not uede to rehearse you. For both haue I touched some of them before, and also many of them be to enery good christen man so open at his eye, that he can uede none other waye to geue hym warning of them. For where al his electes depende vpon his feeling fayth and his repentance, while himself sheweth what

D false articles he teacheth his electes for their fayth, enery good faithfull manne very well feleth, that the moze that Tindalles electes fele his false fayth, the lesse fayth haue they, and the moze faythlesse be they. And whan he teacheth them to repent the right belief of Chrystes sacramentes, and therein the right rule and order of repentance: enery true repentant persone wel perceiueth, that Tindalles repentaunte electes, abhorrynge from Chryste, and reiecting the sacrament of penance, but if they mende and repente better, will in stede of purgatozpe which they nowe mocke & esse at, wepe and repent in hell this foolish fruitlesse fashion of their impenitent repentance.

But nowe suppose that all wer very well that Tindall here hath sayde, yet howe hath he with all that proued hys purpose? He hath told vs that the whole multitude of his fashioned electes is the church. But what one woode hath he tolde vs towarde the profe? neither reason nor one authozitic of anye olde helve Saynte, nor anye one texe of scripture, but onely one, or twayne suche as nothyng maketh for his matter, but vtterly cleare against him.

And therefore, though we graunt vnto him, that the whole multitude not of his faile framed electes, but of the very finall electes, be a church of Chryst as he doth and must graunte vnto vs, that the whole multitude of chrysten people not gone out nor put oute, is a church of Chryste, of whiche the church of very electes bee, though the better parte, yet a parte and but a parte, and peradventure the lesse parte, and Tindalles electes, eyther no part or but a part, and the very woze part: yet that the onely electes though they be a church, be the church (which is the thing that he holde proue) that hath he neyther proued nor anye thyng broughte effectually towarde the profe, no moze than if he neuer had ment it nor thought it.

And therefore nowe hath he nothyng proued whiche is the church, though we woulde yet of oure courtespe fetther graunte hym, that all his whole heresies were the verye saythe, and that the verye electes were onely those, in whose heartes the deuil hath written his law, or elles (which wer yet farre woze) that the very electes wer only those, in whose holy heartes god had himself so written his will with hys holy spirite, that they shoulde thereby fele that spirituall folke shoulde please God with waring desylye, and freres with wedding nunnes, and that if they woulde bee saved, they shoulde haue thereyn no respecte vnto good woorkes, but thynke that onelye fayth in the promise & bare repentance withoute Chryste or penance shall sufficiently saue them, so that they believe sure that al the seuen sacramentes serue of nothyng, but bee but bare sygnes and tokens, and vtterlye as gracelesse as themselfe are wyttlesse, and speccyallye, so that they believe that the blessed bodie nor bloude of Chryste, be not in the sacramente of the aultare, nor that they droe none other honoure in no wyse thereto, but onely beliene and

Howe God may be pleased after the mind of Tindall.

remem

A remembze that ther is nothing but a me mozial of his passion in a cup of wyne & a gobbet of cake bread, & yet in dout and question whether it be bread or sterche. And than y with this godly beliefe they see surely to the self, y they serue no saintes, but rayle vppon their relikes, & despyse their ymages, & therewith the crucifixe too, & the holy crosse it self also, & then lest they might hap to lese an whole day in goddes seruice, kepe themselves wel and warclly fro al holy dayes, & specially (soz so these heretikes in their bookes call it) from the foolish fast of lent. And thus liuing, & therewith believing these afore said heresies so firmly, y they think verely they seke thez faile faith with their very fingers endes, be bold than hardly & believe verely y their feling sayth shal neuer sayle them, but at al times so preserue them, that they cannot only neuer be damned, but ouer that can neuer doe deadly sinne, though they dooe neuer so manye deuelyshe dedes, but soz all their fallshed, thest, aduoutry, bowe bzeking, treason, murthrer, incest & periturie, shall soz their onely feeling sayth be god and saythfull false saythlesse wretches, and ther soz god almightie his owne mynyons still.

And thus good chrysten readers, sith ye now playnly perceiue, y Tindall hath here soz his own part nothing proued vs that his false framed electes, noz yet y onely the very true electes be the church of Chryst in earth noz hath nothing shewed vs which is, & ther soz onely with all his long processe, vttered and taught hys errours & hys heresies, & lest the matter not vnproued only, but vntouched too, whiche he toke vpon him & professed to proue, that is to witte whiche is the church, but as though he had wel and playnly proued it which he hath not so muche almoste as spoken of, leaueth of hys own part now, and turneth him to impugne ours: I shal leaue him soz hys part a while in the myze, in whiche hymselfe hath ouerthrowen hys matter, and shall shew you shortly how angrelly he rpieth bp, and royally rayed in dytze, because he cannot prouue the church of Chryste here in earth to be a congregacyon vnknowen, layeth hys myze handes vpon the knowen catholike church of Chryst, and sayne would pull that downe too, and so would leaue no church at all.

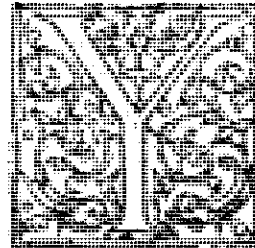
¶ Here endeth the fourth booke.

The fift booke

OF THE CONFVTACION of Tyndales aunswere.

The Aunswere vnto the Chapter of Tindall, in whiche he would proue that the knowen catholike church, is not the church.

¶ Whether the knowen catholike church can be the church.



¶ We haue alreadye (god chrysten readers) wel seen and perceiued, y Tindall hath in a long processe laboured to proue you, that y church of chryst is another company then the knowen catholike company of al chrysten regions, y is to wit a certain secret scatered cōgregacion vnknowen to all the world besyde, and to their owne felowes too, & euery man by hys inward feling not only knowe onely to himself, but also so well and surely knowe vnto himself soz a verteous, god and saythful final elect of god, that he is in himself very certayn & sure that he cannot be but saued, & that he so hath the spirite of god imprisoned in hys brest, & so fast fettered in his holpe heart, whereof hymselfe hath lost the kepe, that neyther the spirite can crepe out, noz hymselfe let him oute by no maner meane, but there must the spirite abyde and so preserue & kepe that speciall chosen creature, that he suffer him to doe many great abominable horzible deuelyshe dedes, but yet neuer suffer him in no wyse to do any deadly sinne. This I say ye haue alreadye seen, y Tindall hath by a long processe laboured much to proue vs, & hath in cōclussion not onely nothpyng proued vs therof, but hath in stede of feling saythfull folke, bzought vs furth such a sozte, as neuer was there puddpyng stuffed so full of farsynge, as hys holpe feelinge saythfull folke, are farsed full of heresies.

¶ Therefore, seepng that soz the verpe church of Chryste here in earth, which God hath, and euer shall, instruct & preserue in hys true saythe and oute of the saythe, of whiche church shall neither be true

A be true fayth, hope, noꝝ charitie, he can when he hath all done, fynde out none oꝝ ther, then thys common knowen catholike churche of all chꝝyſten people, neyther of malice gone out, noꝝ foꝝ obſtinacie put oute, of which common knowen catholike churche, all the good and true penitent electes be partners in fayth: ſaying (I ſay) that he can pꝛoue none other churche, he nowe goeth aboute to dꝛyſ pꝛoue that church too, whereby we may well perceyue that he goeth not aboute to finde oute the churche, but rather to make menne to wene that ther were no church at all.

W About this purpose bleſth he now this oꝝdꝛe. Fyꝛſt in one Chapter he taketh vꝛpon him to pꝛoue that the knowen catholik church is not the church of chꝝyſt.

Afterward in his other Chapters following, he pꝛetendeth to aunſwere and ſoyle the reaſons, with whiche it is pꝛouced that the knowen catholike churche is the churche of Chꝝyſt, and that none of theſe ſectes of heretykes be.

And yet pꝛetending (as I ſay) that he wyll ſoyle all the reaſons of the tother ſyde, of ſo many as ther are he toucheth onely twayn, and yet thoſe twayn how ſimple he ſoyleth, that ſhal you after ſee.

Lette vs nowe goe to Tyndalles fyꝛſt poynnt, which poynnt in hys fyꝛſt Chapter howe fallſely he handeleth and howe farre fro the poynnt, it is euen a world to ſee. Foꝝ fyꝛſt he maketh the tytyle befoꝛe hys Chapter in thys wyle.

¶ Tindall.

Whether the Pope and his ſecte be Chꝝyſtes church oꝝ no.

¶ More.

Well ye wote good chꝝyſten readers, that I (whoſe dyalogue in the begynnyng of hys wooꝝke he pꝛofeſſeth hymſelfe wyth all hys whole booke to aunſwere) haue in places ynough well and playnly declared, that I call the church of Chꝝyſt the catholike knowen churche of all chꝝyſten naꝝions, neiſther gone out noꝝ cut of. And albeit that al theſe naꝝions now doe and long haue done, recognized and knowledged the Pope, not as the byſhop of Rome but as the ſucceſſoꝝ of ſaynt Peter, to be theyꝝ chief ſpirituall gouernour vnder God, and Chꝝyſtes bicare in earth, and ſo doe not onely we call him but Tyndales own ſeloto frere Barnes too: yet dydde I neuer putte the Pope foꝝ parte of the dyffinicpon of the churche, diſſynnyng the churche to be the

common knowen congregacon of all chꝝyſten naꝝions vnder one head & pope.

Thus did I neuer deſyue the church, but purpoſely deſclined therfro, becauſe I wold not intrike & entangle & matter with two queſtions at once. Foꝝ I wiſt berpe well that the church being pꝛoued thys common knowen catholyke congregacion of all chꝝyſten naꝝions abyding together in one fayth, neyther fallen of noꝝ cutte of: there myghte be peraduenture made a ſeconde queſtion after that, whether ouer all that catholike churche the Pope muſt nedes be headde and chiefe gouernour oꝝ chiefe ſpirituall ſhephearde, oꝝ elles that the vnion of faythe ſtanding among them all, euery pꝛouince might haue theyꝝ own chief ſpirituall gouernour ouer it ſelfe, without anye recourſe vnto the Pope, oꝝ any ſuperiortie recognized to any other outward perſone.

And then if the Pope wer oꝝ no Pope, but as I ſaye, pꝛouynciall patriarches, archbiſhoppes, oꝝ metropolitanes, oꝝ by what name ſoener the thing wer called: what authozitie and what power either he oꝝ they ſhoulde haue among the people: theſe thyngeſ well I wiſt woulde rayſe among manye menne manye moe queſtions then one. Foꝝ the auoydyng of all intracacion wherof, I purpoſely ſoꝝbare to putte in the Pope as parte of the diſſinicpon of the church, as a thynge that neded not, ſith if he be the neceſſary headde, he is included in the name of the whole bodye. And whether he be oꝝ not, if it be bꝛoughte in queſtion, wer a matter to be created and diſputed beſyde.

And therefore maye ye, good chꝝyſten readers ſee, that Tyndall whiche in this poynnt will in no wyle perceiue me, but maketh the tytyle of hys Chapter whether the Pope and hys ſecte be Chꝝyſtes church oꝝ no, laboꝛeth to ſee fro & light, & hide his head in the dark, and conſoūd the matter with two queſtions at once.

Powe is not the tytyle of hys Chapter ſo ſiniſtrelye wꝛitten and wyꝛped awaye from the poynnt, but the begynnnyng of hys Chapter it ſelfe, is muche wooꝝſe & farther wꝛeſted wꝛong. Foꝝ loe, thus he begynneth.

¶ Tindall.

That the pope and hys ſpꝛytes be not the churche may this wyle be pꝛoued.

¶ More.

Loe, befoꝛe in & tytyle he made his queſtion of the Pope and hys ſecte, whiche queſti

The churche of Chꝝyſt.

The Pope Chꝝyſtes bicare in earth.

A question as I haue shewed you, he framed farre from the matter, and sith those people which Tyndall calleth the popes sect (by which name he meaneth al that professe the common catholike fayth) be all the nacions christened, except a fewe late fallen to Luther, Wickliffe, frere Huskyn, and Zwinglius: howe slytely he bityeth his tearmes in calling al the body a secte, which he myght aswel call a scisme, for both signifye a cutting of from the whole church. And than aswel he maye, and so doth he soone after, call the heretikes the church, and therein calleth he both twayn as properly, as if he woulde cut of a cantell or a gobbet from an whole lufe, and then call the cantell a lufe, and the lufe a cantell.

But whereas befoze in the tytle he made (as I saye:) hys questyon of the Pope and hys secte, here he tourneth it into the pope and his spirites. In which ercepte he calle spirytes in mocke and scozne, all chrysten nacjons beesydes those cozners that professe themselfe for heretikes, he must nedes meane here by hys scozefull name of spirites, onelye the Pope and the spiritualtie, & then goeth he yet much farther fro me with whō he shoulde cope. For I call euer the church which his parte is here to impugne, not the spiritualtie only, but the whole corps and body of spiritual and temporal too.

And Tyndall very well worteth, that the spiritualtie so farre furth dooeth account, not themselfe alone, but the temporaltie, & themselfe together for the catholike church, that there is not so pooze a frere, but he professeth it almidst in euery sermon. In which, when he exhorteth his audiance to praye for the church, he saith not ye shal pray for the spiritualtie alone, but ye shal (sayth he) pray for the three estates of holy church, & is to wit the spiritualtie, the temporaltie, & the soules that be in purgatozpe. For though they be departed out of our company, yet the counpte we styll for byagers and pylgrimes in the same pylgrimage that we bee towarde the same place of reste and wealth that we walke, til they be passed once all the payne of theyr tourney, and entred into the blisse of heauen.

Now it is a great shame for Tyndall to flee fro the poynte as he dooeth, in a matter so playne and open, that euery chyld may see howe lothe he is to come nere and cope.

But Tyndall hath already ridden so many shewde courses, in which he hath

hadde suche buffettes, that he hath almost broken hys hozles backe and hys owne too, that nowe neyther is there beare noz heretyke moze lothe to come to the stake, then Tyndall to come nere the tytle.

And therfoze drawing asyde and sitting from the church, that is to wit fro the whole multitude of al christen nacjons spiritual and temporal both, which is the tytle by whiche he hath to runne: he standeth styll at the tytles ende, temperyng and temperyng aboute hys hartneys, and will no farther then the spiritualtie, but putteth of hys helmet and doth on a fooles hood, and from iusting falleth to iestyng, to doe the people pleasure, and byue awaye the matter with makyng of mockes and moives. For now loe, shal we peruse his pzooves. Doe this wise reason he byingeth in the first.

¶ Tyndall.

That the Pope and his spirites be not the church, maye this wyse be pzoued. He that hath no fayth to bee saued thorow Chryst, is not of Chrystes church. The Pope belieueth not to be saued thorow Chryst. For he teacheth to trust in holy woordes for the remission of synnes & saluacio, as in the woordes of penance entoynd, in bowes, in pilgrymage, in chaastite, in ocher mens prayers & holpe lining, in freres & freres cofes, in sayntes merites. And the significacions put out, he teacheth to beleue in the dedes of the ceremonies, and of the sacramentes ordeyned at the begynnyng, to preache vnto vs and to dooe vs seruite, and not that we shoulde beleue in them and serue them. And a thousande such supersticyousnesse setteth he befoze vs in stede of Chryste, to beleue in neither Chryst noz Goddes woorde, neither honourable to God, noz seruyfable vnto oure neyghbour, noz pzoofytable vnto our selues for the taming of the fleshe, whiche all are the denyng of Chrystes blood.

¶ More.

Some man would here peraduenture saye to Tyndall, that he playeth in this poynte the verye foolishe dyscour, for the faulte of the man to rayle vpon the office, considering that albeit there haue Popes been that haue euyl played theyr partes, yet haue ther been Popes again right holpe men sayntes & martyrs too, and therfoze in iusting thus vpon a god office for an euil officer, he can lacke no matter of rayling, but may rüne oute in hys

A his ribaldry at large, and say that al the whole world must leaue of all maner of offices, & neither haue pope, emperour, king, counsaillour, mayze, thypffe, nor alderman to gouerne or rule the comōs, nor yet any man in his own house steward, cater, pantler, butler or cooke, for among al these offices ther can be founde none, y haty not had ere thys manye any mā in the rome. Therfoze wold some man thinke I say, that Lindals railing here vpon the Pope wer al runne out of reason, though that al the thinges whyche he laiety here to hys charge, were in dede as euil as Lindal woulde haue the taken. But surely sithe the mā haty fautes ynough beside, I wil my self defend him well in thys. For thys wyll I well make good in his behalfe, that if h fautes for which he raileth here vpo the Pope, be thinges nought in dede, and wo: thye th be rebuked, then may he wel and lawfully rypally tell and rayle vpon h whole pedegre of Popes, saint Peter hymselfe and al. For surely the thinges for h teaching wherof Lindal rebuketh here the Pope, hath euer ben the doctrine of Popes, patriarches, prophetes, Apostles, & our sautour hymselfe and al.

For first he proueth vs that the Pope beleueth not to be saued thozow Christ, because he teacheth to trust in holy wo: kes for remission of sinnes & saluacion. **I**s not here a perillous lesson trowe ye, nameli so taught as the church teacheth it, that no good wo: ke can be done with out helpe of Goddes grace, nor no good wo: ke of man wo: thy the reward of heauen, but by the liberal goodnes of God, nor yet should haue such a pryce set vpo it, saue thozow the merites of Chrystes bitter passion, & that yet in al our dedes we be so vnperfyt, y eche man hath good cause to feare for his owne part, lest hys best be bad. I woulde wene y good wo: kes were not so deadlye payson, but taking not to much at ones for cloying of the stomake, no moze at ones lo, then I se the world wont to do many drammes of such tryacle myred with one scruple of dreed, were able ynough for a wight y I can see so to pzeferue the soule fro pzeumpcion. y one sponesful of good wo: kes should no moze kild h soule, the a potager of good wurts shuld kil & destruy h bodi.

The scripture biddeth vs watch & fast and pray, & giue almes, and forgiue our neighbour, & wee pooze men y lacke the high spiritual sight that Lindal hath, & his holpe electes, take these thynge for

good wo: kes. And God saith in his holi wyrtte, that he wil forgiue our sinnes rather for them, & wil reward vs for the and thozow h scripture this crieth God in our eares, and faithfullye pzoymfeth almost in euerye leafe. And nowe ye see Lindal that pzeacheth so fast of y faith & trust of Gods p: omises, wold haue vs in these p: omises trust god nothig at al.

But herein is great perill, specyallye to hope & trust to get any good at Gods hand for the wo: kes of penance enoynd. For the sacrament of penance is to Lindal a great abominacion, and therin in dede he saith somwhat. For wel ye wote euen of natural reason, a wise mā wil soone see, that sithe the punyshment that a man wilfully taketh for the sinne that he hath done, cummeth of an angre and displeasure that he beareth toward himselfe for the displeasure that his syn hath done to God, and that hys willing submitting of hymselfe to the correccio of his gostly father, cummeth of grea humilitie giuen by God, and raught by all good men: God must needes therfoze perde both be angry and abhorre al the, that for the frutes of these good affectiōs can hope for anye fauoure grace or pardon at his merciful hand.

If Lindal lyst to looke in sainte Augustine in hys booke of penance, he shall there finde that holy doctour and saint, byd euery man put himself whole in his confessours hand, and humblye receiue & fulfil such penaūce as he shall entopyne him. But than dothe Lindal specialllye touch, that the church teacheth to putte trust in bowes and in chastitie, for that is a thing in the cares of Luthers elects of al thinges most abominable. But the church teacheth none other truste therein, than the scripture doth it selfe, & our blessed sauyour hymselfe.

They teache (saith Lindal) to trust in other mens praieres and holy luyning, in freres and in sceres coates. Is not here an abominable sinne, that any mā shuld haue so lyttle pryde in hymselfe, that he should thynke other mennes muche better than himself, and therfoze desire the to praye for him to, besyde hymselfe. In how many places doth the scripture exhort ech of vs to prai for other. And whā the scripture saith y the diligent prayer of a iust man is much wo: th, should we thā trust nothing therein, but thinke y it wer right nought wo: th at al, or bicause the scripture so comendeth the praier of a good man, should we like his praier for

Mathe. 6.
when ye fast,
anointe youre
head & washe
your face that
it appere not
vnto me that
ye fast, but vnto
your father
which sech in
secret, & your
father whych
secretly in secret
shall rewarde
you openlye.
Luce. 12.

Jf
Sell that ye
haue and giue
almes.
Luce. 16.

Make you
frendes of the
wicked mānō
that when ye
shal faile, they
maye receiue
you into the e
uerlasting tab
ernacles.
Mathe 11.

Forgiue & ye
shalle be forgy
uen. yf ye for
giue not, ye
shal not be for
gyuen.

Psalmo 76.
Now ye & pau
pore bores
to your Lord
God.

Apocallp. 14.
These are
they whych
were not def
iled with wo
men, for they
are byrgins, &
they folow the
lābe whycher
soeuer he goe
th.

Jacobi. 5.

**The true doc
trine of the
church.**

Mathe. 14.
watch ye and
prare lest ye
enter into tēp
tacion.

rr. i. lccc

A lesse for his holy living, & bid hym praye not for vs, but if he lyue nought, or if he be a frere & go in a freres cote, byd hym praye not for vs, tyll he put of his freres cote & put on a frele cote, & runne out of his order, & catch him a quene & cal her his wife: Then goeth he froin good lyuers in earth, vnto saintes in heaue, and fyndeth yet moze faute, in that men are taught to go in any pylgrymage, or doe any woꝝshipp to thear, or to thynke that theyꝝ good liuyng was so plefant vnto God while they liued here in earth, that he wil therfoze vouchefase to doo any thyng at their request for anye louer of theirs, while they be with him in heaue. Now be it in this point I dare be bold to say for Tyndal my selfe, that he is not so folish, but that he seeth wel ynough that if I may wel pray my neighbour to pray for me, that is here with me in earth, I may much better pray the saintes praye for me that are with God in heauen, sauing that he belieueth that they bee not there, no: neither heare vs no: se vs, but lye still as Luther saythe a sleepe. And therfoze Tyndal least we might wene y he believed well, bydeth vs in another place of his booke, that when we meete the saintes & talke with any of them, the let vs hardly knele & make our praier to the. And so ye shal not nede to inuuaile much though this man be bold to icll & craile vpon euery man here in earth, whē he feareth not to make mockes & mowes at the blessed saintes in heauen.

He blameth vs & beliecth vs, as though we toke their deade ymages for quycke. But himself semeth yet muche woꝝse in dede, y taketh gods quik saintes for dead against Chykses own woꝝdes, declarig the contrary, both bi the scripture in the gospel of saint Mathew, & by the Roꝝp y Chyiff also telleth of Habzahan and the rich gloton & Lazare in the xvi. chapter of Luke. Thā cummeth Tyndal in at y last with the ceremonies of the church & the sacramentes, against whych pryche he specialle spurneth wyth hys kybede heele, but it wil not helpe him. The gentleman is so proud, y the holy sacramēts must be his waitig seruātes. For now he saith y they be but superficialious and serue of nought, but be sette in steele of Chyiff, & are (as they be taught) the denyng of Chykses blood. How shuld they now be y denyng of chykses blood, whē y church teacheth vs as god hath taught it, y they al haue their strenght by Chykses bloude, & that in the tone of them is

Chykses owne very bloude & his blessed body both. Both which this heretike denyeth, and as in my first booke I shewd you, both iesteth & scoffeth vpon the precious body & blood of Chyiff in y blessed sacramēt of the aultare, & like a mad frantik sole maketh mockes & mowes at the masse. And now that ye se good Chyiffe readers for what doctryne Tyndal rebuketh the comon catholike church, ye can not but thereby perceyue what doctrine he would haue them teache, that is to wytte that we shoud haue no respect to good woꝝkes, ble no Chyiff no: penāctryne. beware of chastitie & blesse vs well therfro, let no good mē pray for vs, no: none that ble holpe living, no francisc frere byd any bede for vs in his freres cote, tyl he do of his gray garments and clothe him selfe cumly in gape hendall greene, set saintes at nought, and all holpe ceremonies bled in Gods seruice, and also y seuen sacramentes to, make mockes at the masse and at Chyiffes body, & take it for nothyng but cake breade or sarche. And when the clergy teacheth this ones then shal they be the church. But for lak of this doctrine, they be no part thereof. For Tyndal telleth vs that til they teach vs thus, they can neuer belieue to be saued thozow chyiff. And I say me semerth as I be saued thozow Chyiff, if Tyndal lay madde in the myddes of Bedlem, he could not to good Chyiff mē tel a moze frantik tale. And this fransy is his first reason. Now let vs heare his seconde.

The seconde reason.

Tyndale.

Another reason is, whosoever belue in Chyiff, consenteth that Gods law is good. The Pope consenteth not y Gods law is good, for he hath forboden laweful wedlocke vnto al hys, ouer whom he raigneth, as a tempoꝝall ryant wyth lawes of hys owne making, and not as a brother exhorting them to kepe Chyiffes. And he hath graunted vnlawfull hooꝝedome vnto as many as bying money. As thozow al duchland, euery prest paying a gylden vnto the archdeacon, shal frely and quyetly haue his whooze, and put her awaye at hys pleasure, and take another at hys owne luste. As they doe in Wales, in Irelande, Scotlande, Fraunce, & Spaine. And in Englands thereto they be not setue whiche haue licence to kepe whoozes, some of the Pope, and some of their ordinarves. And whē the paryses go to law with them to put away

Math. 22.

Luke. 16.

Away their whores, the bishops officers
mocke them, pole them, and make them
sped their thzistes, and the priestes kepe
their whores stpl. How be it in veri dede
sence they were rebuked by h̄ preaching
of Wyclif, our english spiritualtie haue
so layd their snares vnto mēs wrues to
couer their abominacion, thoughe they
byde not alway secrete.

¶ More,

Here Tyndal proueth vs h̄ no pope be
Heueth in God. For none of the cōseteth
h̄ Gods lawe is good. He proueth h̄ they
cōsent not h̄ Gods law is good, bycause
they make (he saith) lawes of their owne
byside, and therefore he saith that they
not onely consent not that Gods law is
good, but also h̄ they raygne ouer Chri-
sten people lyke tempoꝝall tyauntes.
Whereby Tyndal teacheth v̄ that eue-
ry tempoꝝal pꝛince making any law bi-
syde the law of God, consenteth not that
Gods lawe is good, noꝝ vseth not hym
selfe as a lawfull pꝛince, but as an vn-
lawfull tyaunt, vicause he doth not on-
ly as a bꝛother exhort Chzistes law, but
also lyke a tyaunt compelleth them to
keepe hys owne.

Howe this glaunce that Tyndall in
rayning vpon Popes maketh by h̄ waye
at al tempoꝝall pꝛinces and lawes is (yf
they playnely durst speake it out) the ve-
ry pꝛincipal point of all his whole pur-
pose, & his maister Martin Luthers to,
and al the serpentine seede that is disc-
ded of them. For Luther saith h̄ we nedc
no mo lawes but onely the gospell well
and truely preached after hys own false
fashion. And he vableth also in his babilo-
nica that neither man noꝝ angel hath
any power oꝝ authoritie to make anye
law, oꝝ any one syllable of a lawe vpon
any Chzisten man, without his owne a-
gremēt geuen thereunto. And by frere
Wernes heresie, a manne may without
deadlye synne breake all the lawes that
are made by men.

And thus ye may see that the shreude
soꝝt of al this sect, would not onely haue
Popes and Popes lawes gone and takē
away, but kinges and kinges lawes to,
if theyꝝ purpose mighte prosper, & make
al people lawles, bycause all lawes are
lettēs as they take them to their euāge-
lical libertie, by whiche they clayme to
be bouēden oꝝ compelled to nothing, but
exhorted onely to liue eueryman after
the gospell, bi euery man, expounded after
his own minde, whiche maner of exhor-
ting amouēteth vnto as much, as to let al

runne at risō without any bond oꝝ byꝝ-
dle, and than exhort euery mā to liue as
he list him selfe. But now is it good to se
what law so spectally lieth in Tyndals
eye, for which he generallye railleth v̄
al the remanāt. That is for that he saith
that the Pope hath forbodē lawful wed-
locke. In this he meaneth two thynges,
with which two Luther and Wycliffe
were euyl content before. One that ther
is maryage now forboden betwene bꝛe-
thren and systers chyldzen that was not
before forboden by the scrypture. For
whych cause Wycliffe saythe that such
marriages are forbodē without any fou-
dacion oꝝ groutē. But thys thyng, to
which pope wil Tyndal lay? For he shal
synde that in these thynges the old holye
Pope saint Gregoꝝpe and diuers other
holy Popes to, and not Popes only, but
also diuers counsailes and great assem-
bles of holy vertues fathers, haue in old
tyme soone vpon Chzistendome well
sped a bꝛode, for encrease of natural ho-
nesty and pꝛopagation of Chzisten cha-
ritie, forboden maryage to be made with
other degrees both of kindred and affini-
tie, much further of, then they that abide
now forboden, with whiche the churche
hathe synce for our infirmitie dispensed
and vndone the bonde, so that in h̄ point
the faut that Tyndal, Wicliffe and Lu-
ther lay vnto the Pope, they must lay to
so many such popes and other holy men
beside, that who so consider the tone soꝝt
& the tother wil haue litle lust to belieue
thꝛee oꝝ four now suche maner solke as
Tyndal and his fond felowes be, against
so many vertuous old holye fathers, as
they were that made those lawes.

The tother law that he layeth so soꝝe
against the Pope, is that pꝛicsts, freres,
chanons, monkes and nunnes, mai not
be suffred to be wedded, cōtrarie to their
own bowes & pꝛomises made vnto god,
which no man compelled them to make.
Is not this a great faut that frere Luk
may not marry madde Marion?

But then to let out this matter some-
what the better to the sheire, he royally
raileth out at large v̄ al bishops arch-
deacōs, & other spiritual officers whole
fautes if they be such as we wel knowe
h̄ he falsely biliteth many, vet were their
euil demanure neither to be imputed v̄
to the law which forbyddeth it as h̄ gos-
pel doth, noꝝ vnto h̄ Pope, which wh̄ he
hath bene enformed of a bishoppes faut,
hath as by diuers decretals appereth pꝛ-
ceded to the punishment & amendement
rr. ii. there

A therof. But Tyndal letteth not to ly out aloud, & say that the Pope hath himself graunted vnlawful whoz doo to as many as bying money. & in another place of his booke he saith, that the Pope hath in Rome set vp a ffewes of boyes.

We haue had many pardons come byther, & many dispensacions & many licences to, but yet I thanke our Lorde I neuer knewe none such, nor I truisse neuer shall, nor Tyndal I tro w neither, but y he listerh loude to lye. And as for hys licences customably giuen by the ordinarie, I trust he listh in other countreyes, for as for Englande I am sure he lyeth. And therfore euer ye honest man wyl I wote well take hys tale thereafter, for in the like maner he may whē he list, & wyl hereafter when he seeth hys tyme, raple

B vpon euery lord that hath any lete, & vpon al the seilions of peace kept wythin the realme, in al which many kindes of malefactoris are amerced yearely, & fynes set on their heades, & they cōpelled to pay them, to compell the ther by to leaue their euyl doying, & yet wil ther many for al y be ifarke nought stil. But yet are not y amercedmētes made for licences, but deuised for punishmētes & for meanes of a mēdmēt. though the malice of many mē be so much that they neuer amēd ther by.

And cōsider y his second reaso wherin he reprooueth al lawes the spiritual opely, & couertly the tēporal to, & for y lawes calleth the makers tirautes, so say forth y finally no mā cā please him, but **W**iclife the first founder here of y abominable heresie, y blasphemeth the blessed sacrament, this second reason of his I say euery wise mā seeth, is yet moze vnreasonable and much moze fond and foolish then the firste.

The thirde reason.

Tyndale.

Thereto al Christen men if they haue done amys, repent when their fautes be tolde them. The spiritualie repent not, but of very lust and consent to syn, persecute both the scripture wherwith they be rebuked, and also thē that warne thē to amend & make heretikes of them, and burne them. And besydes that the Pope hath made a playne decree, in whiche he commaundeth saying: Though y Pope synne neuer so greuously, & drawe wyth hym to hell by his ensample thousandes innumerable, yet let no man be so hardy to rebuke him. For he is head ouer al and none ouer hym. *Distinctio. xl. si. page.*

More.

Here he proueth vs that the spiritualie tye be not of the church, for none is of y church but repentauntes. And then all Christen men he sayeth repent, as soone as their fautes be told them, but the spiritualie he saith repent not.

Tyndal hath now for get, that he hath offer then ones tolde vs here before, that his own electes wil not euer heare their fautes told them at the first whyle they be caried forth in the rage, but that a mā must if he wil haue audience, tarpe tyl y lustes haue plaid out their lustes, and as he said in one place, some of them wil not gyue eare tyl the very colde feare of death come. And now if he wil stande to this tale, he giueth the spiritualie whō he so reprocureth, a playne aunswer after his owne doctrine, that he is to haust vpon them, they may be of his own especial electes perbe fulwel, though they be not content to amende yet, but he must suffer them to play out al their lustes, or els tyl they come so nere the colde fyze of deathe y they feele not one sparke of the warme flesh, & then speake, and he shal be heard. Howe be it leuyng his owne doctrine for him selfe, they may tel him that he is somwhat ouer temerarious & bold either to iudge so rashly the repentaunce of other men which inwardly lyeth in y hart, wherof onely God is the beholder, or els to impute and ascribe the maner & condicion of some impenitent wretches to the whole companie of the clergie, whych vually declare them selfe repentaunt by thyr pte and confession of theyr sennes and doying of penance, as all othet good Christen people do.

Now if Tyndal alledge against them that for al that they fal to deadlye synne againe: we wil aske him wherby knoweth he that, and then must he say that by some synful dedes. But then if he graunt ones, y deadlye synful dedes be a sure sufficient profe of deadlye synful mindes: he desroiethe ye wote well all his owne former doctrine, concerning the synning & yet not sinning of his owne holy elects, which can he saith neuer syn deadlye do they neuer so horrible dedes. And yet as for repenting, our clergie perbe may wel appere moze penitēt then theirs. For I dare boldly say y except some sache as be fallen into Luthers & Tyndals church, ther is els no mā so bad of the catholyke church, but he wil cōfesse & agre y his lecherie is deadlye sin. But on y tother side

A their owne clergie and the verve greate clerkes of their clergie, as y great clerke Luther, and the great clerke Lindall, & the great clerke Huskins: yf they be asked whether the lechery betwene a frere and a nunne be deadly synne or no, they wyl answer ye wote wel that it is none at al, if thei giue it ones an honest name then is it no sinne at al, if they cal it matrimony, but thal haue hell for their matrimony, wher of ye see wel they repeat not a whit, but they wil I warrant you whē they come ther. But al their excuse lyeth in thys, that all their fautes come but of frailtie, and our spiritualtie synneth of malyce, because they persecute

Lindals holve translation of the scrip- ture, in which him selfe hathe playnely confessed that he turned the vsuall englyshe woordes of churche, p[er]p[et] and penance, to congregacyon, senis, and repentaunce, of very purpose to bynge in his hecelies against the sacraments. Which while he so dyd of purpose, I am content to wynte therat, and forget for this ones that he synned therin of plain purposed malice. But yet thys wyl I say the while for our part, that he hathe no good ground to say that the persecucion is malicious, done against suche a translation, so translated of such a thred content, and suche a malicious purpose.

Now if he would excuse him self from malice, in that he would make vs wene that though part be falle, him self might of weake wyt & fraile faith, wene his heresies wer the truc beliefe, because of his owne mind & Luthers and Huskins auzhority in the construcion of scripture: he must perdy by the same reason excuse our clergie from malice in persecutyng his heresies, sith that they may wel wyt by the auzhoritie of saint Austine, saynt Hierom, saint Grego[ry], saint Ambros, saint Ciprian, saint Basile, saint Chrysostome, & al the olde holve sayntes vnto theyr owne daies, & all the whole catholik church of Ch[ri]st, & by his holy sp[irit] giue to those holy doctours of his churche & euer abiding therin, that those heresies which Lindall teacheth, y fryers may wed nunnes, & that the sacrametes be but bare tokes and signes, & Ch[ri]stes blessed bodi at the masse no sacrifice nor none oblaciō, nor but a bare memo[ri]all in wine & sturche or cakebread, be verve falle diuvelishy errours, & in al good ch[ri]stien mē eares, spightfullve spokē, blasphemous, & abominable. And where he saith that the clergie dothe rebuke thē by

whom they be warned to amend, & doth make heretikes of thē & burne thē, meanning Hitton peradventure & such other as he was, of which sort ther hath of late some be burned in Smithfield, as Walsfelde, Barnom, & Teurbery, the clergie maketh them not heretikes nor burneth them neither. But Lindals bookes and their owne malice maketh thē heretikes. And for heretikes as thei be, yclergi doth denoūce thē. And as thei be wel worth, the tempo[ra]ltie doth burne thē. And after y fyre of Smithfield, hel doth receine thē, where the wretches burne for euer.

But than he saith that the Pope neuer repenteth, by cause he hathe made a plain decree, in whiche he comāndeth, saying: Though the pope sinne neuer so greuously, & draw with him to hel bi his ensample thousandes innumerable, yet let no mā be so hardi to rebuke him. For he is heade ouer all, and none ouer him.

Distinct. xl. f. p. 4.

Ther are orders in Ch[ri]stes church, by which a Pope maye be both admonished & amended, and hath be for incurrigible minde & lacke of amendement, synally deposed and chaūged. But y eueri leude lozel vpon euery false tale that he heareth, or peradventure y him self maketh, should haue courage & boldnes to scoffe, p[er]se, & rail. either vpon Pope or p[ri]nce, or a much moze meane estate, is a thing so litle comendable, that euery wel ordered regio, hath by plaine lawes prohibited & forboden suche ribouldous behauour, althoughe they were able to proue that the thyng whyche they sayde were nothing false at al. And this thing hath euery wel ordered realme, not without good reason provided, sith it wel appered y wer y thing true were it false, it were vsfittynge to suffer that maner to be vsed, whereby the gouerneurs might often causeles and falsely be desamed among the people. And if the thyng were some time peradventure true, yet sythe that fashion and maner can nothyng amende the matter, and therfoze is by all lawes forboden to be in suche wise vsed toward the most simple wretche in all a towne, it were a leude thyng to suffer a nye p[ri]nce, estate or gouernour, to be brought in sclauder among the comon people, wherof can come none other effect or frut, but hatred or contempt plantid in their hartes toward their rulers and gouerneurs, whom they be for al y, wyl bounden both to loue and obaye.

And if a man would saye that greate
r. iii. men

It is not mete that mē should rail vpon their superiours,

A men can not otherwise come to þ know-
lege of their own fautes: ye may be sure
that if the thinges be true wherof þ peo-
ple talke, they know their dedes the selfe
befoze the people heare of them. And if þ
same be faile, yet maye many men haue
it in their mouthes befoze it come at the
pzinces eare, and yet whan he heareth it
lyth the same is fayned, what good can
be do thereby. And if percase anpe man
thinke that the pzinces thēselfe perceiue
not their fautes foꝛ fautes, til thei heare
the people murmur and wonder at thē:
sureli right seldome happes it that a mā
could not perceiue that thing foꝛ a faut,
which were in dede so great that it were
woꝛthye foꝛ all the people to wonder at.
And yet if priuate affectiō toward their
own faulcies, happened in any thing so
far to mislede theꝝ iudgement, foꝛ helpe
of such happes serue their confessours &
counsaillours, & euery man that of good
mynde wold in good maner declare his
own good aduile toward his pzince and
his countrey, either to hys owne person
oꝛ such other of his counsaile, as by thē
it may be bzought vnto hym, and not in
vnthristy company fal to rayling, oꝛ by
sclaunderous bylles blowe abzode an e-
uyl noughty tale, whercof al the towne
may talk, and to theꝝ owne harme dis-
fame their souerayne, whyle hym selfe
shal happely nothing heare thereof.

But yet are there some that defende
such euyl fashyon of vntreuerent railing
vpon great personages, affirming that
it should do good that such hygh estates
as be farre from al other feare, may stand
yet vnder some dread of diffamaciō and
sclaunder, that likewise as the despye of
honour, praise, and gloꝛy pricketh them
some tyme foꝛward to do good, so maye
the feare of infamy, dishonour, and dys-
praise, refraine and restrayne them fro
euyl, and some tyme holesomely byyde
and conteine them within the limites &
boundes of good and honoꝛable oꝛder.

Dther nedeth no man to dout, but that
as far as suffileth to that purpose, is pro-
uided foꝛ wel ynough, though noughty
persons be not maintained in their ma-
licious raylyng. foꝛ who so standeth a
loft vpon an hyl of eminent highe estate,
can not in no wise be hidde, but as he se-
eth al the epen of his people from the ba-
ley looking by vpon hym, so seeth he wel
that neither dede noꝛ countenance al-
most that him selfe may make, can passe
vnperceiued and marked, whyche is yn-
ough to make anpe man regarde him-
selfe that any respecte hath toward the

praysle & estimation of other folk, which
respecte who so euer lacketh, no feare of
sclaunder oꝛ dread of diffamacion amē-
deth. Which may percase also be longe
spredde farre abzode, ere any man bying
him woꝛd, whyle manye men abhoꝛre
to bee demaunded by what meane they
knowe that ther is any such rumour a-
bzode, and to be asked who told them the
tale. And some loue to tell theꝝ maister
no displeasaunt tidinges, but whē they
heare many speake euill, tourne of their
good mindes eueri thing to þ best, & sape
to their maister þ all þ woꝛld saith well.

And finally if it fortune him to heare
that he be spokē of abzod, some mai ther
by happen rather waye wzothe thē care,
specially lythe he maye make hym selfe
sure, that if such raylyng speche be suf-
fred to ryme at ryot, be the gouernour
as good as God is hym selfe, yet shal he
be sure to be shꝛudely spoken of, so redy
be leude persōs maliciously to rayle and
jest vpon their rulers. And so foꝛ as
muche as vpon rayling and iesting vpon
any maner of estate, ther cā no good
growe, but manye tyme rather muche
harme, yet it is not onely by the comon
lawes of this realme vpon greate payne
foꝛbydden, that any man shoulde wyth
any sclaunderous railing woꝛdes misse
vse him selfe toward his pzince, but also
so by the plaine statute *De scandalis magnatum*
foꝛe and straightlye prohibited, that no
man shal sclaunderously speake of anye
noble man in þ realme. And much moꝛe
is then intollerable to suffer anpe suche
rybaldes to the rebuke of any state, to
put foꝛth any railig bokes, which mali-
cious maner is by al other lawes vpon
greate payne foꝛboden, though the mat-
ter touche a ryght meane persone.

And al this I sai yet, as though I graū-
ted that the Pope had made y lawe that
Cindal here saith he did. But nowe if it
be false y Cindal saith, & that of truthe y
Pope made not y law, but y the woꝛdes
which Cindal reherseth be no law at al
noꝛ spoken noꝛ wyttē by any Pope, but
by some other y was neuer Pope, what
is Cindal than, that saith the Pope hath
made those woꝛdes foꝛ a playne lawe.

Those woꝛdes which Cindal saith ar
a plain law made by þ Pope are in dede
incoꝛporeate in y boke of the decrees, in y
same distinctiō & place wher Cindal al-
ledgeth thē. Wat than is Cindal veri ig-
noꝛat, if he know not y though ther be in
y boke of y decrees many things y be la-
wes, & that were by diuers Popes & di-
uers

Exod. 22.
Thou shalt
not rayle by
the priestes
Goods, ney-
ce
speake euyl
by the syn-
ce
of the peop-
le

Auers synodes and counsailes made for lawes, yet are there in that booke many thinges besyde, that neyther were made by anye synode nor by anye Pope, but wrytten by diuers good holy men. Date of whose holy woorkes as well as out of sinodes and counsailes and Popes wrytting, Gracia a good vertuouse and wel learned man, copiled and gathered that booke, whiche is therefore called the Decrees of Gracia, as an other like boke is called y decrees of Iuo, which out of like authoritie compiled a like woрке. Now is euery thing y is alledged inserted in the bookes of those decrees, of suche authoritie there, as it is in the place out of which Gracian or Iuo gathered it, and not a law nor a thing made bi the Pope, but if it were a lawe or made by a Pope before, and out of a lawe or out of a Popes wrytting taken into the decrees.

Now the wordes which Tindal bringeth forth, and saith that the Pope hath made them for a law, be not the wordes of any Pope, but they be the wordes of the blessed holy martyr saint Boniface, which brought the faith into Almayne, and was for y sayth martyred in Friesland. And so is it plainly specified in the decrees, by those wordes in the rubric.

Ex dictis Bonifacii martyris. But Tindal to blinde and begyle the readers w, would make men wene that it were the Popes wordes made for a plaine law, wherein Tindal plainly sheweth his playne open falshed, except he were so wyle y he had went the Pope had made it for a law, because it beginneth with *si papa*, lyke hym that because he red in the Halle boke, *Te igitur clementissime pater*, preached vnto the parrysh y *Te igitur* was saint Clements father.

Peretti spoke

¶ The fourth Reason.

¶ Tindal

And Paule saythe Ro. xiii. let euery soule obeye the hygher powers, that are ordeined to punish synne. The Pope wil not nor let any of his.

¶ More.

D Touching fyrste the Pope hym selfe, Tyndall telleth vs here a wyle tale. For setting a syde the question whether the Pope eyther be or rightfullye oughte to be, chiefe governour ouer the Christen flocke, and yf he be or ought to be, howe farre than and to what thinges his authoritie stretcheth or ought to stretch. Thys thyng at the leaste wyle Tyndall berpe well knoweth hym selfe, that neyther in spirituall thinges nor in tempo-

rall, there is no mā at Rome in his owne see, that claimeth any power or iurisdiction vpon hym. And as for the clergy besides, Tindall here as farre as I see, falsly belleteth the Pope. For he letteth none of his to obeye theyr hygher powers, but by the canon lawes of the church, commaundeth euerye of them to obeye theyr hygher powers, and to keepe & obserue the lawes of the prynces and countreyes that they lyue in.

But the thing that greueteth Tyndall is thys, that anye priest shoulde in honour of the sacrament of priesthod, haue any maner of priuiledge moze thā a lay man. For hys heresye rekeneth euerye woman a priest, and as able to say masse as euer was saynte Peter. And in good saythe as for suche masses as he woulde haue sayde, wythout the canon, without the secretes, without oblation, without sacrifice, without the body or bloude of Christ, wyth bare sygnes and tokens in steede of the blessed sacrament: I wene a woman were in dede a moze mete priest than saynt Peter.

Widals masse

And all be it that neither womā may be priest, nor any man is priest or hath power to say masse, but if he be by the sacrament of holy orders taken and consecrated into that offyce: yet syth the time that Tyndal hath begonne hys heresies and sent hys erronypous bookes aboute, calling euery Christen woman a priest ther is not now in some places of England the symplest woman in the parrysh, but that she doth, and ynot in corners secretly but looke on who so wyll, in open face of the worlde in her owne parrysh church, I say not here, but say her own selfe and (least you should loke for some ridle) openly reuested at the high aulter, she saith I say her selfe and syngeth to (if it be true that I heare reported) as many masses in some one weeke, as Tyndall hym selfe eyther sayth or heareth in two whole yere together, but if it be whan he swereth bi it, or hereth some other swere

2. Reg. 1.

¶

¶

All holy consecracions Tyndall calleth foolissh ceremonies, forgetting that in the old lawe diuers tymes it is honorablye reherfed and layde for a cause of the reuerent vsing of the priestes persō, because that the holy oyle is vpon hym.

And he lyst not to remember that the holy Prophet Dauid, byd so muche extreme that holy opntment with whyche kyng Saule was consecrated, that albe it he was relected agayne of God, and hym selfe receyued and anoynted hyng

r. iiii. in

A in his place, and was also persecuted by him, he not onely put the man to death that said he had slaine him for touching of Gods anoynted, but also for all that he spared him and saued his life, and being his deadly enemy, did him yet no bodily harme. He repented & forsook thoughte that he had so muche done to him, as secretly to cutte his garmēt. These thinges and many suche other lyke wherof the scripture is full, Tyndall in euery place dissimuleth, and woulde haue all consecrations set at noughte and taken in dirclyon, and woulde that no manne should haue neither prince nor priest in any maner reuerence, the rather of one rylhe for their holy consecracion. But as he would haue euery woman to take her selfe for a priest, so woulde he that euery man should wene him selfe a kinge. For surely the wordes of saint Peter whyche these heretikes proue the tone, proue eue the tother a like, that is to say falsely and foolishly taken, proue bothe the tone and the tother, but wysely takē & truly, proue neither y one nor y other.

1. Reg. 24.

15

1. Peter. ii.

¶ The fyft reason.

¶ Tyndall.

And Paule chargeth. i. Coz. in. v. If he that is a brother be an whoze keeper, a dzonherd, conetous, an extorcioner, or a rasser, and so forth, that we haue no fellowship with him, no not so much as to eate in his company. But the Pope with violence compelleth vs to haue suche in honoure, to receiue the sacramentes of thē, to heare their masses, and to belieue all they saye, and yet they will not lette vs see whether they say truth or no. And he compelleth. x. parishes to paye theyr tythes and offeringes vnto one suche, to go and runne at riot at their cost, and to do nought therfore. And a thousand suche like doth the Pope contrary vnto Christes doctrine.

16

¶ More.

To beginne here at the last point, the Pope, though the partie sometyme that hath the dyuers benefices dothe abuse the frutes, the pope gaue him neither liber- tie nor licence that he should so doo, but gaue him leaue to take the cure of them, trusting vpon certaine suggestion that the man were suche one as should and woulde vse them well. And no doubt is there, but that some man may right wel haue the cure of diuers parishes, & good causes why he so should, and doo moze good in theym bothe than some other

Note.

should in one. But as for this poynte Tyndall meaneth muche farther than he speaketh, and entendeth hereafter yf it be wel allowed concerning popes and priestes, then to drawe that lyne a litle longer, and looke whether he mai make the reason stretch a litle farther, as he hath done a litle in some part of his writing already, whiche we shall answer I trust wel enough whan we come oncs to the proper places.

Howe where he saith that whoze kee- 1. Coz. 5. pers and such other as saint Paule forbiddeth vs the company, the Pope with violence compelleth vs to haue in honour and to receiue the sacramentes of them, and to heare their masses, and to belieue all that they saye: Thys is a verpe lowde- ly. For the Pope letteth you not to com- playne vpon them, and the lawes of the church bee, that for theyr crymes they shalbe suspended from the medlyng and administracion of such thinges, & some- time depolced of their offices, depriued of their benefices, and degraded of theyr orders to. And therfore the Pope compelleth him not with violence to do the honour in their vices. And if there were any that did, he were in the doyng an euyl Pope as he were an euyl man. But what were the faute of an euyl Pope, to the office of the papacy, except that Tyndal wyl reprove and rebuke euery kynge and prince, and would haue none at all, because that some of them sometyme do not alway theyr deuty, or wil lay to the princes charge yf any officer vnder him do not euery man such right as h prince would he should, and trusteth also that he doth. How where he saith y the Pope compelleth hym to belieue all that euery such priest saith: that is yet another lye oncs againe. For if the priest say false, & preache heresies, as if he would say that all the seuen sacramentes be but bare signes and tokens, and that freres may lawfully wedde nunnes, the Pope compelleth no man with violence to belieue that priest, nor compelled not Tyndall neither against the playne scripiture of God, in such frantike heresies to beleue the lewd learning of Luther, frere Huskin, and Denckius, Balsasar, Albert, and Suinglius, of all whych neuer one beleueth other. But the Pope is wel content and so would it should be, that if the priest preach such heresies, folke shal not belieue him but accuse him, & haue hym reformed, and reuoke them, and abiure thē, or els let degrade hym, and deliuer him

A him, and let the princes keepe him from the people. Wherof to be sure and for auoiding of such heresies by the terrour of that ensample, good Christen princes caule faithful people to burne him.

But then is there one thing wherewith Tyndal is soze displeased, that the Pope will not (as he saith) let him and his fellows see whether y pricist sai wel o2 no.

If the p2ict be accused of his doctrine, he is as I sai brought vnto examinaciō, to wytte whyther he sayde truthe o2 no. What other way would Tyndal haue? It is plaine inough what he meaneth in this matter. He meneth therein nothing els, but that he woulde haue all thing so

B fertozth set at large, that he might bring first in dout & questiō, & after in errors & heresies vpo the questiō, euery popnt of Christes catholike faith, y God hathe by hys holue blessed spirite in. xv. C. peare taught his catholike church. And then all thinges ones brought in that euangelical libertie, that euery man mai belieue euen as him lyst, and after that line eue as him list to, without any lord o2 ani law to let him, then lo to make the gospel truly taught, take away in any wise al the clergie cleane, and let Tyndall send hys women pricistes about the world to preache.

What an euangelical libertie is this.

And now good Christe readers here haue ye heard all hys fyue reasons, by whyche in freede of that he shoulde haue proued, that is to witte that the knowen catholike church of al Christen people is not the church of Christ in earth, he hath taken vpon him to proue (al beside the purpose) first that the Pope and hys secte, and after yet further fro the purpose, that the Pope and the spiritualtye be not the church. And of that whyche shoulde be hys purpose, that is to wytte that the knowen catholike church is not the church, he hath not spokē one word. And yet finally concerning that he hath gone about to proue, touching the Pope and the spiritualtye, he commeth sozthe as ye see now with his fyue reasons that ye haue redde, in the making of whyche fyue reasons, a mā may maruaile wher were vanished away al his fyue wyttes, for any peece of his purpose that appeareth proued in them all, but if we reken raylyng for reason and shameles open lies for good and sufficient proues. And therfoze here end I this boke, in whyche if Tyndall haue sayde anye thing to the purpose at all, I am content to graunt him that he hath sayd wel in al, and ful-

ly proued al together.

¶ Here endeth the first boke, and beginneth the first, where in is auoided the solucions of Tyndal, wherewith he would disproue the first reason, prouing that y knowen catholike church is y true church of Christ. Which first reason is that al the sectes of heretikes do come out of the catholike church.

The sixt boke

The defence of the first argument agaynst Tyndall.

Tyndall.

The argumentes wherewith y Pope would proue him self the church are solued.

¶ More.



Ihs is the tyle of his chapter, wherewith he descendeth bi degrees as ye see, farther downe fro hys purpose the euer he spode before. For where as before in freede of the whole catholike church, he descended to y clergie alone, which is but y tone part: here he leaueth al the to, & maketh as though men called the whole catholike church no mo but the Pope him selfe, that is to wit an whole greate mayne multitude of many sondry states, maners, condicions, and kindes, no mo but one man alone. Is not this geare by Tyndal well and comely deuyed?

And yet sozthwith to shewe hys further constauce, when he cometh to the matter selfe, he turneth it againe fro the pope alone, to the whole company of the clergie, dissimuling alway stil the temporaltye, as though there were of them neither man nor woman of the church. Wherein I would haue excused hys one fallshode by his other, and woulde haue said that he ment according to his heresy, that in the clergie were altogether contened, bicause he maketh euer i man and euer y woman bothe a pricist. But that excuse he taketh away hym self, and that euen by and by, when in the nexte wordes solowpnyng, he declarcth that he speaketh of no mo the only such as be so shameles y thei suffer the self to be shauē

For

A For in this tosse lo þy wyse mā begineth.

Tindall.

Notwithstanding as bicause as they be al shauen, so they be all shamelesse, to affirme that they be the right churche, & can not erre, though al the worlde seeth that not one of them is in the right way. And that they haue with vtter desfaunce forsaken bothe the doctryne and the lynning of Chyist, and of al his apostles, let vs se the sophistry wherwyth they wold perswade it. One of theyz hyge reasons is thys.

More.

Lo syz, here Tyndall affirmeth that lyke wyse as all the clergy be shauen, so they be al shamelesse, & therfore hath his **B** mapster Martin Luther let his crowne growe, and lieth with a nunne to learne of hys lēman some very maudely shamefastnes. But not tyll her here was wel growen again, ye must vnderstand, for she was betoze for lacke of her heare as shamelesse as Luther ye wote well.

But now why be all the shauen clergy shamelesse sayth Tyndall: Bicause they affirme that they be the right churche. Now whan Tyndal knoweth well that we speake of the catholyke church. And than here dissimuleth that the clergy so calleth the right church of Chyist, **C** and that thei cal the hole catholyke church not them selfe alone, but them selfe & the temporaltie together, as Tyndall may well learne by euery pooze flyers pꝑer that preacheth, eyther hath Tyndall shauen his crowne againe, or els is there (as God would) one yet vnshauen, as shamelesse as anye that was shauen this seuen yere.

But yet whan he goeth further, and saith that al the whole worlde seeth that of the whole clergy beyng all shauen, there is not one of them al in the ryght way, but that they haue all euerychone **D** wyth vtter desfaunce forsaken bothe the doctrine and the liuing of Chyist and al hys Apostles: I verely belieue in good faith, that Tyndal shall scantly finde anye one so shamelesse amonge his owne sorte, that is to say, among al the sectes of heretikes, but that wyll confesse by þy hys conficence, that Tyndall here lyeth out of al measure shamefully.

And whan he hath about the pꝑoofe of this poynte, bestowed alreedy his whole chapter afore, wherin he came forth pꝑerdy with his siue egges, and after a great face made of a great feaste, supped them

al by him selfe without any salte, for all **E** his gesses that he bode to supper, myght smel them so rote that they supped of the sauour. Now to come forth againe with the same tale, and let vs to þy same table at supper again, wyth neither bread nor drinke, fleshe, fysh, nor frute. Thys mā wel declareth vs, that though he be not shauen, but haue his heare of his vnshauen crowne growe out at great lēth in despyght of pꝑiesthod, and like an Iselād cur let hang ouer his epen, yet hath the mā as much shame in his face, as a shoten hering hath shꝑimpes in her taile.

For surely if ther wer any one sparke of shame in his whole body, it would set his face a fyre to speake among Chyistē **F** men, that other folk are out of the right way, when he wotteth wel that his wꝑrting sheweth in what wozong waye him selfe is, how farre fallen from Chyistes holy teaching, with his beastly doctrine vnder name of matrimony to couple together flyers and nockes in lecherye, & hys abomynable mockyng of Chyistes owne blessed bodye.

But now bicause he speaketh of oure sophistry: let vs consider how substanciallye the man soyleth the first reason, that he woulde were rebreued so lyghte. And I trust ye shall see that one reason somewhat better then all hys hole fyue were, whyche I haue aunswered in the **G** next boke befoze.

Tyndale.

One of their hye reasōs is, The church saye they, was befoze the heretikes, and the heretikes came cur out of the church and left it, and they were befoze all them which they now call heretikes and Lutherans, and the Lutherans came out of them. &c. Wherefoze thei be the right church, and the other heretikes in dede as they be called. Wel I wil like wise dispute. First þy right church was **H** vnder Moyses and Aaron and so forth, in whose roumes satte the Scribes and Pharises and high pꝑiestes in the tyme of Chyist, and they were befoze Chyiste, and Chyiste and hys Apostles came out of them and departed fro them and lefte them: wherfoze the Scribes Phariseis, and hygge pꝑiestes were the ryght church, and Chyiste and hys Apostles and disciples heretikes and a damnable sect. And so the Jewes are yet in þy right waye, and we in errour. And of trouthe **I** yf theyz blynde reason be good, then is thys argumente so so. For they be lyke, and

And are both one thing.

¶ More.

Powe good chriſten reader, thys reaſon that Tindall ſo royally ſcoffeth out, with a like argument of hys owne making, he telleth you not wher he readde. But it wel appeareth that he hath read it in other mennes bookes beſide myne, for elles he woulde not ſay one of theyz hygh reaſons, but one of hys hygh reaſons, if he tooke the reaſon but for myne alone. But this is hys faſhion loe in all thinges, he maketh as though he mocke but men of theſe latter daies, which latter daies himſelf calleth yet eyght hundred yere and moze. But he mocketh in dede thoſe olde holy doctours, which dyed & ſome were martyzed about a thouſand yere agoe.

For ye ſhal vnderſtand that thys reaſon which Tindall ſo ſcoznelly reherſeth, and wold ſeme to ſhake of ſo lightly, was not oncly made by me in my dyalogue, but alſo befoze my daies by dyuers god and great cunning men. And among other, thys reaſon that Tindall in ſkozne calleth an hyghe reaſon, was made by that greate famous doctour, & hygh glozious martyze ſaynt Cypriane, agaynſt Pouaciane and Fortunacian, and other heretikes and Scyſmatikes, in and befoze hys daies.

Powe is ſaynt Cypriane a man of ſuch authoritie, that the great holy doctour ſaynte Auſtine, alledgeth as reuerently ſaynt Cypriane, as any man now alledgeth ſaynt Auſtine.

And thys reaſon that Tyndall now derideth and mocketh, ſaynt Cypriane thought ſo ſure, ſpeciallye ſo furnyſhed with ſcriptures as he ſette it furth, that he bleth it not once or twyſe, but in ſonnye places ſo often agaynſte heretikes, that it maketh me euen ſozy to ſee howe ſoze God ſuffered that good ſaynt to be deceiued, if an heretike myght nowe by a like fourmed argument ſo ſhortly and ſo ſhamefully ſhake hys reaſon of.

But I will not dooe ſaynt Cypriane ſo much diſhonour, as to ſet hym to diſpute with Tyndall. But ſith Tyndall & I be ſomewhat moze metely matches, he & I ſhall therfoze betwene vs twayne fyrſt dyſpute and diſcuſſe, and than you good chriſten readers ſhall after diſcern and iudge, whether the reaſon that he reherſeth, and the reaſon that he maketh by which, as by the like, he woulde ſayne ſeme to ſoyle it, be as he ſaythe they be, both like and both one or not. For

the better perceyning wherof, ye ſhal vnderſtand, that wheras in my dyalogue I hadde proued firſt that the church of Chriſt here in earth, ſhall cuer endure & continue as long as the world ſhal laſt. Whiche thing is I doubt not, in ſuche wiſe proued there, that Tyndalle dare not himſelfe denye it here: I than in the ſeconde booke dyd after prouue, that the knowen catholike church is thatſame church, and none of all the ſectes of heretikes, becauſe all they be come out of it, and that therfoze al they be but bzanches cutte of or broken of from this vine of Chriſtes miſticall body, the knowen catholike church, and that lyth they be fro y ſtocke, they therfoze dye by & whither away & waye woorth nothing, nor me te for nothig but woorthy for the crye.

And ſo this reaſon that Tindall here reherſeth, I there lay furth and declare in dyuers places of ſcripture, by which I prouue at good length thozowe all the ſecond Chapter, that ſuch as goc out of this knowen catholike church, be and alwaye haue been the heretikes, and ſoz heretikes be declared by the verye ſcripture it ſelf. Wherof I there by ſome places, as ſome ſuche as ſaynt Cypriane layeth himſelfe, howbeit of trouth not all the places of ſcripture that he layeth for that purpoſe, becauſe I hadde not at that time recorde and marked ſaynt Cypriane vpon that poynnt.

Powe cummeth Tindall and barely reherſeth my reaſon, diſſimuling after his accuſtomed faſhion all that cuer I layd furth for y profe. Of al which thinges neither in his anſwer here which he calleth his ſolucion, nor after ward wher he cummeth to the place in hys particuler aunſweres vnto euerye Chapter in order, he neuer maketh any maner mention, but when he cometh to my ſeconde boke, goeth fro the firſt Chapter to the third, as though the prynter had left the ſecond vnynted.

Is not this faſhion a plain confeſſion of his ignozance, and that he was at his wittes end, and ſaw not what to ſay vnto it? And becauſe he left all my profe of my reaſon vntouched, he durſt not here for ſhame ſpeake of my name, nor be a knowen that he read that reaſon in my boke, leſt men ſholde loke for it, and ſpye that I had ſo proued it, y Tindall durſt not meddle with my proues.

Powe be it, ſaying that it hadde been moze wiſedom for him to haue diſſimuled and lette alone al the whole matter, elles

Als did he moze wisely the to haue wrestled wth that chapiter, out of whiche he shall neuer be able to wade whyle he lyeth, the reason I am sure is in it selfe so strong, befoze made by saint Ciprian as I said & some other mo, other maner men then Tyndal or I be either.

And in good faith, I neuer loked that euer I should haue founden any man so foolish as to wene that he were able to soyle it with thys argument that Tyndal here frameth for a lyke, or that any man were so blynde of w^{ys} as to wene that those two argumentes were lyke.

For remeber nowe good reader, that the churche of Christ must (as I haue in my dialogue proued by scripture) laste & continue for euer, & Christs church can be but one. Wheruppon it must nedes folow, that ther can none go out of it to begynne anye new churche of Christe. But those therefore that go out therof, must nedes bee churches of heretikes.

Then muste Tyndall if he make hys reason like mine, make the synagoge of the Jewes lyke to the churche of Christ in perpetuall of lastyng and contynuaunce vpon earthe, or els shall hys argument and his ensample be as like to mine as I will ones a gentill womā make vnto her husbande, whiche longed soze to teache her, & make her perceiue the treatise of the spere, and bidding her consider wel what he should shewe her. And first he began at the earthe, and to make her perceiue that the earth hangech in the myddes of the world by the payse and waight of him self, and the ayze compassing the water and the earthe rounde about on euery side: ye must (quod he) learne and marke wel this, that in the whole world higher and lower, is nothing els but vtter and inner, so that of the whole world, earth, water, ayze, & al the speres aboue, beinge eche in a rounde compasse ouer other, the earthe lyeth in the very myddes, and as we might say in the world, and that is of the whole world from euery part the innermost place, and from it vpon all sides towarde the heauen as it is outwarde, so is it hygher, so that as I tell you in the whole world all is one hygher and moze outwarde, lower and moze inwarde. And therefore the earthe syth he is in the very myddes, that is the most inwarde place of the whole world, he is therefore in the lowest, for of the whole world, the inner is as I told you the lowest. And than sythe the earthe lyeth in the lowest, hys owne weyghte ye wotte

well muste nedes holde hym there, by cause ye perceiue your self that no heuy thing can of hym selfe ascende v^{er}ward.

And than the earth lyinge alreadye in the lowest place, if he should fall out of place on any syde, lyke as he should fall from the inner part to the vtter, so should he fall fro the lower place into the higher. And that ye wote wel it can not, because it is heuy. And therefore praagyn that there were an hole bozed euen thozow the whole earthe, yf there were a mylle stone thzowen downe here on thys syde from our feete, it should finallye rest and remaine in the very myddes of the earth. And though the hole go thzow, yet the stone could not fall thzow, because that from the myddes as it should go outward from the innermost part, so should it (which a myll stone may not do) ascend higher from the lowest place, because as I told you in the whole world vpon euery syde to go outwarde from the innermoste, is ascending, and to go inwarde from the vttermoste is descendyng, and euer the vtter part is on euery side of the whole rounde world the higher, and the inner part the lower.

Now whyle he was tellyng her thys tale, she nothing went about to consider hys wordes, but as she was wont in all other thinges, studied all the whyle nothing elles, but what she myght saye to the contrary. And when he hadde wyth much wo^rk & oft interruptyng, brought at last his tale to an ende, wel (quod she) to him as Tyndal sayth to me, I will argue like & make you a lyke sample. My mayde hath vnder a spynning wheele, or els because al your reason reaseth in the roundnes of the world, come hither thou gyze, take out thy spindle & byng me hither the wharle. Now ye make your imaginacions I can not tell you what. But here is a wharle and it is round as the world is, and we shall not neede to v^{er}magin an hole bozed thzow, for it hath an hole bozed thzow in deede. But yet because ye go by imaginacions, I will imagin wth you. Imagin me now the wharle were ten myle thicke on euery syde, & this hole thzow it stil, & so great that a myll stone might wel go thzowe it: now if the wharle stode on the tane end, & a myll stone wer thzowen in aboue at the tother end, would it go no further than the myds trow you? By god if one thzewe in a stone no bigger than an egge, I wene if ye stode in the nether ende of the hole five myle byneth the myddes, it would

There is but one churche.

B

The declaration of the spere.

C

D

F

G

H

A would giue you a patte upon h̄ pate that
it would make you claw your head, and
yet should ye feele none itche at all.

women lack
no wordes.

It wer to long a tale to tel you al theſe
diſpitions. For wordes would the none
haue lacked, though they ſhoulde haue
diſputed the ſpace of ſeuē yere. But in
concluſion, becauſe there is no mo wordes
but one wherby he might gyue her a
true ſample, nor they could nor perceyue
the difference betwen the world and the
wharle, but would nedes haue the lyke,
& both one, becauſe both wer round: her
huſband was ſaine to put by his ſpere, &
leave his wiſſe her wharle, & ſal in talkig
of ſome other matter. Now plainly Tyndal
even the ſame parte to me, & maketh
B an argument & a ſample of the ſynagoge
as like to h̄ church of Chriſt for h̄ point
that we ſpeake of, that is cōcerning our
ſalutour with his apoſtles going oute of
the ſynagoge of the Jewes, and Chriſt
people going oute of the church of Chriſt
as the wharle was lyke the world, con-
cerning h̄ ſtone to go thowow h̄ wharle,
and the ſtone to ſal thowow the earth, or
the whole earth to ſal into h̄ moone whē
the ſunne were ouer our heades, and the
moone on the tother ſyde in the contra-
rye ſygne.

For I thinke that no man wyl deſire
to haue it proued that the church or Syn-
nagoge of the Jewes was not ordained
to laſt for euer, but to ceaſe & gyue place
vnto Chriſt at his cummyng, & that he
C ſhould then in ſtede of the ſynagoge of h̄
Jewes, beginne and continue his church
bothe of Jewes and Gentyls, & that
then ſhoulde be of the Jewes peculjar
church and peculjar lawes and ſacra-
mentes and ceremonies an ende, & that
the church of Chriſt as long as h̄ world
ſhould laſt, ſhould neuer haue end. For
no man wyl I ſuppoſe deſyre to haue it
proued, that the church of Chriſt cā be
but one. For theſe thinges are good rea-
der not onely in euery part of ſcripture
ſo plentifully proued, but alſo amonge
all Chriſten people ſo playnely beleued
and ſo comonly knowen, that I ſhal not
D nedede to ſpende any tyme in the prooſe.

Nowe theſe thinges beyng thus, con-
ſider good Chriſtē reder how lyke theſe
two reaſons are together, Tyndalles I
meane and myne, whyche two Tyndall
ſaith be not onely like, but alſo be bothe
one. Chriſt and hys apoſtles and ſaynte
John Baptiſt went oute of the church
or Synagoge of the Jewes, becauſe the
tyme was come in which by Gods owne

ordinaunce, the Jewes church or Syna-
goge ſhould haue an ende. And therfore
Luther, Tyndal, Huſkin, and Suingli-
us, be gone out of the catholik church of
Chriſt, which whyle h̄ world endureth,
is ordained of God to haue none end.

Alſo Chriſt and his Apoſtles went as
God had ordained out of the old church
to begynne a newe, bycauſe the old muſt
bi Gods ordinaunce be leſt of & chaūged.
And therfore Luther, Tyndal, Huſkin,
and Suinglius be gone oute of the olde
church to begynne a newe, bycauſe the
olde church by Gods ordinaunce, ſhall
neuer bee leſte of in earthe, nor neuer no
newe begonne.

Alſo Chriſt and his apoſtles wēt out
of the olde church to begynne one newe
church of al people agreing in one faith
either with other. And therfore Luther,
Tyndal, Huſkin, & Suinglius, be gone
out of the olde church, to begyn a greate
many newe diuers churches, of whyche
neuer one ſhoulde agree with other, nor
almoſt in any of them anye one manne
wyth other.

Finally Chriſt went wyth hys Apo-
ſtles out of the old church to begynne a
newe, that was propheted to bee a per-
petual church wout end, againſt which
the gates of hel ſhoulde neuer preuaile.
And Luther, Tyndal, Huſkin, & Suing-
lius, be gone out of the old church to be-
gynne a great many newe, which are all
propheted by Chriſt and his Apoſtles
to be ſtarke heretykes, and that none of
them all ſhall endure and laſte, no moze
than hath done the churches of Arius,
Heluidius, Pelagian, or Manicheus,
with forty ſuch ſects mo. Al whom the
verge gates of hel haue ſo preuailed a-
gainſt, that they haue gotten the in and
thette them ſal in and ſal kepe them in
wyth the damned diuels with flame and
ſyre in the deepe dongeon of hel.

And thus haue I now good Chriſten
readers ſhewed you ſo many plaine diſ-
ferences betwene Tyndalls reaſon and
myne, which twayne he ſaith be bothe
one, that I wene he wil not ſhew you ſo
many differences betwene hymſelf and
a foole, and yet he wil not ſaye that they
be both one. But now ſhal ye further ſe
that the further he wadeth on in hys ſo-
lucion, the deper he ſinketh into h̄ mud,
and the faſter he ſticketh in h̄ myze. For
lo thus he wadeth on.

¶ Tyndall.

But in as much as h̄ kingdōe of god ſhā
beth not

A not in woꝝdes, as Paul saith. i. Coꝝ. iiii but in power: therfoꝝe loke vnto the maꝝry and pythe of the thinges selfe, and let bayne woꝝdes passe,

CMore.

Very wel remembꝛed lo. Foꝝ there is one dyfference moꝝe betwene Tyndals reason and myne, whiche dyfference saꝝyng that Tyndal here put teth vs in remembꝛaunce, I had els almost foꝝgotte. And that is, that as he putteth me well in mynde, the kingdome of god is not in woꝝdes but in power.

B Now dyd Chꝛist therfoꝝe and hys apostles, pꝛoue their departing to be lawfull from the churche oꝝ synagoge of the Jewes, not by bare woꝝdes onely, but also by might and power in woꝝking of many wonderful miracles foꝝ the pꝛofe thereof. And on the tother syde, Luther, Tyndal, Huskin, and Suinglius, pꝛoue their departing from the catholick churche, to be lawfull by bare woꝝdes. & babling onely, without any power of miracles at al. In stede of whych power to be shewed foꝝ them by Goddes hande, they haue assayed to get helpe and power of dydiuel by the myght of mannes hand, in raylyng of sedycion, stryfe, debate, and warre, amonge rebellious and burlye people, by which many a thousand haue bene in fewe daies killed and slaine, and the far most harme finally fallen vpon their own heades. And Suinglius their chief capitaine vnto whō Tyndal swarued frō Luther, because his heresye farther blasphemeth the blessed sacrament, was taken, slaine, and burned, and many by that meane retourned from theyꝛ heresies vnto the true faith againe. And yet God hath not done, but what harme to euer such heretikes as Gods scourge he suffred to woꝝke foꝝ h̄ while, his mercye shal not faile in conclusion, bothe to pꝛouyde foꝝ the perpetuall safegarde of his catholike church (which he hath pꝛomyssed neuer to foꝝsake, but though he visit their iniquities wyth the rod of correction, yet hys grace and good wyll he hath warraunted neuer to take frō the) and also shal of his goodnes turn again from theyꝛ errors, sume suche as those malicious archeheretikes deceyue, and them whose malice he shal fynde vncurable, he shal as an old noughty rod, befoꝝe the face of hys faythfull chyldren of hys catholike church, when he hath beaten and corrected them therewith, do as the tender mother doth, bꝛeake the rodde

in peeces, & cast it in the fyꝛe. But nowe shal you se how Tyndal goth foꝝthe, and declareth hys solucion.

CTyndall.

Under Abraham, Isaac, and Jacob, was the churche great in saythe & small in numbꝛe. And as it encreased in numbꝛer, so it decreased in saythe, vntyl h̄ tyme of Moyses. And out of those vnbeleuers, god stirred by Moyses, & brought the into h̄ right saythe againe. And Moyses leste a glꝛious church, and in faithe and clearyng vnto the woꝝd of God, & deliuered the vnto Josuah, Eleazer, Phineas, & Caleb. But as soone as h̄ generacion of them that saw the miracles of God were dead, they fel to idolatrie immediatlye as thou seest in the bible. And God whē he had deliuered them into captiuitie foꝝ to chastise their wyckednes, stirred the by a pꝛophet euer moꝝe, to call them vnto his testamēt agayne. And so he dyd welnye an hundred tymes I suppose cre Chꝛiste came, foꝝ they neuer bode anye space in the right sayth. And against the cummyng of Chꝛist, the Scribes, Phariseis, Caiphas, Anna, and the elders, were crept by into the seate of Moyses, Aaron, and the holye pꝛophetes and patriarkes, and succeded them finallye, & had the scripture of God but euē in captiuitie, to make marchaundise of it, and to abuse it vnto their owne glꝛoye & profit. And though they kept the people frō outward idolatrye of woꝝshypping of ymages w̄ the Hethen: yet they brought them into a worse inward idolatrye of a false faith & trust in their own deedes, and in bayne traditions of theyꝛ owne faining. And they had put out the significacions of al the ceremonies and sacramentes of the old testamēt, and taught the pꝛople to belieue in the woꝝkes selfe, and had corrupt the scripture with false gloses. As thou mayest see in the gospel, how Chꝛist warneth his disciples to be ware of the leuen of h̄ Phariseis, which was their false doctryne & gloses. And in an other place he rebuked the scribes and the Phariseis, sayng: wo be to the, bicause they had taken away the keye of knowlege, & had shut by h̄ kyngdome of heaue, & neither wold enter in the selues noꝝ suffer them that wold. How hadde the shut it by: verely with their traditions and false gloses whych they had solwed to the scripture in playne places, & in the taking away the meanyng of the ceremonies and sacrifices, and teaching to bi

Suinglius
beathe.

Math. 28. 16.

Mat.