

A to heliue in the woꝝke.

¶ More,

Tindal hath here made vs a long discourse fro Abrahamis daies vnto christ, shewing that euer in time faith hath decayed. But he myght foꝝ y purpose haue begone at Adam a greate deale afoꝝe Abraham, and ende at the daye of dome a great while after Christ. Now it is no newe thing among moꝝ people to haue no taught. But what auaplerly Tyndall al this tale, pꝛoueth it anye other but that yet that company was still: the churche continued on from the begynning vnto the byꝝth of Christ, as saint Austine oꝝderly deduceth by a serious goodly pꝛocesse, in his boke of the city of god. Now that many times God punished them. so dothe he now, and hys mercye alwaye wyll, when hys wisdom seeth it necessary. What of al this?

¶ Dea (saith Tyndal) but he rered by al way pꝛophetes in diuers times, an hundred to tourne them home into the right way againe. Be it that he sent so many, what helpeth this vnto Tindals matter? Foꝝ wel we wote that all the fautes of y people foꝝ which they were punyshed, & against whiche God sent so manye pꝛophetes to pꝛeache, were not euer moꝝe ydolatre, but sometyme other synnes, & specially the synne of the flesh foꝝ which the whole woꝝld was washed with Noes floode to purge the fylth therfro, and Sodome and Gomoz burned byꝝe with bꝝimstone foꝝ the foule synne of y fleshe against the nature of the flesh. And now God wil (I feare) finde out yet some new moꝝe horrible toꝝment to punish and reuenge the fylthy synke of the fleshy carin, that hath caste his contagious corruption so farre agaynst God himselte, that freres breakyng theyꝝ bolues, and wedded wyth nunnes, bec so shamelesse to become pꝛeachers, and finde wꝛeched beastlye people to beare it, and be content therwith.

But now that God rayed vp so many pꝛophetes to cal y people home, what findeth Tindal foꝝ his purpose therein? Findeth he that God rayed anye suche as Luther, Quinglius, Huskyn, & hymself, that to cal men from lecherye becde lechours, and abyde thereby and to call men from errour become heretikes, and erhoꝝt men to heresy: Dyd God sende anye suche: if he dyd, let Tyndall tell vs one. If he hyd not, whereof serueth hys pꝛocesse of hys hundred pꝛophetes.

Also God punished his people, & then sent his pꝛophetes, not to make sedicion and sectes among his people, but to gouerne and leade hys whole flocke & hys whole people to geither. As he caused Moyses to conuay his whole people out of Egypt, and the other pꝛophetes, iudges, and pꝛiestes after, into the lande of vihest. Was ther euer any of those heretikes whom the catholike churche hathe from the begynning condemned, that euer so dyd: Let Tindal name vs one.

Then if he will saye that euery pꝛophet dyd not so, but some dyd as he doth and suche other as we call heretikes, as wꝛongfully as if we cal an ewe a shepe, that is to say they dyd call vpon the people, and winne in some agaynst y minde of the multitude and of the pꝛiestes, and pꝛinces. I say that those pꝛophetes agreed in their faith and pꝛeached alyke, and then can not Tyndal and hys companions whom we cal heretikes, be anye such pꝛophetes sent vs by God, sythe of these neuer one agreeth with an other.

Wesyles thys, those olde pꝛophetes pꝛoued them self by myꝛacles to be messengers sent from God. But Luther, Tyndal, Huskin, and Quinglius, shew no myꝛacles at al to shew them self messengers sent by God, but by theyꝝ euill doctryne clerely pꝛoued them selfe messengers sent by the dyuell.

And finally as farre as the church oꝝ synagoge of the Jewes was decayed in fayth, oꝝ good lyuing decayed by y false doctrine oꝝ false gioules of the Scribes & Phariseis, Caiph, Anna, & thelders, which were (as Tyndall sayth) crept vp into the seate of Moyses, Aaron, and the holy pꝛophetes and patriarche agaynst the cumming of Christ, and who Christ foꝝ theyꝝ false doctryne dyd rebuke: yet confesseth Tyndall hym selfe, that they kepte the people from outwarde idolatre of woꝝshypping of Idolles wyth the Heathen.

And Tyndall muste confesse further, that neyther Scribes noꝝ Pharyseis, noꝝ pꝛiest, noꝝ elders, as he calleth them no noꝝ pongers neyther yf he will hane al the tempoꝝalty called pongers, as he wyll hane all the clergye called elders, were not euen at that tyme all of one soꝝte, but as there were many naughte of euery soꝝte, so was there of euery soꝝte ryght good folke also.

And as foꝝ their tradicions and doctrine, of whitch was manye vaine, some euil and some superstitious, wher bi the people

Eccl. 5.

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A people among them toke harme in the following: such as were euyl thinges, wer not so fullpe determynd but that some were of one mynde some of other, and therein me might folow the best doctrine if they would, wherin thei had doctours and teachers to, and might if they were despyous of the best, berpe well decerne them concerning the glosyng of scrpyture, by the old vertuous doctours that had in sondy ages long befoze the falle expofitions & false doctrine of the Phariseis or false scribes began, truely construed and expoüed both the law and the Propheetes, by whose expofitions they might try and control the false doctrine of the noughty scribes and euyl Pharysies (foz good Scribes were ther & good Pharysies to, as hi the new testamet apereth.) And that ther wer of old in euery age suche true doctours and expofitours among the Jewes, maye well appere to euery man that consydereth variance in the expofitions of the scrpyture, by the Jewes that were of olde befoze the birth of Chzist, and the that expounded it after. And also Tyndall sayth him selfe, that betwene the tyme of Moyses and the cuming of Chzist, God stirred by an hundred prophets. And therfoze I am sure of þ remenaunt biside the. xii. that we haue, he meaneth foz some, that kinde of doctours and expofitours that I speake of, or els I wene he wyl come thort of hys whole sume, and lacke fine of his hundred. And thus though god did not prouide so fully foz the church of the Jewes, as foz the church of Chzist, as in which he hathe prouyded and proumpled to dwel himself foz euery: yet prouided he foz it so sufficietly, that thei might therein be saued, & enter heauen when it wer after opē, and that in euyl doctrine and superstitious tradicions, they could not be dampned, if they were desirous & diligent about their owne soule helth. And al be it that because the thing had thā so great difficultie, that many foz lacke of sufficient diligence perished: God of his great mercy suffred not those noughty scribes & false Pharysies to cōtinue lōg, but to make an easy waye in whyche no man could be deceiued excepte suche as were ouer negligent or malitouse, but should soone be learned the sure truth & vndouted way to heauen, sent his owne sonne to begyn a netwe church of a new fashion, of a nother maner of perfecciō, in which he would so be present, & assist foz euery himself & his owne holpe spyrite,

and so teache it and so leade it into euery trowth, and no man coulede be deceiued, but he that would not beleue his church and he would make his church so open and so wel knowen, that no man coulede but knowe it, excepte suche as of malyce would not knowe it. And yet as I say, til himselfe dyd set by his church, the synagoge was the very church, & wyth suche as were not wplyngly bynd, was knowen foz the very church of God deuyded from all the worlde byside, by Gods law, by gouernours of hys assignemēt, by true prophetes, true preachers and myzacles, foz all the false prophetes, and false preachers that were therein byside. And the right faith was learned no where els. And who so had gone oute of that church except onely into Chzistes, hadde gone wronge.

And thus it appereth to, that concerning the synagoge euen at the cuming of Chzist, Tyndal hath here wonne litle ground to buyd hys purpose vpon, but that euen there was yet at that tyme the very church and a church also knowen. And therfoze when he goeth nowe further and resemblith it vnto the knowen catholyke church of Chziste, though they were lyke: yet were Tyndall ouerthrowen. But now when ye shall heare the remanaūt ye shall se Tyndal fal euery deper and deper in the mire. Foze lo thus crepeth he fozward lyke a crabbe.

¶ Tyndall.

In like maner is the clergy crepte by into the seate of Chzist and his Apostles by successyon, not to dooe the deedes of Chziste and hys Apostles, but foz lucre onely, as the nature of the wylpe fore is to get hym an hole made wyth an other beastes labour, and to make marchandise of the people with fained wordes, as Peter warned vs befoze, & to doo accoꝝding as Chzist & al his Apostles prophecied, how they shoulde begyle and leade out of the ryght way al the that dyd not loue to folow and liue after the truth.

¶ More.

Tyndal here (good reader) playnelve confesseth himself, y the clergy be those whiche (though he cal it creping) be by succession here in earth comen into the seate of Chzist and his Apostles. So we can not Tyndal, nor wyl not I wote wel say nay, but that while Chzist entred not that himself & his Apostles hold foz euery personaly dwel wil here in earth

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A conuerfaunt with vs in like maner as they were while they liued here among vs, and yet entended that hys church here in earth should alway haue among them teachers and preachers, sith he entended that hys church should as Tyndall agreeth as longe last in earth as h world should endure, and none other hath there ben had since Christes daies and hys apostles in christendome, but h clergy by continuall succession: then hath euer the clergye of euery age bene that parte of Christes verpe church, to whom Christ specially spake, spekerh, and euer shall speake these woordes. **¶** You & preach the ghospel to al creatures. And also these woordes: who so hereth you heareth me, and who so disspiseth you disspiseth me. And these woordes also, who so receiue you receiueth me, and whatsoeuer citye receiue you not, Sodom and Gomorah shall be moze easely delte wyth then that Cytie in the daye of iudgement. And also sith they must be the teachers, it foloweth that they be and must be that parte of his church, to whych parte these woordes were also specially spoken: I shall sende you the holy ghoist whych shall teache you all truth and leade you into euery trowth, and I am wyth you my selfe vnto the woordes ende.

For though Godde in these woordes promised to send hys spirite, not into h clergy only, but into his whole catholike church, noz to be whis clergy only, but also whis whole catholike church, noz to leade his clergy onely into euery trowth, but the lay people of his church also: yet syth he prouided specially the clargye to be the preachers, of whose mouth the lay people should heare the trowth, by mene of which hearing with their owne good endeuour, God would himselfe wyte it in the herers heartes, which ordze of cumming to the faith appereth plainely, by sundry places of holy scripture, as wher saint Paule saith, Faith is made by hering. And howe shall a man here wout preaching. And how shall a man preach but if he be sent to preache. And thā that a man must at the hering dooe his owne good endeuour, Christ saith, We thou not an vnbeleuer but a beleuer. And that he than wytteth himselfe in the hart, witnesseth the prophete Jeremy: I shall wyte my law in their hartes. In which place he saith speakeing of the church of Christ, Euery man shall not teache his neygh-

bour but they shall al be the scholers of God, and I shall wyte my law in their heartes: he meaneth not that there shall be no preaching, for that were ye wote well contrary to the woordes of saynet Paule, but he meaneth thereby the teaching which the preacher teacheth, wout which saynet Paule sheweth that they cannot ordinarily come to h faith, is it no teaching wherof any fruite can come, but if god therewith wyte vppon the heart, which he neuer faileth to doe if the party do his parte, & be not by his negligence or frowardnes the let.

And albeit that these woordes of h prophete hee specially spoken for the difference, betweene the olde law that was called the lawe wytten, because h Moyses receiued and deliuered the lawe by wyting, & the new law wherof Christ, neither receiued noz deliuered any part by wyting: yet may those woordes well serue for this purpose also, sith h trowth of them is also in thys point verified, to which trowth saint Paule subscribeth, **¶** where he saith that no man can say and confesse our lord Jesus but by the holy ghoist. Now these thinges I say being thus, though god wyte in the heartes of euery sozte of his catholike church: as well the lay people as h clargie, as well women as men, & so teach the inwaroly & leade the into euery necessary trowth: yet sith h preacher must haue it ere he preach it, & must preach it ere h herer here it, and the preachers by Christes ordze must be, or at the lest wise by Tyndalles own confession in dede be throug christendome none but the clargye, noz of trowth hytherto none but the clargye haue be, noz as appereth by many plain places of scripture none but the clargye may be the ordinary ministres of goddes holy woordes and sacramentes vnto the people, it must I say vppon Tyndalles confession needes folowe that of all the woordes of God before remembred, which soeuer our sauour sayd vnto his whole church, yet euer he sayed it principally to the clargye, & so by Tyndalles owne confession, syth that the clargye be the successors of Christ and hys apostles, & be for the gouernance of Christes church nowe in hys and hys apostles place: Tyndall is bounden by Christes woorde to receiue them, here them, and obaye them. And in that he will not so doe, but in steeede of receiuing them refuseth them, in steeede of hering them teacheth them, and in steeede of obayeng them

Parce 16.
Luce. 10.

Math. 10.
Luce. 10.

John. 16.

Math. 28.

Roma. 10.

John. 20.

Jereme. 31.

Eccl. 5.

ff. i. dispieth

A dispiseth them and persecuteth them, and teacheth hys false heresy contrary to the truth that Christ hath by holy spirite accordyng to hys owne promise taught them: he is fallen I say into the malediccion and curse of Christ, that hath ordeined them, and on Tyndalles head falleth that fereful woꝝd of Christ. **Luce. 10.** He that hereth you hereth me, and he that dispiseth you dispiseth me, and he that hereth not y church, take him for a publican and a very painym, and in better case shall Sodome and Gomoz be, than he shall at the day of Judgement. **Math. 18.** And thus haue Tyndal denounced his owne dampnacion himselfe, plainly persuyng vpon hys owne confession. **Luce. 10.**

Bowe if Tyndall will peradventure saye, that it is in the clergy now as it was in the scribes & pharisees in Christs time, and that as they and that people were than fallen from the truth into false errors, so be now the clergy and the Christen people: I haue already shewed him y plain scriptures, in which **C**god hath made many such plentious promises of his assistance with his holy spirite in hys church, perpetually to kepe it from all dampnable errors, by teaching it & leading it vnto euery trowth, that though he suffre many great piccis of people to fall out thereof, and so lyttle and little y body to be diminished & made a small flocke in comparisson, tyll hys pleasure shall be to encrease it again, yet shall he neuer neither suffer it to be dystroyed, nor the flocke that remaineth how many branches soeuer the deuill blow of, to be brought vnto the scarcitie either of sayth or vertue, y the sinagoge of y Jewes was at Christs cumming,

Dthough ther neuer was any time long together, nor neuer shall there be, but that in Christs Church as long as it dwelleth in earth ther shall be many nought, yet shall alway y doctrine of his church, with which himselfe hath alway promysed to be, and leade it into euery trowth, be so good & so sure, that vnto those that shall be wel willig to to learne y trowth, it shall alwaye bee knowen where they may learne it, and that for y clerking of al doubtis and auoiding of al errors, it shall euer be true to say that y church is as saint Paule sayth, the pillar and y foote or ground, that is to saye the sure strength or fastening of the trowth. **John. 16.** And thys church must be that knowe catholike church, of which from age to age y scripture hath be receiued, and the peo-

ple taughte, and not a churche vnknowen of onely good menne or electes onely, in whych is neyther preacher nor people assembled to preache vnto, nor sacramentes ministred by any man as a ministrer of y vnknowe church, nor people of an vnknowen church to ministrer the vnto, among who can be no such assemble for no man can knowe where to call another, nor how to know another if they came together by happe.

And thus I say that neyther ca Tyndall stande by hys vnknowen church, nor for hys purpose sufferyently resemble the catholike church of Christ vnto the sinagoge of the Jewes, nor the clergy of the tone to the scribes and pharisees of y tother, sith god gaue these two church not like beginning, these Doises that was the lawycer and begynner of the tone, was not lyke vnto Christ the beginner and lawyer of the tother, nor the promises of God concerning his assistance and preseruing, wer not like in the tone church and the tother. And yet by Tyndall, god had so little regarded hys great promises in that point, that where as the scribes and phariseis had ben but a while in respecte, and god had sent the sinagoge sundry prophetes, and Christ hasted to coe because they should not deceiue longe: God had suffred the catholike church of hys owne onely begotten sonne to be as falsly deceiued & wooꝝle to, and farther to be led out of y right way into errors & into dampnacion, moze the thys. viii. C. yere together, without any man sent to shew them the righte vnderstanding of scripture and the right way, bi any such meane as the people might perceiue that y man were comen from god, but one of them alway varieng fro the doctrin of an other, and all varieng fro the doctrine of al the faictes, whom god had proued hys messengers by myracles, wher of these me shewd none at all, and yet the mosse parte euer as they were examined & apposed, abiured their own doctrine to. **E** And thus as I say Tyndall cannot resemble the clergy of Christs church to y scribes and pharisees of the Jewes church. **F** But yet if Tyndal like so soze thereto, that he will nedes haue them like, and while he can neuer proue it, wyll yet w greate woꝝdes & othes happely to, beare me downe right stil in hande it is so: let vs to stop hys mouth with, graunt hym for this ones y it were so, & see thā what he coulde yet geate thereby, that for his purpose

Luce. 10.**Math. 18.****Luce. 10.****Christ shall neuer suffer his church to be dystroyed.****John. 16.****1. Timo. 3.**

A purpose were well worth a spe.

Though it so were in dede, yet muste Tindal be bounden to obay them perdy as farforth as the lesse as Christe commaunded the Jewes to obay the tother.

Chan if Tindall wpll say that it can extende no farther, then euen barely to as farforth as they teach and preach the ghospel truly, & that euery mā & womā whō they teach & to whom they preach, may say not only to one of them that he confreweeth the scripture wronge and teacheth the peopie false, but also that the same teachinge of that one man be- yng examined and affirmed for true by the whole clergye assembled together, yea and bi the princes and lordes, and by both the learned & vblearned lay peopie to, may yet tell them vpo Tindalles mouth or Luthers, that they ipe euery- chone, and all the clergye fallcely cōstre- weth the scripture, and all the tēporal- ty foolisshely foloweth thcire construc- tion, & so the one blinde with malice le- deth the tother blinde with foly into the ditch of dampnacion, and there they ipe tumbling together, while thys lyght soe- lect of Tindall & shall tel at the church thys tale, seeth playnly the trowth, and is elumined by Luther, Tindall, scere Huskin, or Sutinglius, & lawgeth the foly of all the knowen catholike church to scozne: if Tindal come to thys point, he wil at y lestwise euer giue vs leaue to resort to y Jewes sinagoge, with y scri- bes and the pharisytes, to which he reser- bleth vs. Now let vs then ymagyne that Tindal as he was bozne heathen & Christened in England, so had be bozne a paynim and circumscised in Hierusa- lem, soure yere before y byrth of Christ, by the reason that being at yeres of dis- crecyon, and hering of the stozies and h- tēple & maners of the Jewes, he had of deuocion sodaynly fallen into theyr si- nagoge, and dwelled in Hierusalem, whereuppon yet after hys circumcyp- spon considering that there were amog them diuers soztes and sectes, as phari- sies and Saduceis, and scribes & leu- ites, and priestes, and laye peopie, and though they were al Jewes and agreed in circumcission, and came of olde al of one stocke, yet be now seuered a sunder in doctrine & in beliefe, and that not in final thinges, but in such thinges as the one secte dpyd reken and accompt the to- ther to stande in greate errour & damp- nable: what would Tindall haue done in thys case: would he withoute any o-

ther reader haue take the boke of their scriptures into hys owne hande, & ther- of without any credence giue vnto any mā, pike out y trowth bi hiself: he should haue therin a very harde worke, & were very likely to frame himself a newfaith in many great thinges, agreyng wyth no man but with himself. Then shall he finde also diuers counsayles in y same scriptures, forbidding him that foolissh- proude fashyon of study and learning, & bydding him that he shall not leane vn- to hys own wit. Then would he of like- lyhode haue had recourse to them, and enqyre of them the solucion of those doubttes. For out of the church or syna- goge of the Jewes, it is not likely that euer he woulde haue looked to haue the trowth of those doubttes determined, whi- che doubttes rise vpon their law and vpon the construccion of theyr scriptures.

And also cōsidering the miracles that god had so great and so many very oftē- times shewed in euery age for that sina- goge, & that in that sinagoge some cōti- nued still, such as himselfe had scene in the pole of the temple scruiing for the sa- crifice: he might still haue thought that in the sinagoge of the Jewes, bothe had be and then were yet, the very true way both of beliefe and liuing, and in none other church. And then could he not doubtte but that in the same sinagoge, were some good folke always that had the very trowth, of which part of that synagoge if he might happen, he should surely know the trowth. Now semeth me that it should haue bene no greate maystry for hym then to fynde the out. For it is no doubtte but that if he should haue taken vnto hym such as were cal- led cunning, twain at ones at good lat- soure, one on y tone syde & an other of y tother, as for ensāple on y tone syde the proude pharasy that dispised the publi- cane, and on the tother syde Gamalyel: now where as y proude pharasy would haue tolde him for hys part, we haue vnto vs mayster Tindall of the scribes, and the pharisytes the more parte, & we haue men of honest and good lininge, & well learned in the law and in the scripture, and that are also the rulers, and there- fore it is most reason in the construccio of the scripture, and the fayth & maners depending therupon, ye should belieue vs: Gamalyell woulde haue tolde hym agayne, ye Tindal, but I am a phar- isy as wel as he, and there are on our side though not so many, yet pharisytes

And scribes and rulers of the people to, both as good, as honest, and as wel learned also, both in the law and in y^e scripture, as the best of al the be. And where he can not hymselfe saye that hys parte passeth vs by nothing but by number, I shall proue you that in the number selfe they be farre fewer the we, and that yet helpdes that, we far passe the in thinges of farre greater wayght.

For **D.** Tyndall as late, as ye were circumcised, yet thys wote ye wel your selfe, or at the least wise ye thynke it ys so y^e god hath stirred by among vs since the time of Moyses almoste an hundred prophetes. And surely he hath stirred by very many, of whom beside the .xii. that are accounted in part of our scripture, we haue many of sundry ages passed, in whose bookes we fynde wyrtten expositions and commentes bypon our scriptures, and those men were good & holy men, & for who god shewed many great myracles, and for none of our aduersaries he neuer shewed one. And in theyre old bookes fynde we that in y^e pointes for which these men and we darpe nowe adapes, those old prophetes and interpreters of y^e scripture wer of the mynde y^e we be, and the people of theyre times to, till y^e these me of the other side brought in thys newe doctrine which is vntreue, but euen nowe of late in comparison of the long time in which the contrary was taught by holy men, and beleued by the people afoze. So that thys being waped & considered, we passe them in nombze, time, and miracles, that is to say beside the length of time and y^e nombze of me, we passe their pre by one whose eternitey passeth al time, and whose infinity passeth all nombze, that is almighty God himselfe, which hath for therpositours of our part, many times by miracles declared his fauour against those that expoune the scripture on theyre parte, for whom he neuer shewed none.

For as for the miracles done in the temple, or in the temple pole, they can not draw to their part agaynst vs, syth they be not shewed to declare the trouthe of any particuler man, but onely to gyue knolege that the church or sinagoge of the Jewes, is the church of God here in earth, in which as well we as they, that is to wote as wel the true as the false, as well the good as the bad, be for y^e whyle together, tyl Messias come y^e that make a new church, a greater & a better, & the true fro y^e false much better knowen to.

I doute not but Tyndal should at y^e time among y^e Jewes in Hierusalem haue hard hys doute disputed & debated thus. And than could he not wyth any good reason haue doubted, but that the false pharises had ben wel answered by the true, and so should he haue knowen euyn t^e of the very church there, which parte he should haue beleued, though the thing had sum difficulty there, because the sundry sectes abode still together, but yet the continuance and succession of the trouthe from the begynnyng, should into that darkenelle haue cast a metely good lyght.

Now if Tyndall will here denye me, and say that there were no such holy me of them, that fro age to age left any such bookes behind them: whensoever he so shall answer me he shall the heare what I shall say moze vnto hym. But as for this time I shall not neede to let thersoze.

For though there had not ben such in dede, nor that Tyndall coulde not haue hearde any man in Hierusalem at that tyme, that coulde haue tolde hym y^e tale and proued hys tale true: yet shall Tyndall neuer be able to wythstande it, but that if it had bene so answered and so proued, he had ben than well and wyth good reason satisfied. Against which if he had not rebelled, but endeouered himselfe for hys owne parte to be pliable to the trouthe, God should haue wrought wth him into the full consent and beleue therof. Now say I than, that sith that answer if it might haue bene proued true, should & of reason ought, to haue contented Tyndal at that tyme in Hierusalem, concerning the church of the Jewes, he shall neuer auoyde it here, but that in y^e knowe catholike church of Christ, though we leaue of the promises of god made vnto thys church, by whyche promyses it appereth cleerely that he will neuer suffer it to come to suche a confusion or difficulty, yet if it dyd and were in that point like vnto the church y^e the Jewes had agaynst the coming of Christ, infected by many false folke wth false doctrine, & the scripture adulterate and vitiate with false glosses & wronge expolitions, and that they which so had marred all, were crept by into y^e place of Christe and hys apostles, and were wth a greate deale the moze parte of those that had the authoritey in theyre handes, and thereby had misse ledde the people both into wronge belief & wronge wayes of luyng, making them to wene that

That thei did wel when thei did nought: if it wer I say comen in the catholike church euē vnto this point, which thing god keepin hys promyses afore remembred were moze then twyse impossible to happē, yet if it so wer in deed as Tindall lye th and falsely sayth it is, yet vnto folke that longe to know the trowth, it could not be but pceiued easely which doctrine were the trowth, that is to wit whyther theyz that thus were crept vp and had falsely taught, oz els such true men as would rebuke and reproue thē, and teache the people the contrary, and constre the scripture other wise.

Wher by should it be perceiued wylly some man say, surely well, and plainly by thys way.

God hath syth the death of Christ and hys apostles, stirred vp in hys knowen catholyke church I dare wel say, many mo than a hundred prophetes, whom he hath wyth moe then a thousande miracles declared to be hys messēgers. Now of these holpe doctours and prophetes we haue the bookes of euery age, some from the death of Christes apostles euē vnto our owne tyme. Now might it thā by theyz bookes be perceiued, that these folke now crept vp as Tindall saith by succellion into the place and seate of Christ and hys apostles, as the scribes and pharisees were at Christes cōming crept vp into the seate of Moyses, did in doctrine & exposition of scripture, agre wyth those olde holy doctours and prophetes of euery age and tyme, oz els cōtempned and contraried them, and in sayth and liuing began a new diuerse & contrary doctrine of theyz owne, in thynges necessary to saluaciō, oz peryllous toward dampnaciō. And than if they so dyd and that there came other y would cal men home from theyz euyl doctrine and from their false exposiciōs of scripture wherupon the false doctrine depeyeth, vnto the olde doctrine and old true declaracion of scripture, in whych those olde holy doctours, and as saint Paule saith prophetes vpon scripture, did consent & agree: by thys marke I say might it be perceiued and knowen, whyther part wer y true, and whither part were the false. Let vs now than setting for the whyle all other markes asyde, of which there are very many: let vs I say consider but thys marke alone, for euen this marke alone shalbe sufficiēt to discernē and know the church now for the true part, and Tindall and Luther and

al their sectes for the very playne false.

For albeit that Luther in the begynnyng professed in hys wryting, that he would stande for the pzoofe of hys doctrine, vnto the tryall of those olde holpe doctours and prophetes of euery age, wening that men for the deuyght of the new scole matters, neglected y old holy doctours, and lysted not to looke vpon them: yet when he saw hymselfe deceyued, and hys deuylishe doctrine by the wryting of the olde holy sayntes of euery age bydought out on euery side, bitterly thzowen downe and ouerwhelmed, than began he to chaunge hys tale and sware from them, and set their aucthority clere at nought, & wrote y he cared not for ten Austines, nor for an hundred Hieronims, nor for as many saynt Cyprianes. For he sayed he was sure that he had hys doctrine from heauen, and y the scripiture what so euer al they said, was playne and clere for hym.

And thus though some of these folke be glad to catch a patch of an olde saintes sayenge sometime, if they may manigle it & make it seme to serue any thing for them: yet may ye clerely perceiue by theyz maister Martine Luther himself, that they can not say nay themself, but that the consent of the old holy saintes, is with the catholike church, plaine & gaynst their deuylishe doctrine.

And thys poinct themselfe so clerely perceiue to be perceiued and knowen, y they begyn to make in a maner mockes openly, and giue the people counsayl to gyue little credence to the olde holy saintes wrytinges, and thei scoffe at the that against such heresies alledge them, and in thys maner thei iest and say in theyz sermons: mē lay for th now a dayes vnto you for the pzoofe of theire doctrine y olde sayntes, and call them fathers, but we laye for our doctrine the Euaungelisses, and apostles, and Christ himself, and these be graundfathers. And therefoze as they crye vnto you fathers, fathers, we cry vnto you graundfathers, graundfathers which are much moze to be believed then those fathers.

Here is to a goodly false foolishe fallace, to begile the pooze vnlarned people, with turning theyz mindes from y point that is in question, and make the gaze and muse vpon an other thing, and wene that the clergye would haue them thinke, that the olde holy doctours wer moze to be believed then Christ and his apostles themself. Whereas in dede the

A question standeth in thys, whyther the olde holy doctours and sayntes whom we cal þ fathers, be better to be beleued in the construction and the vnderstanding of Chryst and hys apostles and þ olde prophetes to, whom we be content þ these men cal graundefathers & great graundefathers to, or els these yong new naughty nephews, that make themself graciously, Godly, and wysse, that they can tell all thynge from afoze the world was wrought, & they fathers so gracelesse and so foolish, that they neyther had grace, learning, nor wpt to pcepuer any thynge at all, what the wytyng of they graundefathers ment. Also that these folkes doctrine cannot agre with the olde holy doctours, appereth plain, by thys that these men teach and renew the self same olde rotten heresies, which those holy doctours by their full consēt and agrement condēpned, both in greates assembled consayles, & by theyre owne bookes severally made agaynst the, as agaynst their heresy þ thei now teach agaynst fre wyl, agaynst presthode agaynst penaunce, agaynst the other sacrametes, agaynst bowes, agaynst holy dayes, & fastyng dayes, and speciallpe the lent, agaynst generall consayles & agaynst the catholyke church, and many an other abhominable heresy beside.

¶ If thys cōsent of þ holy doctours & sayntes agaynst they heresies, cometh this enuy and hatred that these heretyques beare vnto them al agayn so great, that lest men should because they be sayntes haue they doctrine the more in reuerence and estimacion, they haue deuysed a new heresy, wherwith they would make menne belyue that there were none of them all yet in heauen. And lest theyre malice and enuy towarde them should appere, and the cause also wherfoze they beare it if they should so saye, be no mo sayntes but those that were wynters and doctours of þ church: they let not to say the same vtterly of all the remenant, our blessed lady and all, that except our sauour himself, ther is none yet in heauen at al, neyther in body nor soule. And lest men might think that if there were purgatozy, some went frō thense to heauen amonge, that is one of the causes, why they put that there is no purgatozy neither. Then syth they see that if god gyue yet befoze domes daye vnto no man, rewarde and blisse for his sayth & good lyfe, it were hard to thinke that being so liberall, good, and mercifull

as he is, he would be moze pꝛone to punishe then to rewarde, and for threire euil dedes or infidelitty befoze that day, send me into payne therfoze tyl domes day: they would haue the world belyue there were none hell neyther, for anye soule of man. And the lest they should be dꝛyuen to confesse that they belyue þ thynge, whych if they durste for shame thew I wene they belyue in dede, and wyl hereafter come forth withal if they may geate ones their other heresy in mēnes heartes fastely first confirmed, lest they should befoze I say be dꝛyuen to confesse, that they belyue the soule to be mortall, and vtterly dye with the body, they say for the while that vntill domes day, they lie styll all and sleepe, as Luther wyrteth plainely in a sermone vpon the ghospell of the ryche glottō and Lazare. And therfoze if we tell them of that story of Abrahā, Diues, and Lazarus, the twain in rest and welth, the thirde in fyre and flame, the story that Chryst telleth hymselfe, they call it but a parable, and almoste make a pot at it.

¶ Then al apparicions they mocke at, and al the miracles they blasphemē, and say the deuill doth all. And thus while the affection of these heretikes to the old heresy, maketh them to declyne from the old holy doctours that euer condēpned those heresies, and agaynst theyre explications cōstrue the scripture wꝛog: the deuill hath dꝛeuē them downe much farther, and made theym fall to blasphemy agaynst Gods sayntes and hys miracles, and gyue the honour of Goddes great woꝛkes vnto the deuill, as the very wꝛogge sozte of the Jewes byd, & vnto al their olde heresies to lynke an whole chaine of rewe, such as the wꝛogge and the most shamelesse sozte of heretykes y euer were of olde, would haue ben yet a thamed to thinke vpon.

¶ If Tyndall denye that hymselfe and all threire sectes be agaynst all the olde holpe doctours, and all the olde holy doctours agaynst them: he can not say naye but that beside the abhominable wedding of freres and nunnas, Luther confesseth hymself in his babylonica, that all þ olde doctours, are agaynst him, in his heresy that he holdeth agaynst the canon of the masse. And so for cōclusion of thys point, that Tyndal may see what he hath wonne with his resembling of the catholyke church vnto the sinagoge of the Jewes that was at the comming of Chryst, and the clergy of þ catho-

¶ shamelesse
& false doctrine

¶ Cath. 12.

¶ catho.

A catholike church to the scribes and pharisees that then were in the sinagoge, he hath now by occasiō of that resemblance luckely founden out, that though these heretikes did stil dwel with the church, and neyther departed awaye themselve nor the church did somite ad spew them oute, but that the true & the false though they taught diuerse and contrary, cōtynued yet styll together as they dyd in the sinagoge of the Jewes: yet thys one marke alone of the olde holye doctours of the catholike church, condempnyng the heresies of Tindal and Luther and al their other sectes, clerely would giue a light, by which y true doctrine might be knowen from the false. And therfore this marke alone as opely marketh Luther, and Tindal, and Huiskin, & Suinglius, and al the rabie of their felowes, for open and playne heretykes, as if the deuyl had his own handes marked eche of them an. *U.* in y forhede, with a fayre hote yron set out of the fyre of hell.

Thys one marke which Tindal hath here caused to be founden out, dothe yet farthermore shake of al his rapling and scoffing, and reiecteth them and casteth them all backe agayne, and maketh them euerychone to fall vpon hys owne pate. For by therposicions of the olde holy sayntes, we know that y wordes of saynt Peter, with which Tindal here rayleth vpon the church, were by saynt Peter spoken against such heretikes, as taughte oppinions againste the church, as plainly appereth by manye olde doctours of the church.

And also the very wordes of saincte Peter wil declare y same. For he saieth that those false lyeng maisters, shall be the bringers in of dampnable sectes.

Wherby it well appereth, that he speaketh against those archheretpkes, which against the one catholik church, which in the necessary pointes of the fayth agreeeth and euer hath agreed wel in one togpyther, by that holy spirite of Godde, whiche by Christes promyse leadeth it into euery necessary truth, and maketh all of one mynde in that house, do bring and haue brought an hundred sundrye sectes of heresies erronious, false, & vntue, wherof neither any one consēteth with a nother, nor among them al one man almost with another.

And where saint Peter saith, y many men shal folow their dampnable abominacions, that is so clerely verified in these heretyques now, that all the

woorde hath cause to weepe that it is so well spyed.

Also where he saith that by them the way of trouthe shall bee blasphemed, is very manifest & open, specially in these new heretikes as Luther, and Tindal, Huiskin, & Suinglius, whiche not only blasphemic amonge them the olde holy doctours and sayntes, and the miracles of god, wrought and shewed by the for the stablishing of the trouthe: but also Christ himself in y blessed sacramēt, *John. 4.* whych is as hymselfe sayth, both y way and the trouthe, and the life therwyth.

And whan he speaketh of auarice and fayned wordes, as for fayned wordes they vse none other, if playne false be fayned, as appereth by their playne false heresyces agaynt the blessed sacramentes. And as for auarice, though many of them fall at the lasse to begger, by the very vengeance of God full sore against they willes: yet se we wel ynough how greedely the pedelyng anaues that here bring ouer their bookes, griske aboute an halfe peny, and had almoste as leue hangc by his euangelical brocher as lefe a peny by bym.

And sy *T. Woulde*, reported here their liberaltype very well. For beside much other euangelicall auarice, he tolde vs here, y albeit he saw gold great plenty in Tindalles purse, yet coude he gete but one small pce to go out of Almaine vnto London on his errand, both to solwe his euangelical sede, & to steale an euangelycall booke out of a poore freres lybrarye, and when he had stolen it then bring it into Almain to him. And so: at thys longe labour of hys goyng, & hys busynes of tylling and sowyng, and besydes y hys lygier demaine in stealing, wherof a man might hap to fal to hanging, he could as he sayed geat of Tindall no more for all thys geare, but one poore pece of golde. Now as for marketing of merchandise, that saint Peter speaketh of and Tindall here layeth against the clergy of y catholike church, what merchādise these heretikes make I cannot wel tel. But thys is well knowen, that when our euangelicall englishe heretiques sail in acquaintaunce beyonde the sea with some of our marchauntes factours, they mylke them so euangelically, that when their maisters call them home, they gyue them a very shrewed rekening. And surely as all the wordes of saint Peter wyth which Tindal here iereth againste the

1. Petre. 1.

John. 16.
Psalms. 67.

A catholike church, were by saint Peter spoken against these heretikes onely: so wylly they woordes of hys at laste be verified playne vpon them, in whiche he sayth that the iudgement ceaseth not, but is redy a good while ago against them, and theyr perdition slepeth not but waketh and groweth for them.

But as for that that Tyndall sayth, that the clergye creeping into the seate of Christ and his apostles by succession, doe as the wylly fore doth, whose nature is to entre into an hole made with another beast: I can not wel perceyue what he meaneth by hys wylly similitude of hys wylly fore. For sith he saith they come into the place by succession, he sayth not any inuasion, or intrusion, or other vnlawfull comming ther into. And as for their wyllynnes in folowing the willynnes of the fore, whose nature is to get by an hole made with another beastes labour: he can not meane any thinge to the purpose that I can perceyue, but if he meane to mocke the woordes of our sauiour himself, which saith to his apostles them selfe, both for them self and al that should by succession in theyre office folow them that they should in a maner folow the nature of the fore in that fashion. For he sayd vnto the: I haue sent you to reape that ye laboured not, for other men laboured, and ye haue entred vpon theyre labours.

And therefore I cannot deuine what misery Tyndall meaneth by hys folowing of the wylly fore, whose nature is (he saith) to geat him an hole made with another beastes labour. For I purpose not to leese the time in musing what he mai meane therby, nor to be so curiouse and inquisitiue as to enquire whyther peradventure he haue founde out anye such fashio in Saxony, y their priestes, their freres, & their monkes vse therein their mariages y wylly maner of hys wylly fore. Howebeit in deede such as come tbenste, vnasked saye they doe, and commonly can doe none other.

Now where he sayth that the clergye doe entre for onely lucre, he taketh vpon hym to iudge the power of God, in iudginge euerye mannes minde, but if he think it a sufficient prooffe that they coe thereto for nothing els, because they say not take away the lande and al the frutes from the benefice, or els I will none of hit. As though the apostle sayed not hymself, that reason would they should haue theyr liuing by the aultre, yea and

though he counsailed them to be content, with bare meate & drink, and clothing, yet sayd he that one of them doing their dutye, is woorthye the double that another man is. Nay saith Tyndall. For they gouerne not well, nor doe not as saynt Paule sayth, to be spirituall thinges. For they be (saith Tyndall) false teachers, and do begyle and leade out of the ryght waye all them that haue no loue to folow and lyue after the truth.

Let Tyndal here speake out, and tell vs which trueth is that that the people loue not to folowe and lyue after, and therfore god suffereth the clergye to lead them out of the right waye far wrong. This truth is (good christen reader) a very false truth, whereof not onely the clergye now but the apostles also theyr selfe euer clerely taught the contrary, as that folke should not praye for their fathers soules nor do penaunce for their own synnes, nor honour the blessed body of Christ in the blessed sacrament, nor set by no sacrament els, but cal incestuous lechery good and lawful marriage, haue holy bowes in dirisio, & in dyspyte of matrimony & bowed chastity both to pollute them both at ones, wed freres & nunnes together. No these thinges & such other are the sure tryed truthes (ye wote well) that Tyndal would haue the people belieue and lyue after, and the spirituall thinges whiche he complayneth that the clergye will not preache. Which spiritual feede because they will not sowe, he woulde they should reape none of our carnal cozne, nor not onely be rekened vnto that to receiue, as saint Paule sayth, the double auantage that another man should, but also to receiue so much by Tyndalles wil, as an other mannes olde clouted thooone. And yet he maketh that we spake of, of the olde holy doctours and saintes, marke them from the church for a plaine heretike in these pestilent pointes to. And that they al so doe, he knoweth himself so well, that I thinke as shamelesse as he is he will not for very shame say nay. But now runneth he forth & railleth on further thus.

Tyndall.

And in like maner haue they corrupted the scripture, & blynded the right waye, with their owne constitucions, with tradycions of domme ceremonies, with the taking away the significacions of hys sacramentes to make vs belieue the work of hys sacramentes fynd wher by they might

John. 4.

D

1. Cor. 9.

Timos. 1.

Tyndall
tried truth

C

H

¶ mighte the better belyeue in woꝝkes of their owne setting vp afterward.

¶ More.

¶ Now woulde I that Tindall should here haue rehearsed with what conceptions of their owne the church hath corrupted the scripture, and blinded y^e ryght way. Howbeit he may say that I am to blame to byd hym rehearse them agayne he hath rehearsed them so often alre dye, as orderyng that men shoulde haue matins and masse, and keepe the soday and some other holy dayes, and that they shoulde be bounden to kepe fasting dayes, and namely (as Tynalles felowe Wightwell sayeth, whom some folke call Fryth) the foolish fast of the Lent, wherby there is taken away the euangelycall libertie, that folke maye not eate fleshe on good frydaye for compassion of Christes passion,

¶ And wth thys ordynance be they wonder wothe, as though the church ordeined that wolke shoulde dystroy them selfe wth forbearing their meate, and kill them selfe wth abstinence. And yet are the lawes of the church mitigated and made easy wth exceptyons and liberties almost moe than ynoughe, prouyding for sycke meyne, chyldren, olde men, labozers, pilgrymes, nurses, wyemen with chyldre, and pooze folke, and well nere as farre as me might go, but if these heretikes be angri that y^e church had not prouided for gozbeli glottos to, y^e thei might cast in a cast by gozge by gozge with a ful hely before they be an hungred, pampze in theyr palnches a frethe. And yet in thys poyncte to, the marke that I spake of, of the olde holye sayntes, doth marke these men for heretikes. For these ordinaunces are not begun by the clergy that now is, nor by y^e clergy of thys eight hundred yere passed, but hath ben begon & continually kepte & obserued, fro aboue a thousand yere, yea souertene hundred yere, yea from y^e dayes of the apostles them selfe, and began also by them selfe, as it not only doeth appere playne by other autetike wryting, but verily well also by the very scripture it selfe, as I partely haue already shewed, and partely shall yet hereafter.

¶ Than sayeth he that the clergy hath blinded the right way wth dome ceremonies. ¶ Yet aske I Tindall here again which clergye, and which ceremonies? I saye that in thys poyncte agayne, the marke that him selfe made me fynd out,

the olde holy doctours & sayntes marke him for an heretike and a lper both.

¶ For it is euident and open, that great parte of the ceremonies which y^e church vseth now, were of olde vset in the tyme of y^e eldest of the, & before y^e eldest of the to, and that such ceremonies came from the apostles them selfe. And Tyn dall neuer brought out yet epyther boke, lese, or lyne to proueb one woꝝde of all hys bybyll bable true, that euer the ceremonies that he calleth now dunne, spake euer in old tyme so much as a mynime, moze than they do now. ¶ Truth it is that men might the make allegozyes of the, and so may they now, and so many prechers doe, and so dothe that good man y^e made the booke of *Rationale diuinorum*, with which kynde of allegozies Tyn dall cometh forth in hys booke of dysobediencie, in such a goodly fasshion as it seemeth that but yf the prieste alway tell y^e tale to the people, he would haue the people pull the prieste from the aulter, and y^e amis fro his head. ¶ But to what purpose he maketh all thys byabbling vpon dumme ceremonies appereth well by the next woꝝde after, where he sayeth y^e the church hath taken away the signification from the sacramentes. ¶ Yet I aske Tindall agayn which church, and which significacions? Let vs go again to our old marke, and I dare lay a wager with him, he shall fynde no mo significacions of the sacramentes in the bookes of y^e eldest of al the old holy doctours and sayntes, than I shall fynd him in the bookes of eucri age now this two or thre hundred yeres from Ester last passed bywarde, and so forth in y^e other ages next aboue that, tyll he come to the olde tyme of that holy doctour whom I euer hym selfe wyll alledge. And than it wil appereth parde, that the clergy that now is, hath taken away no significacions of the sacramentes at al. ¶ We wil also demaunde of Tindall, lith he saith that the clergy hath taken away the significacions of the sacramentes, whither were those significacions that they haue take away, necessary to saluacion or not. ¶ If they wer not, the is there not so great losse of them. And on y^e tother side if they were so necessary, y^e without the knowledge of the things y^e we be commaunded to do, and which we may not withoute disobeyence of god leaue vndone, be become noyouse, superstitious, and dampnable, thanne lyth as manye such significacions as be wrytten in the scrip

A scripture, do remayne still and be preached: the rother of whose taking away **Tindall** complaineth being necessarye for saluacion to be knowen, were neuer written in scripture. And the falselieth himself hys owne doctrine, that no such necessarye thyng was by the apostles left vnwritten. If he say that mo then haue their speciall significacions writen in scripture, bee not necessary: therein will not onely the marke that we spake of, of the olde holy sayntes, marke him for an heretike, but so wyll þe very scripture to, by which it appereth that all the seuen sacramentes wer by god gyuē to his church, as thynges by gods institution necessary for mānes saluacion, in such wise at þe lest wise, as þe neglecting & cōtempt of the grace þe God gyueth in theym, is able to bringe the dyspyler to dampnacion. But it appereth clerely what holy purpose **Tindal** hath in this matter. For he spekeh not so much of þe significacions for any care þe careth for þe significacions, but only because he woulde haue vs take the sacramentes for nothing elles, but onely for the bare sygnes of some lost sygnificacions; and therefore as thynges not onely noughte worth & superfluous, but also superstitious and nopouse. And in thys wyse woulde he make vs weene, that for the sacramentes we were neuer the better, and that to take the for any other thing then a bare token, and to thinke that the blessed sacrament of the aultar were the very body and blood of **Christe**, or anye thyng elles then wyne and cake, byd for by for a bare signe, as a tauerners bush or tapfers ale stake, were a very superstitious thing, & not onely peillous he sayth for the thing in it self, but also because it might hap to be a mene to make vs beleue, y the thinges which þe church calleth good woorkes, were any thinge frutefull or meritorious. And whyche woorkes be those trow þe: fastyng, and watching in prayer & doing of almyse dedes. Wer it not a perillous thyng to belicue that such thinges woulde do vs good: being done as þe catholike church teacheth vs to doe them, to belyeue that none of the all can gete vs any rewarde in heauē of the nature of the dede it self, but onely because the lyberall goodnes of God hath appoynted such a rewarde ther to, throught the merites of our saintours passion, and that yet we may well feare in al our good dedes, such imperfection vpon our owne parte in the do-

inge, that it shall percase haue no suche rewarde at all, and for all that feare, hope well and pray therewith, that the goodnesse of God supply vpon his part, the dewe perfection requisite that lacketh vpon our owne parte. Is not thys doctrine of suche helpe and truste in good woorkes so perillous, that rather than men mighte be the rather drawen into good woorkes therewith, **Tindall** shoulde make vs take al the seuen sacramentes, and cast the cleue away, which he sayth in mo places then one, bee now not onely frutelesse, but also harmefull and perillous: In which pointe euery man marketh well, that yet agayne the marke that we spake of, the comen consent of the olde holy doctours & sayntes, marke this man for a very mischeuous heretike. And euer thys the farther he walketh, the deper is this mark printed in his forhed, that he can neuer wander so farre out of the waye, but the deuyll wyll well inough by that marke pceius him and challenge hym for hys owne. For lo thus goeth he forth.

Tindall.

And wyth false gloses which they haue patched to the scripture in playne places to destroy the literal sence, for to set vp a false fained sence of allegozies whē there is none such, and ther by they haue stopped vp the gates of heauen, the true knowledge of **Christe**, and haue made their owne belies the doze. For throught they belies must thou crepe, and there leue all thy fatte behind thee.

Morc.

If **Tyndall** haue yet rayled inough, gladde would I be to haue him cōe ones to some reason. For as for hys creppng throught folkes belyes, wherof he so fore complaineth: I woulde he had declared how he crept in, & into whose mouth he crepte, and by what crafte he scaped the teeth for byting, and how longe he laye in þe bely, & how he gate downe throught the smale guttes, and in þe kreping oute what speking his face found beneth, & howe much grece he lefte there behinde him, and for the bely grece that he left behynde hym, whither he brought oute anye gutte grece wyth hym. For such foolish the iesting & rayling as he maketh herupō þe clergy, might an knaue haue made vpo the apostles in þe beginning, whē euery man þe cāe into **christ**domē

did

The church
doth teach vs
how to doe
good woorkes.

Actus.

A dyd gyue al that euer he had into theyr handes all to gether, and kepte himself right nought, nor durst nor vpon paine of death after the vengeaunce of God fallen vppon Ananias and Saphira for keppng parte of theyze owne alpyde for themselfe. Then might loe some such as Tindall is now, haue ryled and sayed to any that were willing to come into chryssendome, **W**other beware of the apostles, for though they belies muste thou ccepe, & there leaue all thy fat be hynd thee. And as it semeth, some such

W felow began to sowe such seeede of euill rumour among the people against the apostles euen than, and set some suspicyouse or inquiete mindes vpo grudging.

For I cannot now so greatly se, who is cōpelled to be at so great cost with hys clergy. Such as haue of theyze owne make no great exaccions besyde that I heare of. And such as nought haue of their owne, yet is no man compelled to gyue them aught but of hys own deuocyon and charytye, which yet such heretikes haue in some places not a lytle cooled, & in some places viterly quenched,

C when the people se them, so beastly to breake their bowes and wedde.

Now where he sayth that the clergyvbleth to dystroye the literall sence of the scripture with false fained allegozyes, thys is falsely sayd of hym. For the allegozye neyther destroyeth nor letteth hys literall sence, but the lyterall sence standeth whole besyde. And where he saith that ther is none allegozye sence, as Luther and he say both, and that in mōplacces then one: yet shal our olde marke of olde holy doctours and saytes, marke hym for an heretike agayne. For I am sure he shall not lyghtly fynde anye of those olde, but that he vsed allegozyes.

Luther and Tindall would haue all allegozies and al other sences taken away, sauing the litterall sence alone. But God whose plentouse spirite endyghted the scripture, foresaw full well hymselfe that many Godly allegozyes holy men shoulde by his inspiracion at diuers times draue owte thereof. And sometime he endyghted it, and our fauour hymselfe sometime spake his woordes in such wise, that hys letter had none other sence the misteries and allegozies as commenlye all his parables bee, of which he expounded some hymselfe, & some he expounded not, but hath left the to bee expounded by holye doctours after hys death, and some of them hath he holpen

diuerse to exponne diuerslye, as hys hygh wysdome saw y diuers good frute shoulde folow and ensew therupon.

Sometime also thoughte the literall sence be full good, yet doth god gyue the grace to some man to fynde oute a fether thinge therein. Whych sence God hys endyghted the letter, dyd when he made it foresce, and more dyd set therby then by the sence that immediately riseth vpon hys letter, which letter hys high wysdome so tempered for the nonce, that such other sence might be pccused therein and drauen oute thereof, by such as

F himself had determined to giue hys grace to fynd it. And for ensample our lord saith in hys booke of Deuteronomy. Thou shalt not bynde the mouth of the oxe as he goeth in the flowze and thretheth the cozne. The very letter is of it self good, & teacheth men a certain reason and iustice to deale well and iustly, euen wyth the veri beasts that labour with them, and to abhoze without god cause either to pine them or paine the. Now though thys sentence be good, and the Jewes were bounden by the letter of the lawe, to order themselfe in that wyse toward their oren, seing no farther therein, nor some so farre neyther peradventure: yet dyd thapostle fynde out an other secrete sence therein, and that sence suche as in respect thereof he set the tother at nought and shewed that god ment thereby that the priest which labozeth spirytually in hys office, must haue hys temporal luyng therfore. And to proue that the spirite of God entended this sence and vnderstanding therein, he sayeth, Careth God awght for the oren: as though he would say nay. And yet in dede godde careth and prouideth for the luyng of cuery liuing thyng. For it is wypten in the psalme, that Godde gyueth the meate to the beastes & to the yonge bydes of the crows that call vpon hym. And our fauour sayth hymselfe, Looke ye vpon the bydes of the ayre, they neyther sowe nor spin, and yet your father that is in heauen fedeth them.

And thus it appereth that god careth for the feeding of all that euer he hath made.

But yet sawe saynt Paule, that God so much cared for the priestes luyng, aboue that he careth for the oren liuing that in respecte of the tyme compared w the tother, God cared not for the oren at all, but woulde we shoulde vnderstande thereby, y we shoulde in any wise pccide that

Deutero. 25.

1. Corin. 9.

Psal. 146.

Math. 6.

A that the priestesse which laboureth with vs in spiritual businesse, should haue of vs hys tēporal lyuing. And I weene Tyndall is euen angry with saint Paule for that exposition. Now are there many other textes in the olde lawe, whiche in lyke wyse receiue like expocitiō, by godlye and fruteful allegozyes, as in the old holy saintes bookes appereth. Al which will Tyndall here haue wyped oute in any wyse, and wil haue none allegozies at al. Holy saint Hierome expowreth by an allegozye the text of scripture, that the holy prophete Dauid bi the counsaile of his physicians when he wared verpe colde for age, toke to wyfe beside all hys other wyues, the sayrest yonge mayde, that could be founden in al the country about, to do him pleasure in hys ptesce by day, and lye in hys armes and keepe hym warme a nightes. This texte was true in dede. And yet doth that holy doctor saynt Hierome in all that euer he can, drawe from the consideracion of h letter, to the loking vpo h allegozye. For be the woordes of the text neuer so true, yet thoughte as it seemeth y blessed holy saint, that God caused that sozye to be wrytten in the scripture, rather for the frute that folke shall take by some good holeme allegozye that god would into some man inspyre thereupon, then to make vs muse and stude and deuyle vpon the onely sample of kinge Dauids dede, wherby some old husbands would learne to let his olde wife lye, and take colde in a bedde alone, and hymself take a yonge pretty pryym to bedde to kepe his backe warme for phylpke.

Fynally I dare well say, that the allegozyes wrytten vpon the texte of holy scripture be verp frutefull, whatsoeuer Tyndall say, and els would God neuer haue suffred so many blessed holpe men bestowe so much tyme aboute them, but that himself both foresaw the frute, and deuised those textes in such wyse also, y throughe good folkes labour with the swete warmeth of his own inspyraciō, such holme frute should plentuouslye springe thereof. Come now throughe all these pointes agayne, that Tyndall hath vnder the name of the clergy, laied against the catholike church, creppynge vp into thapostles place, respecte of lucre, leading in a wronge way, begiling the people, making of constitucions, vsyng of ceremonies takinge awaye the significationes of sacramentes, & making of false gloses, and ye shall fynde

good chrysten readers of al these fantes that they falsely ley to our charge, their owne bosomes full.

For their archeberrittkes accompre themselves for the preachers, & challenge the apostles place, not by successyon but by inuasiō. For they go and preach and be not sent, and though pryde prycke them forth with libertye to lechery, yet not without lucre neyther. For some one of them putting oute hys felowes such as will be religious and continue chaste, kepeth all their liuing alone, sauing for an harlot taken vnto him to be called his wife, and geate by a couent of bastardes betwene them, and then they begile the people with their false preaching, & leade them a verp wrong way, excepte the straight waye to hell bee the ryght way to heauen.

Nowe as for constitucions whereof they would haue none among vs, themselves haue ben fayne in some cities of Almaine as late as they be begon, to make mo constitucions and moze burdenuole to the people, moze grenous and moze sore to kepe vp their heresies wyth, then the church hath made in many yeres to kepe by the true chrysten faith.

Ceremonies also whych amonge vs they mocke and call theym dumme, Martin Luther himself Tydalles great maister, after that he had left them of, was by the proose and experience dypue little and little to take the almost euery chone vp agayne, sauing fasting lo.

For that ceremonye frere Luther will none in no wyse, lest it should feble hys fleshe and let hym from geating of children, and hynde hys harlot of rening.

Now touching the sacramentes, where of they say the church hath taken awaye the significacions, these heretikes take from the al the thing which they chiefly signify, that is to say, the grace inuysible that god geueth with them, & where of he maketh them an effectuall token & instrument. And ouer thys of the seuē they take awaye fīue quite, and leaue the tother twayne frutelesse, and from the one take they the swete carnel within, the blessed body of Chryst, and leaue the people the shales.

Then as for truste in woordes, the catholike church scantlye teacheth so bolde truste in abstīnēce, almoise dede, prayer and chastitye, as their archeberrittkes teache in glotonye, spoiling of churches, despite of all holowes, and in relygouse lecherye.

Finally

A Finally for making of false gloses, themselves doe much more the that. For they wher they list boldly deny the text, & will take for scripture but what they list themselves, for so reiect they diuers ytes which y whole catholyke church doth receiue, and so mighte they by the same reason reiect the remainaunt to, and so they wyl I wene at last, & some haue done already.

And the as for false gloses, they make themselves y worst y euer wer wrought. As Luther to make men wene that matrymony were no sacrament, where the kinges highnes as a most erudite price and a most faithfull kinge in hys moste famous boke amonge many other, great authorities & reasons, preceed him soze with y that the gloriouse apostle saynt Paule calleth it a great sacrament him selfe: Luther I saye, letteth not in this wyse to glose saint Paules woordes, and say that saint Paule peradventure said it of hys own head. Is not ther an hammer hed moze meete to make horshoune in hel, the to costre y scripture in earth, that is so hardy as to make suche gloses to that gloriouse apostles woordes.

Wherin who so lyst to folow Tyndall, may set at thort all that the apostle teacheth, & say he said that but of his owne mynde, and not occording to the minde of God. And yet sicke this is Luthers owne glose, and hys owne aunswere vnto other men: Luther himselfe and Tyndall also, and all hys other discyples, myght wel and wythout blasphemie be aunswered wyth the same in al y hard places of saict Paule to they: false glosing, wher of they would destroy y fre wil of mā, & lay y weight of their owne synnes to y charge of gods ineuynable sciens, & their own ineuynable destiny.

Now what false gloses be they sayne to find against good woordes, to corrupt an hūdyed plain places of holy scripture by which they be clerely declared for thynges specially pleasng to god, & through the meanes of hys goodnes hyghly rewardable in heauen and meritorious. What false gloses be they sayne to find against holy bowes of chastyty, to corrupt so many playn places of scripture, as bitterly condempne to the deuil they: fowle filthye weddinges & inselfuouse lechery. Finally saie they not false gloses to corrupte the gospell, & driue god out of chrystendōe, whē they would expel Chyrist out of the sacrament of the altuer: What care they how they glose the apostle, whē they care not how they

meleasse they shewe themselves in settinge so false and foolthe gloses to the plaine open woordes of our saunter Chyrist hymselfe. For wher he sayd of the blessed sacrament. This is my body: Partyne Luther Tyndalles olde maister gloseth it thus. This is bread and my body.

Then frere Huiskyn and Svinglius Tyndals two new maisters, declining from ill to worse, glose it in thys fashion. This is my bodye, is as much to say, as thys signifieth my body. And so make they Chyriste to declare hymselfe, as though he would tell vs thus: I sayd in dede that this is my body, & so I made mine apostles wene and so haue I made all good men helicue thys systene hundred yere, but all thys while haue I had no list to tell my church the trouthe, because there were so many good men in it that would not vpon trust of sayth alone, for beare from al good woordes, but we be very bulse with them by reason of they: wrong vnderstanding of the scripture which I liked not to declare plainly to them, because so many of them dyd bow chastity and kept it. But now that I haue found a nother maner sort of holy man, that haue bowed chastity & breake they: bowe, and wyl doe no such good woordes as might make them trust vpon an reward in heauen, nor for beare any euill woordes wherewith they should waike to hel, but liue at liberty, and do what they list, and helicue as they lyst, and looke to leape strayght to heauē by the promise that I neuer made them, to them haue I therfore now shewed euē the verye bottome of my stomake, & not yet all at ones, but first I tolde Luther and his secte that in the sacrament was both my very body and very bread therewith, because they should not eate fleshe without bread for feare of byeding woymes in the babes helpes. But now sone after synce, I tolde to frere Huiskyn, & Svinglius, and bode them tel it out vnto Tyndall that wher as I sayd. This is my body, & thys is my blood, I ment no more but that it signifieth my body and my blood, and is nothinge elles in dede but euen a cuppe of very wine and therwyth good cakebreade alone, but if it be as Tyndall douteth with ouer much wateryng tourned fro bread to stanche. These good gloses lo do these heretykes make, & these blasphemouse folyes they preach vnto y peple, as boldly as solēpnelly as though they had hard the in heuen, & learned the of gods own mouth, & would

Ephe. 5.

Mat. 6. 10. 25.
Luce. 11.
Ephe. 6.
Heb. 12. 1-13.
1. Petre. 3.
2. Co. 2. 14. 12.
2. Co. 11. 5.
Gal. 7. 5.
1. Tim. 5.

Math. 15.

I

C

D

would

A woulde seeme to be sent from heauen in freede of Christes apostles and of our sauitour hymself, and with testyng mocking and scoffyng, weene to rayle oute euery mannes reason saue their owne. For thus loe with hys similitude of the scribes & pharises and sinagoge of the Jewes, Tyndall rayleth on agaynst the priestes and y clergy, and the whole catholike church of Christ.

¶ Tyndall.

B And suche blynde reasons as outs make agaynst vs, made they agaynst Christ, sayeng Abraham is our father, we be Moses disciples. How knoweth he the vnderstanding of the scripture, he neuer learned of any of vs. Only y cursed vnclearned people y know not y scripture beleue in hym, looke whither vny of the rulers or pharisyers dooe beleue in hym.

¶ More.

C Tyndall as he befoze hath hitherto likened y catholike church of al christe people, vnto the sinagoge of the Jewes, and the scribes and pharises that were then, vnto the preachers and the clergy that are now: so doth he now creepe a litle farther, & resemblanceth hymself, & such other heretikes hys felowes, vnto y perse, of our sauitour hymself, & sayeth y reasons which we now make agaynst hym & hys felowes, are such blinde reasons as the Jewes made agaynst Christe. For aunswere wherof thys dare I boldely saye, that as spke and as feble as y sinagoge then was to whych he resemblanceth vs, & as farre as they then were walked oute of the way, and as euill as then the scribes were, and as false as then were the pharisyers to whom he resemblanceth al the whole clergy now without any one m̄ except: yet if our sauitour Christ to whō he resemblanceth hymselfe, had then hadde no moze to saye for hymselfe then Tyndall and his felowes haue nowe to saye for themselfe, he had I promise you ben very soze apposed, and that euen by the very scripture it selfe, and by Christes owne doctrine to. For if Tyndall and hys felowes had ben there than the selfe, and our sauitour & hys apostles away, when he with hys felowes woulde haue rebuked the Jewes and haue repproued their linyng, they shoulde haue founden in Tyndall and hys felowes faultes ynough, so great and so sightly, that they might haue sayed vnto them very well,

C Take the beames out of your owne eyen ye hypocrates, ere ye goe aboute to take the motes out of other mens. For neyther had Tyndall noz any fellow of hys, ben able to say as Christe sayed, which of you can repproue me of sin. And when they would finde faultes that wer none, then so to haue answered them further and confute them as Christ did. For vnto Tyndall if he had repproued y scribes & the pharisyers doctryn, and shewed that they both taught euil for good, and repproued as euill some thynges y were not euill, & some thinges also that were in deede good, when he would haue proued them this by scripture, they would peraduenture haue stryked wth hym vpon the right vnderstanding of y scripture. Wherein if he woulde haue looked to haue bene better to bee beleued than they, me thinketh that afoze right reasonable folke, he shoulde haue had an hard parte to defende, sauing onely for one thing if he coulde and would haue laied it agaynst them. And that is if he would haue sayed and could haue proued vnto them, that the good holye Jewes of olde time befoze them in sundrye ages, had expounded the scriptures after hys preaching and contrary vnto thys. Thys point woulde I promise you soze haue appalled them. But then wyl thys point as soze appall Tyndall in thys debate betwene hym and vs, because all y olde holy saintes from Christes time to ours, haue ener expounded y scriptures in the necessary pointes of faith, as the church now doth, contrary to Tyndall and all the whole rable of all the sectes of heretikes. But now forasmuch as I am not sure, whither Tyndall would so say to y Jewes or not: let vs therfoze hardely take Tyndall thence agayne, & let our sauitour Christ alone with the, & see whither he haue any better answeres to make the Jewes there, then Tyndall hath here to make vs. Christe, if they would looke to be better beleued in the construccio of the scripture than he, & would aske hym of whome he learned it sith he learned it not of them, coulde well tell them and well proue the, that hymself alone ought moze to be beleued therein the they altogether. For he coulde shew them that al those scriptures fro Moses downewarde, dyd all prophesie of hym, and that he shoulde be y teacher of them, & the chief prophete & the truest preacher, & that therfoze Moses had comaunded the to here him, & a greter the

Demeto. 16.

Moyses

Math. 17.
Math. 3.

A Moyses the father of heauen hymselfe, had commaunded them to heare hym, & that the spiryte of God had lighted vpon him in witness therof, and that he was hymself gods owne sonne, & with hys father & his holy spirite one god hymself & egall. And to make them the better perceiue it, he could do and would doe and in deede so dyd he, suche deedes in their owne sight, as well by his owne power and his owne aucthority as by the inuocation of hys father, such deedes I saye as none coulde doe but god.

B All thys loe could Christ for hymself aunswere vnto the blinde reasons that the Iewes made vnto hym.

And now let Tindall in likewise w^h helpe of all hys felowes, aunswere the same thinges for hymselfe to our blinde reasons that we make against him, and then make his aunswers, good, that is to wit proue them true, and the woulde we gyue hym good leaue to put oute all our eien, and make vs al blinde in deede.

But Tindall can not goe that waye, but wil leade vs a little out of our way, and speake agaynst the whole catholike church, and then turne it to the clergie alone, and somtime to the pope alone.

C And he will speake against the fayth of the church now, and make vs forgete y^e all the olde holy sayntes fro Christ vnto our dayes, both taught and belieued the same, and all the christen people besyde. And thus neyther hauing y^e thynge to lay against the faith of the catholike church that were wel layed against the sinagoge of the Iewes, nor hauing no such defence for hymselfe as had our sauour for hymselfe to whom he would be resembled: he windeth himself so w^hply this way and that way, and so thisteth in and oute, and with his sottle thistening he so blereth our eyen, that he maketh vs in maner as starke blinde as a catte, and so maketh vs in the matter, y^e we can no more see where about he walketh, then if he went visibly before vs al naked in a nette.

And yet I prouise you epyther is my brayne starke blinde in deede, or elles doth Tyndal play blynde hobbe aboute the house. For he falleth sodainly vpon a conclusion, towarde the prooffe wherof as far as I can spye, he hath nothing touched. And yet by the wordes of hys conclusion he leaueth vs in like doubt as he did before. For so as though he had before wel & playnely proued it, in thys wyse he sodainlye concludeth, with as

many doubt as woordes.

Tindall.

Wherfore the scripture truly vnderstanden after the playne places and generall articles of the fayth which thou fyndest in the scripture, and the ensamples that are gone before, wyl alwaye testifie who is the right church.

Mote.

Who heard euer such an other wherfore? Wherupon both his wherfore depende: hath he any thing said yet, wherupon it must colow, that the scripture and the articles of the fayth with ensamples gone before, doe teache vs which is now the church, he that seeth it let hym say it, for surely I see it not.

And yet are also these woordes in them selfe so blinde, that if he saied true, standing yet of all these markes almost euery woorde betwene these heretikes and vs in questiō, debate, and controuersy, tyll he make vs those questions moze clere, cyther they or we be styl as blinde as we were, and still feeble and fumble about to find out the church as we did.

For first where he saied the scripture truly vnderstande, haue they not brought that point in questiō. And then howe meaneth he now truly vnderstande: as the church vnderstandeth it, or as heretikes. And yet are not he and we well agreed vpon that point neither, but likewise as y^e we cal truly, he calleth falsely, so loke who we call heretikes he calleth y^e church, & whō we cal y^e church he calleth heretikes. After the playn places, which be those, and to whom plain: the places y^e the tone part calleth plaine, the tether calleth croked, and those that the tone calleth darke the other calleth open and plaine. And that place that the tone sayth is playne for one thinge, the tother sayth is plaine for the clene contrarve. The generall articles of the faith, which bee those: For he woteth well that they and we be not yet agreed vpon them. For we beleue matrimony is a sacrament, Tindall sayth he canne hymself make such a nother sacramēt of a notte or a key. We beliene that the sacrament of the altar is the very body & blood of Christ, Tindall sayth it is but wine and cakebread. Tindall beleueth it is lawfull if he belieue as he saith y^e freres may wed nunnes, & we beleue as al good men haue euer belieued, y^e such marriage is very vnlawfull lechery and plaiu

A plain abhominable bychery. What are we then the nere towarde the knowlege of the church bi the articles of the faith, if those articles be brought in as muche doubt as the church? We seme to haue nedede first to fynd out wel & true church, to be sure of a true teacher to teache vs them, because saynct Paule sayeth that the church is the pillar and sure grounde of trouth. Day saiethe Tindall it shal not nedede. For the generall articles bee those that thou findest in scripture.

1 Timo. 3.

Which thou to whome speaketh he, for that the one parte either findeth or we- neth he findeth, the tother part sayeth it is not there, and when yt is shewed, yet he saith he seeth it not. And when the to- ther telleth him that he is the veri blind the tother telleth him againe nay, but y on y tother side hys sight rather daleteth and weeneth he seeth that he seeth not, and taketh one thyng for twaine.

Actes. 8.
1 Timo. 4.
1 Petr. 2.6.

For we thinke we finde in the scrip- ture that consyrmacio, holy ordre, and aneling, be great and holy sacrametes, Tindall sayeth we finde it not there.

We think we fynd in very plaine scrip- ture, that in the sacramet of thaulter is the very blessed body of Christ, Tindall will if nedede require, not let I ain sure to swere, that there is nothing there but cake & breade. We thynke we finde in scripture, that men are bounden to kepe their holy bowes, and that freres there- foze may not wedde nunnes, Tyndall wyll not let to saye we lye all, and that so doe all holy sainctes to fro Christes dayes hitherto, that euer said so befoze. How shall we now agree, what are we now the nere forthis marke. I wote nere also what he meneth by general articles, for we cal generall articles those y the general church beleueth, & special, those that beliened but of some speciall folke. If he woulde take it thus, thys would ease much of the matter.

1 Gal. 75.
1 Timo. 5.General and
Special arty-
cles.

But now I cannot tell which he cal- leth general articles. For the generall church calleth those part of general ar- tycles, which articles Tindal sayth be false and no parte of the faith at al.

Yet where he sayth such generall ar- ticles as thou fyndest in the scripture, he must tel vs ones againe, which thou. For betwene y church & his sectes it is not fully agreed, which bokes be y true scripture. For frere Barns satth plain, y fait James pistle is none of hys. And frere Luther saith the same, and setteth not much therby, though he wiff well it

were his in dedde, and so the sectes take not all for scripture, that the catholyke church doth. Now wher he speaketh of the samples gone afoze, he must both tell vs which ensamples he meaneth, & apply those ensamples also to his pzetec purpose. And when he hath so done, then shall ye well see that they shall as all hys other markes dooe, but if we be- liene y comen knowe catholyke church, shew eis no certainty of any church at al, but one church to one sozt & another church to a nother, & spynally as many sundry churches, as there be sundry sec- tes of heretikes. And sith not onely no secte agreeth w ocher, but almost also no ma among them al w ocher: al Tin- dalles markes be so diuers to so many, y thei must nedes shew almost as many diuerse churches, as there are gone out of the knowe catholyke church not only diuerse sectes, but also diuerse men.

And against this hath Tindall none euasion that ca wel serue him, but only one. And that is, if he saye that he mea- neth all hys doubtfull wordes to be ex- powned by hymselfe, that is to saye, that he meaneth by scripture well vnder- standen, the scripture so vnderstan- den as himself vnderstandeth it, and by plaine places, those places that he cal- leth plaine himselfe, and by general ar- ticles, those articles that he calleth ge- neral himselfe, and that he calleth sou- den in scripture, all those articles and onely those, that he findeth ther himself and ensamples befoze gone, those en- sables only that himselfe list to assigne, and so applyed as hymself lyst to apply them. And surelye if he meane thus, thys will sone set an ende in the matter, and shortly cease all the strife, if al folke agree to solow him, and elles be we still yet at as great strife as we were befoze.

And yet if he so meane, what nedeth he so longe processe. For then amoun- teth al his tale to no moze but as though he might say, will ye knowe which is y very church? Surely the very church is euen whichsoeuer church miselfe list to tell you. And this were ye wote well soone and shortly sayed, & were a very godly conclusion.

But now goeth he farther after y fashio of an old english balad that beginneth. The farther I go the moze behynd. For now in dylating and declaring of hys conclusion, he addeth one thinge, as the spynall opening of al in the ende, that ve- terly marreth all hys matter. And ther- foze

Afoze shall ye now heare all the reme-
naunt of this chapter at once.

Tindall.

Though the Phariseys succeeded the
Patriarkes and Prophetes, and hadde
the scripture of them, yet they were he-
retikes, and fallen from the sayth of the
and their liuyng. And Chryste and hys
disciples, and John the baptyst, depar-
ted from the Phariseys whiche were he-
retikes, vnto the right sense of the scrip-
ture, and vnto the saythe and liuinge of
the Patriarkes and Prophetes, and re-
buked the Phariseys. As thou seest how
Chryst calleth them hypocrites, dissi-
mulars, blind gydes, & paynted sepulchres.
And John called them the generaciō of
vipers and serpentis. Of John thangeil
saide vnto his father, Luke. 1. He shall
turne many of hys children of Israel vnto
their lord god, which yet before John be-
liened after a fleshely vnderstandyng in
god, & thoughte themselves in the right
waye. And he shall turne the heartes of
the fathers vnto their chyldre. That is,
he shall with his preaching and true in-
terpretinge of the scripture, make such a
Spiritual heart in the chyldren, as was
in their fathers, Abraham, Isaac, & Ja-
cob. And he shall turne the disobediente
vnto the obedience of the righteous, and
prepare the lord a perfect people. That
is, them that had set by a righteousnesse
of their owne, wer therfore disobedient
vnto hys righteousness of sayth, shal be re-
uert fro their blindness, vnto hys wisdom
of them that belieued in God to be made
righteous, and with those fathers shall
he geue the chyldren Eagles eyes to spee
out Chryst and his righteousness, and to
forsake their owne, & so to become perfect.

And after the same maner, though our
popishe hypocrites succede Chryste and
hys apostles & haue their scripture, yet
they be fallen fro the faith and liuinge of
the, & are heretikes, & had nede of a John
baptyst to conuert them. And we depart
from the vnto the true scripture, & vnto
the sayth and liuinge therof, & rebuke the
in like maner. And as they which depart
from the sayth of the true church are he-
retikes, euen so they that departe from
the church of heretikes and false fayned
faith of hypocrites, are the true church,
which thou shalt alway knowe by theyr
sayth examined by the scripture, and by
their profession and consente to liue ac-
cording vnto the lawes of God.

More,

Loe good chrysten readers, here hath
Tindall once again told vs out at length
the tale that he told vs before of the Sy-
nagogue, the Iewes, the scribes and the
Phariseis, that wer as he sayth, al war-
en nought, & that therfore was sent S.
John baptyste to conuerte them to the
sayth of the olde fathers. And so he saith
that hymselfe and his felowes departe
from the catholike church, which he cal-
leth the Popes discyples, as from folke
fallen from the sayth & liuinge of Chryste
and his apostles. And he saith that they
therfore goe from the catholike church
vnto the true scripture, and vnto the
sayth and liuinge therof, and doe rebuke
the catholike church and the cleargye
thereof, in like maner as Saynt John
baptyst dyd rebuke the Synagogue and
the scribes and the Phariseis. And ther-
fore he concludeth, that lykewyle as the
known catholike church is departed
(as he saith) from the true church, and
therfore is a church of heretikes: euen
so hymselfe and his felowes, because they
depart from the catholike church, which
he saith be heretikes, are the verie true
church. And then sheweth he certayne
markes by which euery man may well
perceiue that they be so. And thus fini-
sheth he this chapter of his solution vnto
the first reason, which reason proueth
that hymselfe and his felowes coulde not
be the verie church, because they goe out
thereof, but that the verie church is al-
way that company that still remaineth
in it, contrary to which reason his solu-
cion here concludeth, either that they
whiche be gone out by the church, and
they that abide be the heretikes, or elles
that the known catholike church is
gone first oute and therfore heretikes,
and then these that we call heretikes be
gone out of the knowe catholike church,
in such wise that they be hys verie church.

And therfore, sith he hath first brought
his processe to a blind conclusion, & then
hath at last declared his conclusion thus,
& hath finally brought al vnto this passe
in the end: let vs a litle examine his wo-
des and consider them well, and ye shall
I warrant you, very well perceiue, that
whe his woordes be wel sifted, men shall
find litle fine flowre in the, but all very
mustie bzanne, not woorthy so muche as
to fede either horse or hogges.

First as touchyng the great parte of
his tale, his resembling of the catholike
church to the Synagogue, and the cler-
gis to the Scribes and the Phariseis,
it. j. I haue

A I haue answered him a litle before, & also to the likening of himself and his fellows to Christe and hys apostles. And there I shewed vpon al partes some suche differences betwene them, that I euen there haue sufficientely turned ouer all Lindales tale against his own purpose as euery man may see that list to turne a fewe leaues backe and loke thereon.

B Nowe sith he goeth agayne vpon that matter with saint John baptist, he must first proue vs that the catholike church that now is, hath lost hys sayth of Christ. Wherof I haue shewed him the contrary, but if he proue that al the olde holy doctours and sayntes had lost it too. For the knowen catholike church haue still the beliefe of the same necessary articles, that the olde holy sayntes of euery age agreed and consented in, agaynst all the sectes of these heretikes. Whiche is as I haue shewed, the very cause wherfore these heretikes cannot beare theyr honour. And then must Lindall not onely iest and rable vpon the church that now is, but vpon all the church that hath been this .xx. hundred yere before.

C Let vs nowe come then to thys newe saint John hys baptist, that is, to this newe prophetes whom god hath nowe sent at last to call the world to the right beliefe & the right liuing agayn: that is to say, saynt Luther the foregoer of these newe Christes, that is to wit, holpe Huskynne and holy Zwinglius, and such other.

D I wotte well whan saynte John the baptist came, he was prophced of before, because the people shoulde by these prophcies know him and geue the better eare vnto hym. And now the world being farther oute of frame, and farre lenger walked wrong, then they wer at the comyng of Saynt John, god would of likelyhod when he would sende thys newe baptiste Saynt Luther, geue the world warning before hys cumming, that hys doctrine might be the better lyked, by that his persone wer by prophetic foreknown and marked. For elles were there greate peryll, lest the people that had thowen false doctrine so long been leaude a wyse, beleuyng alway to be well saued ynough with suche vyllose late liuinge, as the world hadde thowen false doctrine continued so many hundred yere together, wer not now sodainly likely to geue eare to the soze and strayne and harde doctrine of suche an holy spirituall manne as holpe frere Luther is, so fully fastened all vpon the

spirite, and so farre abhorryng from all sicshelye woozkes, that he would neuer haue wedded the nunne, nor once haue layde hys spirituall handes vpon her fleshely face, hadde he not first selte and founden her from the toe to the chinne, turned all into fische.

And therfore, if this pong saint John baptist, the foregoer of these newe Christes, and all theyr newe apostles nowe sent by God in so greate a message, and soze so great a purpose, lyke to synde the world so full of fleshely folke, that such a spirituall manne muste nedes fynde muche resystance: surely God caused hym to bee prophced of as the tother olde saynt John baptist was.

And therfore if Lindall wil haue Luther taken nowe for a newe saynt John as of the olde saynt John it was of olde prophced by the mouthe of Elay, that he shoulde be a voyce of one cryng in deserte. Make readye the waye of oure Lozde, make straight the pathes of oure God in wildernesse: so must Wyndalle now tell vs by what olde prophete God hath prophced, that he would in the latter daies when the faith wer soze decayed, and charitie greatly cooled, reere by a frere that shoulde wedde a nunne, & from an harlots bedde steppe by into the pulpet and preache. For but if he proue his autozitic the better, either by prophete, or by meruailous miracle, it wil be long of likelyhod ere euer any wise man wene that god would euer sende anye such abominable beast, to turne the world to the right way, and make a perfit people.

Nowe where Lindalle saith to make by hys matter with in this wyse, we depart fro them vnto the true scripture, & vnto the sayth and liuing therof and rebuke them. In lyke maner he bringeth furth now soze his parte another maner thyng in dede then euer he spake of yet. For he sayde within thre lynnes before, that we haue the scripture of Christ and hys apostles, and are soze all that, fallen from the sayth and liuyng of them, and are become heretikes, and therfore haue nede of John baptist to couert vs. Nowe sith we haue as Lindal himself here confesseth vs to haue the scripture of Christ and his apostles: whither wil Lindall goe from vs to seeke the true scripture? Taketh he the scripture of Christe and his apostles for a false scripture? He wil of likelyhode leaue the christen countreyes and the scriptures of Christ, and geat hym into Turkey and take hym to