

**A** Pahomettes alcharron, and call that the true scripture, or elles hath Luther and he some other scripture in close, whiche he calleth here the true scripture.

And surely so it seemeth they haue. For I am verie sure that by oure scripture whiche hymselfe here confesseth for the scripture of Ch:ysse and hys apostles, he shall neuer while he liueth be hable to proue frere Luthers lechery any good lawfull matrimonye.

**B** And where he saith he goeth from vs to the saythe and liuing thereof, he must nedes meane some saythe & liuing that is allowed by that same trewe scripture that he speaketh of, that is as it seemeth by hys woordes, none of Ch:istles scripture nor of his apostles. And therefore, whensoever he list hereafter to leane of our scripatures, that is, as he confesseth the scripture of Ch:ist and his apostles, and meddle no more with them, as it were well doone he dyd not, and once I wene he will not in dede, but will for theyr false sayth and filthie liuing, laye furth some new scripture of their owne to which he saith they goe now, & which he calleth the true scripture: we wil thā aske hym wherby he ca proue their new found scripture more true the the scripture of Ch:ist and hys apostles, whiche hymselfe confesseth to be with the catholike churche, and whiche as it hath alway ben therewith, so shall alwaye remaine therewith after Tyndall and all that euer will walke oute therof, to seke themselfe some newe.

Then saythe he farther: And we rebuke them in like maner, that is to say: that Saynt Luther, Saynt Huchyns, Saynt Huchyns, and Saynt Zwinglius, in lykewyse rebuke the catholyque churche, as Saynt John baptist rebuked the Synagogue of the Jewes.

**D** But now we must Tyndalle remembre first, that though we wer al as wel woorthye to be rebuked as euer was anye of them, not for our liuing onely, but for our beliefe also: yet were not these bestes such menne as it myghte so well become in lyke maner to rebuke vs, as it myghte Saynt John baptist to rebuke the Jewes, both for that he was an holy man and sautelesse, and therefore meretye to synde and rebuke faultes, and also because he was specially sente by god to rebuke faultes, wheras these men be faultie and fylthie themselfe, and therefore vnmete to rebuke other mens faultes, nor be not sente by God aboute the

mendynge of mennes beliefe or liuing, but specially sente by the deuill to marre mennes sayth and all good liuing too, both with their false popsoned heresies, and with theraumple of theyr bold open defended lecherye, so horrible and abhominable before y face of god, whose holy sacramente of weddocke, they defowle shamefullye with theyr bowebreakyng bitchery, that neuer was there beastlye wretche before their miserable dayes so shamelesse yet, that euer durst for shame be sene to attempte the like.

And besyde this, these folke rebuke vs not in like maner. For saynt John baptist rebuked the vyces of the Jewes, not with woordes onely, but specially with the sample of his own vertuous liuing, whereas these rebukers of our liuing, liue themselfe at the leaste wyse as euill as we.

Saynt John also preached penance for synne, but these felowes keepe theyr owne synnes themselfe, and calle them vertue, and auowe the breake of theyr bowe for well doone, and theyr lechery for matrimony, and call euil god and good euil, white blacke and blacke whyte, and teache men to contemne penaunce, and make minne abhoire confession, and thinke that little sozow satisfyeth, and satisfyfacion to nede none at all, but great sinne to goe aboute it.

This was not saynt Johns maner.

Saynt John shewed another maner of penaunce, exhortynge to confessyon and heactie contricion. And howe a penitent shoulde liue he declared in hys liuing, not that he so neded, but to teache with his dede that he preached with his woorde.

Saynt John therfore liued in descerte, and fasted and for hard, and laye hard, and watched and prayed. These folke liue in great townes, and fare well and fatte not, no not so muche as the .iiij. golden frydayes, that is to wit, the frydaye nexte after Palme sundaye, and the frydaye nexte afore easter day, and god fryday, but will eate fleshe bypon all thre, & vtterly loue no lenton fast, nor lightlye no fast elles, sauing bychefast, and eate fast, and drinke fast, and seepe fast, and luske fast in their lechery, and thā come furth and rayle fast. Thys was not the maner of rebuking y saynt John vldo. And therfore Tyndall sayth vntrue whē he saythe they rebuke vs after the same maner that saynt John dyd the Jewes.

But now we knytteth Tyndall all the  
it. ij. matter

Math. 3.

Three golde  
frydayes.

A matter bype, and shortly sheweth in the ende of thys Chapter, euen in a fewe wordes; the thyng that he hath made vs gape after all this whyle, sith the beginning of his whole booke, that is to wit, whiche is the verye church. For lo vs, thus he sayth.

¶ Tyndall.

And as they whiche departe from the sayth of the true church are heretikes, euen so they whiche departe from the church of heretikes and false sayned sayth of hypocrites, are the true church.

¶ More.

**B** Loe god christen readers, after long worke at last, Tyndall hath here in few wordes shewed you whiche is y very true church, that is to saye, as manye as departe out of the church of heretikes.

But hath not Tyndall now brought vs euen into the same doute again, hath not all our question been all this while whiche is the true church, in whiche question is euermore included this question, whiche bee heretikes, consydering that the question is asked for none other cause then onely to know whiche bee the heretikes that are the countrefayted churches.

And nowe geueth Tyndall suche a counsaile, as if one that coulde no god skylle of monere, and were sette to be a receyuer, woulde aske hym counsaile howe he shoulde dooe to be sure alwaye to take god money, and Tyndall woulde aduise him to see well that he tooke no badde. And then if he sayde agayne, yea maister Tyndall, but I pray you teache me then how I may be sure that I take no badde. Mary woulde Tyndall saye agayne, for that shall I teache thee a way sure ynough, that neuer shall deceyue thee if thou doe as I bydde thee. What is that I praye you? Mary looke in any wyle that thou take none but good.

Suche a god lesson loe, dyd the tyler once teache the mayde howe she should beare home water in a spue and spill neuer a droppe. And when she brought the spue to the water to him to learne it, he bade her do no moze but ere euer she put in the water, stoppe fast all the holes.

And then the mayde laughte, and said that she coulde yet teache hym a thyng that a man of hys crafte had moze nede to learne. For she coulde teache hym howe he shoulde neuer falle, clymed he neuer so hygh, although menne toke away the ladder from hym. And when he

longed to learne that poynte to saue hys necke with, he bade him do no moze but euer see surelye to one thyng, that is to wit, y for any haste he neuer come down faster then he went by. Now such a god sure lesson Tyndalle teacheth vs here. For now to make vs sure alway whiche is the church: he telleth vs that they be the church that come from heretikes, wheras the very true church stading in question, heretikes, that is to saye, the countrefayte false church, must nedes stande in the lyke question, and bee as doubtfull as the tother. And therefore hath Tyndalle in thys tale so soyled all the doute, that he hath leste all euen in lyke doute fyll.

Now if Tyndall will say that he hath already wel and sufficietly shewed who be heretikes in y he hath shewed whiche was once the right church, that is to wit Christ and hys apostles, and that the catholike church that nowe is, is fallen from the faith and belief of that church that then was, and so bee they the heretikes, and therefore the church that was, sheweth the heretikes that be, that is to say, the church of Christ and hys apostles that was the church well knownen, doe shew the catholike church that now is for well knownen heretikes, and therefore Tyndall and Luther, and all theyr felowes, sith they be a company well knownen to haue gone out and leste for hatred of theyr false sayth and heresies this knownen catholike church of heretikes: it must nedes folowe, that Luther and Tyndall, and Husain, and Swinglius, and their company, be the very church. And so thys questyon surelye soyled by Tyndall, and openly and playnly without any such doute remayning therein as is spoken of before, and the tyler nedeth not now to loke to his sere at all, he cannot fall though he woulde.

Consider now good reader, y if Tyndall make this aunswer (for as for other that he might make, as helpe me God if I sawe it, I woulde my selfe make it for hym as effectuell as I coulde;) but as I saye, if he make vs thys, consider well then that the whole effect and pyth of this aunswere is nothyng elles, but that the knownen catholike church from whiche Tyndall confelleth himself that they bee gone as from heretikes, and whiche knownen catholike church we call the true church, be fallen from the true sayth of Christe and hys apostles, & be by that meanes become heretikes.

And

**A** And in this poynte though Tindall to bleare oure eyen with all, vñe diuers wayes to drawe oure myndes from the verie poynte of the matter, and to flatter the temporaltie, turneth all his tale and his rayling woozdes agaynste the cleargie: yet in very dede the whole bodie of the church is the thynge that he heweth at, and that he calleth the heretikes. For of spiritualtie and temporaltie all is one sayth, and of the whole catholike church hath from the beginning ever been one matter.

**B** Then consider I say now, that where he saith that the catholike church now is fallen from the faith of the old church of Chryste and hys apostles, we cannot deny but that Tindalle so sayth. But then see we well, and so we say agayne and say therein very true, that whē Tindall so saith he lyeth.

**C** For ye see your self that Tindall proueth this tale but by his bare woozde, in that he beleue not as he doth, that good woozdes are nought woozth, and that the sacramentes be gracelesse and but bare signes and tokens, and yet not so much neither by Tindalles tale, but only dunne ceremonies that neither saye noz signify, and that niene doe wozong to woozthyppe the bodie and bloude of Chryste in the blessed sacramente, and that there is nothyng therein but verie bare bread and wine, or stanche in stede of bread, and that freres may wel wedde nunnes, and such other goodly thinges like. Whiche false articles to be true, he neither hath proued noz cā proue while he liueth, noz all the heretikes in thys world, noz yet all the deuilles in hell.

**D** Nowe haue we well proued you, that in all such poyntes we haue the selfsame sayth that Chryste and his apostles had and taughte. And in these poyntes wee proue that the scriptures of them be on our parte. And yet saye we also that we be sure thereof, by that that Chryste and his apostles did deliuer vs these thinges by mouthe beside the wryting, by which we shoulde also haue been sure thereof, although they neuer hadde been wrytten, as we be by that meane sure of some other thynge that were leste vnwrytten, and onely deliuered by Chryste to his apostles, & by hys apostles to h church, and therein perpetually kept by the spirite of god, that Christ according to his promise sente vnto hys church to leade it into all trueth, and by his own perpetuall assistance and presence with hys

church for euer as hymselfe promysed also. Of whiche thinges well knowen, and yet vnwrytten, is for ensample one, that we be bounden to beleue the perpetuall virginite of our ladie, wherewith I haue troubled Tindall once or twyse here afoze, and hymselfe while he laboured to winde oute, hath so meshed and entangled hymselfe therein, that he hath in the hādling of that one matter alone, vtterely destroyed the foundation of all the heresies that they haue in all theyz whole raggemauns rolle.

**F** Another ensample of the tradicions withoute wryting maye be the putting of the water into the wyne at the masse, wherewith the saynges noble grace in suche wise handled Luther, that in answeringe therunto, Luther saith as one that were fallen frantike, and sayth nowe thys nowe that, and wotteth not where he maye holde hym, but sayeth sometime that the water maye bee leste oute or putte in as the church list to order. And then agayne he sayeth, that it ought to be leste oute and not putte in, for as muche as it hath (saythe he) an euill significacion, that is to witte, that the pure scripture is mingled and watered with mens tradicions, and therefore they shoulde he saythe, sing masse and consecrate with onely wine alone, and so by likelihod they dooe therefore suche freres as wedde nunnes.

**G** But holy Saynt Cypriane that blessed bisshopp and verie glorious martyz and a manne one of the best learned that euer wrote in Chrystes catholik church, wryteth playnly thirtene hundred yere before Luther was bozne, that the water must nedes in, and that Chryste put water into it at his own maundie when he consecrated and ordeined it hymselfe.

**H** And toys blessed Saynte Cypriane, thoughte hymselfe bounden bothe so to beleue and to teache vpon the tradicions of thapostles beside theyz wrytings.

Thus wryteth Saynt Cypriane contrary to Luthers doctrine cleare.

But I can lette no manne to belseue nowe whither of them bothe they lyse. Howbeit I see not greatly why Luther shoulde bec better believed then he; but if it be because S. Cypriane would not wedde, & Luther hath wedded a nunne.

But as I beganne to saye, remember good reader, that where as we say, that in the great variaunce of our saythes, the sayth I say of the catholike church, and the saythe whiche these heretikes

tt. iij. pzoelle

**A**pproffe to the contrarye, we proue our sayth by the scripatures, and they saye naye, and affyrme that they proue theirs by the scripatures, whereunto wee saye nay: at the question for the moze part riseth, or hath at the least wise euer hitherto risen, not vpon the scripture self, but vpon the construction thereof, that is to say, not whether the wordes were holpe scripture or no that wer for scripture alledged, but what was for that scripture the true sense and right vnderstanding.

For as for whiche was holpe and autentike scripture and whiche not, we haue be a great while very well agreed, sauing that Luther of late, & frere Barnes after him, woulde saye putte oute Saynt James epistle, and saithe it hath no smache of anye apostolique spirite, because it saith that saythe wareth dead without god woakes, and hath a playn place also for the sacramēt of anneling. And Fryth woulde haue oute quite the booke of the Machabees, because it proueth for purgatozpe and for the intercession of sayntes.

And nowe semeth Tindall to make a secrete insinuacion of some other scripture than Chrystes and hys Apostles, whiche other scripture he semeth to call the true scripture, and saith that from the catholike church which himselfe confesseth to haue the scripture of Chyriste and his apostles, himselfe and his felowes go nowe to the true scripture.

But now lettng his other newe true scripture alone tyll he rehearse vs some therof, euer hitherto all our debate and variance hath been about the erposicio, eche parte laying to the others charge, false glosing of the true scripture.

Then sith the doubte betwene theyr sayth and ours, resteth vpon that point, consider good chrystien reader, that we proue that the consent of all the olde holpe doctours and Sayntes of enery age since chrystendome first beganne, vnto frere Luthers owne dayes, is vppon our parte agaynst them.

And this haue I proued. What saye I, this haue I proued: naye this haue I saye) them selfe proued, in that theyr headde capitayne Luther proudeleye respecteth and shaketh of the sayntes with his deue like eyes by the whole hundred at once, and in one place in his booke of Babylonica, speakng of the canon of the masse, whereyn he confesseth that they stande all agaynst him, he setteth not a risse by them all, but shaketh them

of all at once, and saith the scripture is playne vpon his side though they say all the contrarye.

And in this poynt all the rable of the folowe theyr maister so farre, that they fall to blaspheming of Sayntes to take away their autoritie.

And yet if this proue will not satisfie them, but that they be so shameles as to say yet still that the olde holpe doctours and Sayntes are agaynst vs with their lette them of so manye tell vs one, that euer so construed the scripture, y a man professynge once bowed chastite, was for all that at hys lawefull lybertie to wedde a bowed professed nune. I speake of professed and bowed, because of suche as professe withoute perpetuall bowes, as is the religious house of saint Cerytrade at Buel, and other lyke in other places. Let them I say among al the old holy doctours, shewe so muche as some one, of whiche I wote well they cannot finde one amonge them all.

Then consider (good chrystien reader,) that sith we haue vpon our part agaynst all their sectes, all the olde holy sayntes agreeing with vs in beleefe though we not like them in liuing, there is no dout but that in saythe the common chrystien people by all these ages agreed with vs also.

For howe can we knowe the sayth that in euery tyme hath been, but by the wryters that were in euery tyme, sith we cannot now speake with the m.

Finally good chrystien readers, vpon these thinges it foloweth, that we proue well and sufficientely, that there is not an olde church of Chyriste and his apostles, and another newe church nowe, but one whole church from that time to this time in one trewe sayth continued. And so is it plainly proued false all the foundation of Tindales whole tale.

And as for any thing that himselfe proueth, his woordes that he woulde were taken for so playne to shewe vs whiche is the church, leaueth vs as I sayde, in like doubte as we were, sayng wher they shoulde proue hym and his company the church, they proue nowe clerely with this, that he confesserh Chyrist and his apostles to haue bene the church, and then this that we proue thereto by all the holpe doctours booke of enery age before, that the catholique church hath nowe the same sayth still, and Tindales owne tale I saye with these thynge sette thereto, proue Tindall and all

his

Jacob. 2.  
Jacob. 5.

2. Macha. 12.  
and. 15.

Profession  
without per-  
petual bowes

**A** his felowes heretykes, and the knowen catholike church to be the very church of Chyſte.

And here ye ſee well good readers, I mighte of hys Chapter make an ende. But in good fayth, Tindalles wooꝝdes well waycd, haue ſo many mery ſolpes in them, that I cannot yet hold my fyn- gers from them.

For I requyre you for gods ſake once agayn, conſider his wooꝝdes well.

**T**indall.

**A**s they which departe from the faith of the true church are heretikes, euen ſo they that departe from the church of heretikes and falſe ſayned ſaythe of hypo- crites, are the true church.

**M**ore.

I haue in good ſaythe good hope, that there ſhall not lyghte ſo meane a wite- ted manne reade hys wooꝝdes here, but that he ſhall meruayle much where Tin- dalles witte was when he wote thoſe wooꝝdes. For euery childe may ſee per- die, that theſe two thynges bee not like, that is to witte, the goinge out of the true church of Chyſte, and the goyng out of the falſe church of heretikes. For the true church of Chyſte is but one.

**A**nd the falſe churches of heretikes bee many. And therefore though euery man that goeth from the faith out of that one true church of Chyſte, muſt nedes be an heretike, becauſe he cannot ſo goe out but by heresie, it foloweth not y in likewyſe euery man that goeth out of the church of heretikes, goeth into the true church of Chyſte, by the true ſayth agayn, for ſo muche as of many churches, he maye goe out of one into another, and ſo ye ſee well they doe. And therefore Tyndalle ſpeaketh falſe Engliſhe when he ſaythe the church of heretikes. For they ney- ther be ane one church, nor haue ane one church ouer them all, ſo ſpecialle that it may be by a certayn ſpeciall pre- eminence in reſpect of the remenant cal- led the church.

Howe that a manne maye got oute of a falſe church of heretikes, and yet not into the true church of Chyſte, Tyndalle maye well perceiue by two ſam- ples of two ſpeciall heretikes of two co- trarye condicions, that is to witte, one heretyke of olde called Berengarius, & another of new, called William Hup- chin. Berengarius fell ſpyſte into that falſe heresie agaynſte the bleſſed ſacra- mente of the aultare, that he affyꝛmed

and helde that there is not in it the very bode of Chyſte, nor nothing but one- lye verie bread, and gathered his church of hys heresie together. But afterward he better remembred hymſelfe, and re- uoked that heresie, and fel from that he- reſe into another, not fullpe ſo farre in falſhed, but yet a falſe heresie to, that is to witte, that heresie that Luther hol- deth now, that in the ſacrament though he coſſeſſed to be the very bode of Chyſte, yet he helde that there remaind and a- bode ſtill very bread to therwith.

And thus in Berengarius maye Tin- dall well perceyue that a manne maye goe from a falſe church of heretikes, and yet not ſtraight into the true church of Chyſte.

Tyndalle maye alſo perceyue thys poyn- te well by the tother newe hecctike William Hupchin, whiche firſte fell to the ſecond heresie that was of the twain the leſſe euill, that is to witte, the heresie that Luther holdeth, that in the ſacrament is both the very bode of Chyſte and verpe breadde. But nowe epyther be- cauſe he longed euer to falle vnto the woꝝſe, as longe as he mighte fynde any woꝝſe then other, or elles becauſe he fa- uoured frere Hupkyn, becauſe his owne name was Hupchin. He fell in y poyn- te from Luthers heresie to his, and affyꝛ- meth nowe that there is in the bleſſed ſacramente nothyng elles but bread, and iſſeſeth and ſcoffeth vpon it, and dyſpu- teth in his blaſphemie that it ſhoulde be but ſcarche.

And thus where the olde heretike Be- rengarius beganne at the woꝝſe, and from that fell to leſſe euill: thys newe heretyke Hupchin goeth contrary way, beginnyng at the leſſe euill, and falling from that vnto the woꝝſe. And therfore is murche the leſſe likelye to folowe the tother in one poyn- te, in whiche I praye God he maye. For Berengarius yet after all thys, reuoked his latter heresie too, and liued long after, and dyed an holy vertuous man.

But by theſe enſamples I ſay Tin- dalle may well perceiue that though he goe ſtraight out of a church of herety- kes, yet it ſhall not folowe that he ſhall goe into the true church, ſyth he maye by y way ſtep into another falſe church, of which there be ſo many beſyde.

For all the heretykes be not gathered into one church, but as the church of Chyſte is but one, ſo be there of thoſe a bengcable maynpe, and be not compre-  
st. iiij. bended

Job. 41.

Worde the  
bery mother  
of heretikes.

**A** bended vnder any one church, saynge only that as the true church is þ church of god, so be all the false called þ church of the deuil, whiche is kyng as the scripture sayth, ouer all the children of pryde, whiche pryde is as saint Austine sayeth, the very mother of heretikes.

**H**owe yf it be true that Tyndal here sayth, that the church whiche we call þ very church, that is to saye, if it be true that the catholike knowen church, bee as Tyndal here taketh it the church of heretikes, and the sayth thereof bee as he also calleth it, a false fayned sayth of ypocrites, & therefore like as this church because it is, as he saithe comen awaye from the true church of Christ and his apostles, is the church of false heretikes, so they that come awaye fro this church of heretikes, and this false fayned faith of hypocrites, be the true church: then must it nedes folowe, that all the sectes which are sprongen in Boheme, and in Saxony, and in some other partes of Almayn, be the very true church, and the true saythfull believers.

**H**owe sith Tyndalle hath broughte it vnto thys, I woulde sayne knowe one thyng of hym, sith it is so that all those sectes be the true church and very saythfull folke: howe happeth it that eche of them calleth other false heresies, & saith true in that poynte, and in almoste no thing els. And sith he hath brought it vnto this, howe can hys finall wordes also stande with thys conclusion, with which wordes he would seme to proue his conclusion true: For thus he endeth this Chapiter.

¶ Tyndall.

**W**hiche thou shalt alwaye knowe by theyr sayth examined by the scripture, & by theyr profession and consente to lyue accordyng vnto the lawes of god.

¶ More.

**H**owe consider good reader whether these tokens doe make vs knowe, that all the sectes that are departed fro the catholike church, be the true church. Howe can their faith examined by the scripture, or howe can their profession to liue accordyng to the lawes of god, make vs perceiue that al they be the true church, because they come from the faith of ours which Tyndal calleth false and fayned, where as they beynge departed fro ours, doe among themself neither in faith nor in profession of liuyng any wyse cosent

or agree? For fyrst in Boheme, what a sort of diuers false saythes bee there, & what diuersitie and contrarietie in the profession of their lyuing. Then in Saxony and in some partes of Almain, what another sorte is there of sūdy manner sectes, as well in articles of þ sayth & belef, as in þ vnmanerly maners & lawles lawes of liuing, wherof ye may perceiue a great manye by the booke of William Barlow, that long was couersant in the countrey, which detestynge thabominacion that he founde among them, hath of a right godly zele geuen vs knowledge of the. And now by Tyndales tale they be the true church euerychone, and the lawe of god thal allowe all their liuynges as beastly as they be, and the scripture of god thal uphold and mayntayne al their beliefs: as dissonant and as repugnaunt as they be eche to other, and as maliciously false as all the whole sort be bothe one and other.

**F**or all this loe yet thal we by þ lawe of god and by the scripture of God compared with all theyr beastly liuynges & all their false repugnaunt saythes, well and clerely knowe sayeth Tyndall, that all they be the very true church of christ, because they can bee none other, for as muche as they bee come awaye from the fayned sayth of ours. And so ye may see that Tyndal affyrmeth now not only those abominable heresies þ he taught befoze, but all those also þ Anabaptistes haue added vnto them synce. And so now be þ true church with hym & agree with scripture and with the lawe of god, all those that saye the baptysing of chyldren is voyde, and they that say þ there ought to be no rulers at al in christendome neither spiritual nor temporal, and that no man shoulde haue any thyng proper of his owne, but that all landes and all goodes ought by goddes lawe to bee all mens in comen, and that all women ought to be comen to all menne, as well the nexte of kynne as the farthest straunger, and euery manne housebande to euery woman, and euery woman wife vnto euery manne, and then synallye that our blessed sauour Christ was but onely man and not god at all.

**A**nd in good sayth I neuer thoughte other yet from sone after the beginning but that when these folke fell once too these horryble heresies which Tyndal in hys bookes hath taughte vs, they shoulde not fayle to fall soone after vnto these other too, of whiche the very wordes

W. Barlo.

¶

The Anabap  
tistes opynly  
one

**A** is not worse yet then dyuers of those that Tyndalle taughte vs before; noz lightye can there none be worse, except onely one, that were to saye, there is no God at all. And as helpe me God, I verely feare they shal fall vnto that at last. And then rekenyng neither vppon God noz deuil, noz immortality of their own soules, but ystingge and skoffynge that God is a good felowe, and as good a soule hath an owle as a cuckoo; and when thou seest my soule hange on the hedge, then hurle stones at it hardly and spare not. And as Tyndalle saith, when thou speakest with Saynte Peter, then praye hym to praye for thee: thus rekenyng vpon nothing but onely vpon this world, and therfore recking for nothing but onely for the bodye, they shall at the last fall in a new rage, and gather them selfe together, and shall but if they maye be the better repressed, to make other maner maner theye then euer they made yet, whereof the mischief shall falle in theye own neckes. But yet if they maye be suffered once to ryse, all the mischief will not fall in their own neckes alone, but much harme shall happe vppon many good mennes heades etc these rebellious wyretches be well repressed agayn.

**B**eside al this, consider well god reade, that if it be true that Tyndalle here teacheth vs for the finall conclusion of all this Chapter, that is to witte, if it bee trewe that all they that goe out of the catholike church, be the true church then sith the sectes that are departed out of this catholique church, be companies knownen well ynough, ye see nowe verpe well, that here hath Tyndalle sodaynelic destroyed and pulled down the churche that all this whyle he wnte aboute to buyde by, whiche was as fro the beginnyng ye haue heard, a church of vnknownen electes. For he hathe as **B**ye nowe perceyue, brought all to a knownen church, or rather to twenty knownen churches, of whiche euery one is by all the remenaunte knowledged to bee knownen for false, and then bothe in abhominable false beliefe and brutishe beastly liuing all the whole cable such, that obstinately liue therein, and deuently also dye therein, that euery man maye well perceyue they cannot all bee Goddes electes.

And thus hathe he sodaynelic pulled here downe to grounde, the churche vnknownen of his only electes, that he hath good christen reader, all this whyle so

buyssille gone about to sette by. **C**

Now if Tyndall when he shal perceue how blindly the deuill hath led him here about, and made him to fall in the ditch with his docter, & bzeake all his egges, & quayle thus all his conclusion, woulde for shame seke any farther thyft, and say that I misse take hys woordes, and that himselfe meant in them some other maner thing: I dout not but euery wise reader will consider well what he will say, and not be so farre ouerseen as to beleue him at his onely word. One thing I am very sure, y I haue in this Chapter left neuer a word of his vnwritten to hide his entent, or depzaue his purpose with all, but haue truly & playnly rehearsed them euery one. By all which it appeareth plainly, that he both saith and meaneth as I haue shewed you, and ther vpon that these folies of hys that I haue declared you, are plainly deduced vpon his own woordes whiche I haue rehearsed you.

Howbeit, if he will for auoiding of the shame, surmise that he ment some other thing: I cannot well ymagine what it might be y he might deuise to say that he ment. For if he would say that he ment not, that all the sectes that goe out of the catholike church whiche he calleth the heretikes be the true church, but some one of them, whiche one we should perceiue well from the remenaunte by their faith examined by scripture, & by the profession of their liuing after the lawe of god, this can he not say that he meant, for he nameth no one sect of them all, but saith generally that they whiche departe oute of the church of heretikes whiche he calleth the common knownen catholique churche, be the true churche. And therefore he cannot escape so. He woulde also if he had so meant, haue specialle commaunded some one. And also there is not one of the al whose faith either agreeth with y scripture, or the profession of their liuing with the lawe of god, but if Tyndall call (as in dede he doth) a godly profession for fecres & nunnes to fall fro the chastitie of their profession, & like as they professed before to serue god in chastitie, so to professe themself from henceforth to serue the deuill in sacriledge, & make him a daily sacrifice of their own beastly bodies with incestuous lechery. Finally, if he be so shameles as to say that he ment none of them all, but some such vnknownen as himselfe woteth not whome, that is gone out of our church, that

**A** that is to wit, & knowe catholik church and belieueth not as we doe, because we beleue naught, no: liueth not as we do, because we liue naughte, no: goeth not into any of those other churches & sectes neither, because they beleue naught and liue naught also aswell as we, but frame themself some faith after the scripture, & some kind of liuing after y<sup>e</sup> law of god by the self, & that these be the very church & the very electes, and al vnknowen both who they be and where they bee, sauing onely that alway some such ther be, and knowen onely to god y<sup>e</sup> hath elected the, & euery of them to himself by his seluyng

**B** sayth whiche yet he manye times seieth nothing of, as Lindall himself hath before confessed in the chapter of y<sup>e</sup> order of their eleccion, & yet for al that alway seieth still, that thozow the feeling saythe whiche he once felt, he is one of gods good children, euen while he lieth with his leman or while he killeth a good man, and that in all that while that he doth suche deuelishe dedes, he doeth yet no deadlye sinne: if he can for shame find in his hert to say thus, this wil be the most foolyshe thyng of all.

For firste the generall maner that he vseth where he saith: They y<sup>e</sup> goe fro the church of heretikes (whiche he calleth vs of the catholik church) be y<sup>e</sup> very church. Thys generall maner of speche I saue, that excludeth none, restrayneth it not vnto a fewe folke onely vncertayne and vnknowen, but extendeth it vnto al folk that euer goe furth from vs. And therefore he cannot excuse hys folie with sayyng that he meant it so.

Moreover, if he so had meant in dede, that had been yet the most folyshe of al. For what congregacion wer that whiche neuer were gathered together, no: neuer one parte wittingly speake with other, of which if they met together, neuer one knoweth other. For though they knowe together, as folke of acquayntaunce or kintred, or neighbours peradventure all of one town or strete, yea or of one house either: yet can they not one knowe another as for a member of his own vnknowen church, that is to wit, for one of the true faith and right liuing, & for a penitent sinner, and finally for a final elect. And all these condicions ye wotte well, must those perones haue that Tyndall taketh for the very church.

Yes saith Lindall: Thou shalt alway knowe them by their sayth examined by the scripture, and by thoz<sup>e</sup> professio and

consent to liue accordyng vnto the lawes of God.

Howe is it possible to knowe by these meanes whether he be a finall electe or not: while he may both lye and change, and saue he belieueth otherwys than he doth, or belieue herafter otherwys than he doth now. But yet consider well here good reader, that when ye see Tyndalle here goe aboute to teache howe they maye be knowen, he declareth himself that of reason the church must be a church knowen, and that it wer a thing farre out of reason to haue y<sup>e</sup> very church vnknowen. And in this he clearely declareth the madnes aswell of himself as of Luther and Barnes and them all that would haue the church a congregacion vnknowen, and yet labour to deuyse vs markes by all the meanes they maye, wherby their church vnknowen myght seme to be perceiued and knowen.

Howe when he saith: Thou shalt alway knowe them by their saythe examined by the scripture, and by their profession and consent to liue after the law of god. I would sayn witte whiche thou be meanest. Thou learned or thou vnlearned. Well ye wot that among the learned, the very sense is in question, and vpon the debating thereof, aryseth all the variance. Whiche thou meanest he thā? Thou that arte vnlearned: Thou that canst scantly reade it, or thou that canst not reade it at all? When they that are learned cannot perceiue it, then thou perdie that arte vnlearned shalt perceiue it anon, & examine and iudge by the scripture whiche of them saue best for they sayth of whom thou vnderstandest neyther nother, but the leger that thou hearest them dispute vpon the scripture, but if thou bring the true sayth thither with thee, the lesse shalt thou there perceiue. And in much moze doubt depart shalt thou thence, then thou wer in when thou camest thither. For as the prophet saith, *Isa. 7.* but if ye belieue, ye shall not vnderstand. And therefore for euery man learned and vnlearned, for so farre as toucheth y<sup>e</sup> necessary doctrine of true faith & liuing, & exposition of scripture that apperteineth thereto, the very fastnes and suretie is, to rest vnto the church, whiche is as saynt Paul saith, y<sup>e</sup> pillar and sure ground of trouthe. And y<sup>e</sup> can be none vnknowen church, whiche can neither lern no: teche, as they y<sup>e</sup> neither can haue preacher no: hearers, aswell for that one of them can not knowe another to assemble aboute eleccion



**A** election and choyce, no: can haue anye by succession, sith ther can be no succession perceued among any such of which no part knoweth other, and also for that if they neither be of the catholike church no: of any knowen secte, they cannot be suffered to preache o: liue either among vs o: them. And if they be of either vs o: the, then are they of soe knowen church. And if they be scattered among h church and the dyuers sectes, and neyther line no: beliene after the doctrine of none of them all so long as they so dooe, none of them knowing other, so long be they a secrete vnkowen scate, but they neither be church no: haue church, no: priest no: preacher among them.

**B**

And if they fall after in acquaintance together, and stocke together, and eche knowe of others belife and lining, then begynne they to be a knowen secte, and a false knowen church of heretikes, because they bee gone out of the catholike, some immediatly and part by a meane, as those that come together departyng oute of the dyuers, all which, befoze departed oute of our one. In whiche one of oures, that is to witte, in the knowen catholike church, the truth doeth one-

**C** lye rest, sith it wel appereth as I haue befoze playnly proued, that the saythe whiche was with Chyriste and his apostles, hath euer still continued with vs, which is and euer hath been one church still continued from the begynning. And therfoze euer from the begynning, those that haue by profession departed oute of this church, haue euer been knowen, if from the societie thereof, for Scysmatikes, if from the sayth thereof, for heretikes. For as that glorious marty: holye Saynt Cipriane sayth: Dute of vs be they al gone, and not we out of them,

**D** but cuer from the begynnyng as heretikes o: Scysmatikes haue risen, eyther haue they by profession departed oute, o: the church hath caste them out, and the church enermoze hathe as the verye stocke continued still and remayned, and the braunches so cutte of, haue sith o: last withered away. And so shal all these at length, when the catholike church shall abide, and remayne, and stande fast with God, and god fast with it, according to Goddes promise till the wo:ld take an ende, and euer myzacles in it, & in onelye it, to declare and make open that the very sayth, the very hope, and the very charitie shil continue therein, & that how sicke so euer it be,

and how much dead flesch soeuer be fo:den in the sick & soze partes of the same, yet aline is euer the body of this church, for in it is the soule and the spirite, & out of the body of this knowe continuet catholike church, ther is in the body of any other church gone out o: cast out of this for their contrary belief and faith, o: for their rebellious behaueour, ther neither is I say, no: can be among them all, as ail the olde holy doctours and Sayntes fully reco:de and testify, neither health, life, headde, no: spirite.

And therfoze to finish at last this long Chapter of his solution, it is impossible for Tindall o: all the wo:ld besyde, to soyle that one argument, by whiche the knowen catholike church is proued to be the verye church of Chyriste, in that that from the begynning it hath euer still been by ordinarye course of succession kepte and contynued one, and the olde sayth from the begynning (as by the bookes of holy sayntes of euery age wel appereth) alwaye continued therein, and the olde righte maner of interpretacion of the scripture, concernyng the saythe (as by the same sayntes holy bookes appereth) alway continued therein, and euer moze glorious miracles from the begynnyng, inconstantly perceuyng therein, and that it was promysed that it shoulde euer continue till the wo:ldes ende, and god therein without any other new church of god to succede the church of Chyriste in this wo:ld, as it was promised and propheted that the church of Chyriste shoulde succede and putte awaye the Synagogue of Moyses, & that aliother churches and sectes of whiche euery one calleth it self the right church bee some at one tyme, some at another arisen and reared themself agaynst this church, and therfoze bothe gone oute and caste oute of this church, and there so many dyuers saythes to the olde continued faith euery one dinerly contrary, & al their interpretacions of holy scripture concernyng sayth and god liuyng dinerlye, contrary to the doctrine & propositions of all the old holy doctours and sayntes, as I haue oft declared you, or elles lette Tindalle as I haue despyed hym once o: twyse I trowe already, tell vs some one of all them that teacheth vs the scripture o: withoute scripture eyther, that steres may wedde nunnes.

Math. 18:

These thynges I saye being thus, that the veri church can be but one, and must endure as longe as the wo:ld lasteth, and

The catholike church shall continue for ever.

**A**nd can in thys woꝛlde haue no newe churche to succede it as the Synagogue hadde, and then that all these churches of these sectes be risen and gone out of the catholyke churche, and it continueth still: it is impossible I sape for Tyndall or all the woꝛlde beside, to foyle the reason and auoyde it, but that only this catholik church is the very true church of Christ, and all the churches of sectes at sundry tymes gone out therof, be churches of heretikes and scismatickes, and very churches of the deuill.

And thus good chꝛisten readers, haue I playnelye proued you, that Tyndalle and his felowes, and all these sundrye sectes, noꝛ yet anye one of them all, bee not as he blasphemeth and scoffeth to be resembled vnto Christ and his apostles, as gone out of the catholike churche, in like maner as they went out of the Synagogue that then should haue an ende, so beginne a newe that whyle the woꝛld lasted should neuer haue an ende, noꝛ any church be true saue it selfe. But that Tyndall and all his felowes, & all theye sectes be so gone out and put out of thys catholike church of Christe, as Lucifer and hys felowes by pryde fyrst departed out, and by power was after put oute of the churche of God in heauen.

And likewise also as Cain was by god putte oute of the churche of good folke, for his obstinate malice in each.

Gene. 4.

And likewise as Choz, Dathan, and Abꝛon with their felowes, made a sect of scismatickes and bente awaye fro the church of Moyses and Aaron in desert, for which they went quick vnder earth, and as it semeth, hell swallowed the vp.

Num. 16.

And likewise also as the tenne tribes of Israel departed with Hieroboam fro theye verye kynge Roboam the sonne of Salomon, with whiche, rebellious departing from their kinge, albeit they were not well handeled with hym, but were threated and putte in feare of oppression, yet was God as Saynt Cipriane by scripture proueth, greatly displeased with them, and his very church moſte specialle then remayned in the smaller companye the two trybes onelye, from whiche the tenne were gone. And these heretykes be gone oute of the catholike churche in like maner, as the greate companye of Christes disciples went from him when he was aboute to teache hym the sayth of his verye bodye and bloude in the sacramente of the aultare, for which, and from which, Hus-

John. 6.

kin, and Swinglias, bee nowe gone awaye too. And yet as the verye churche remayned in these fewe that abode and continued: so shall the verye churche neuer abyde & continue in these fewe that perseuer in the stocke, bee it minyshed and minced neuer so smalle, and alway those that goe thereto, shall be but withered bꝛanches and churches of heretikes and scismatickes, be they neuer so great noꝛ so many.

These heretikes departe also from the catholike churche, in suche wyse as Judas departed fro the churche of Christ at the maundaye supper, when he went to betraye the headde of that churche, and vtterlye to dissolue the bodye. And likewise doe all these sectes of heretikes which in that poynt dooe moze then verye represente the Scribes and Phariseis, whom saynt John called the generation of vipers. For as the vngwyper serpentes gnawe out theye mothers bely, and those Scribes and Phariseis dydde by theye false doctrine labour to destroye the verye trewe doctrine of the Synagogue, wherof they were engendred: so dooe all these cursed serpentine sectes of heretikes, both with their false errours and heresies, labour to destroye the true doctrine, and also with sowynge of discencion and sedicious scismes, goe aboute to gnawe out the verye bellie of their mother the holy catholike churche. And therefore will they, but if they dooe (as I praye Godde geue them grace to dooe) repente their malice and amende, elles vndoubredlie haue their parte with Judas, and with such other as I haue shewed you that departed fro the true churche befoze, and with suche other heretykes as departed also from the churche in the tyme of the blessed apostles after, as wer the Ebionites that sayd Christ was but only man and not God, against whom, saint John the Evangelist wrote hys holy ghospell, and the Nicolaites whiche woulde haue all women in common against whom god speaketh himself in thapocalips, which bothe heresies bee nowe begonne to be brought vnto agayne among the sectes of these newe heretykes in Almanye, whiche sectes Tyndall calleth the verye true church of Christ, because they departe only and gos from ours, where he seeth well by the olde booke, that wee haue the same faith that thapostles had, & heareth with his owne eares that they haue the same heresies whiche the apostles

Mat. 14.

John. 1.

Gen.

John.

Apoc. 2.

ales

**A** fles damned.

So see you good readers, that the many sectes are come out of the one church the naughtie out of the good, the falle out of the true. And Tyndalle argueth the contrary way, and therby would make vs wene that the good cometh euer out of the bad, and leaueth the noughty behynd. And by y way shal not onely Luthers lecherous Church be better then the Catholyke church of Christ, but also Lucifer his church of deuyls in hell, be better then the church of god and his good angels, that Lucifer when he fell from thence leste styll with god behynde hym in the glorious blisse of heauen.

**B** And thus ende I good chrysten reader this booke, in whiche euery chylde that almoste that aduisedly readeth it, maye well and clearly perceiue y Tyndalles solucion is not woorth one rythe, but the reason that he would haue soyled, is and abydet h still so myghty, strong, and inuincible, as a reason before me made by the strong and myghty champion, the inuincible martyr saint Cypriane, that by that one reaso alone it is I dare boldly say, wel and playnly proued that this knowne catholyke church whiche Tyndalle would impugne, dysproue, and destroye, is alone the verye true church of Christe, whiche all the Deuillcs in hell shall neuer be hable to pull downe,

**C** and that these hundred sundry sectes whiche Tyndall would haue taken for the verye church of Christ, be verye false heretikes al y whole rable, and Synagogues of Sathan, and verye churches of the deuil alreadye dead and vtterly destroyed in synne, rite, and but if they return to the catholyke

**D** church agayn, will elles with Judas be buried and burne in helle.

(.)  
Thus endeth the sixth booke,

(v)

# The. vii. booke

Here begynneth the seuent

booke in defence of the second reason, prououng the knowne catholyke church to be the verye church of Christ. Whiche seconde reason is, that we know not which is y scripture, but by the knowe catholyke church.

The defence of the second reason.

Tindall.



Another lyke blinde reason they haue, wherein is all theyr truste. As we come out of them, & they not out of vs, so we receyue the scripture of them, & they not of vs. Howe knowe we that it is the scripture of God and true, but because they teache vs so. How can we that belieue, except we firste belieue that they be the church, and canot erre in any thyng that pertaineth vnto our soules health. For if a man tell me of a metuaylous thyng, wherof I can haue none other knowledge than by his mouth only, how should I geue credence, except I believed y the man wer so honest that he could not lye or would not lye. Wherfore we must belieue y they be the right church y canot erre, or els we can belieue naught at all. This wyse reason is their shote anker, and all their holde, their refuge to flight, and chief stone in theyr foundacion, wheron they haue buylt al their lyes and all theyr myschiefe that they haue wrought thys eight hundred yeres.

More.



Thys reason (good reader) which Tyndall would here so fayne answer and soyle, is the thyng wherewith y kynge our souerayn lord as a mosse erudite prince in hys mosse famous booke of the assercion of the sacramentes, prayned Luther so soze, that hether to neyther hymselfe, nor anye companyon of hys, durst euer once attempte

**A**ttempte any aunswere thereunto, till Tyndalle nowe perceyvinge the kyn- ges argument in that poynte so strong, that euery manne much alloweth it and feleth it for inuincible, wareth for anger so starke madde at laste, that he maketh hys assaies and assautes here thereat, and leesech not onely hys labour in the ende, but also by some of hys own argu- mentes, wherwith he wold impugne it, maketh it rather more strong, and pro- ueth it playn inerpugnable.

**B**ut Tyndall, albeit that he rehearse the reason in such wyse himselfe, that he soyleth it not after ward so surely as he rehearsech it, nor neuer wer lyke whyle he liueth, although the reason hadde no more the he rehearsech: yet doth h' kinges grace against Luther besides all thys y Tyndall rehearsech, put an other piece o: twayne of pith and strength therein.

**C** For whereas in the time of holy saynt Austine, suche heretykes as then were, played as these dooe nowe, denyng the common knowen catholike charche to bee the verve churche of God, and the doctrine thereof to be true: that blessed doctour amonge manye other thynges with which he plainly confuted that so- lish heresie, said and affirmed playnely, that hymselfe shoulde not haue believed the gospel, but if the authoritie of the ca- tholike churche compelled him therunto.

**D** Thys saying of saint Austine, Luther himself alloweth. For though he will in no wise agree, that the whole catholike churche gathered together in a general counsaile, hath anye autozitie o: pow- er to make anye lawes at all: yet he graunterh that the certainty by whiche we know and be put in suretie, which is the very scripture of god, & which not, a man hath his learning and teaching of that poynt by the church of God, for the churche hath saith Luther, according to the saying of Austine, this thing geuen it of god, y it can iudge and discern the woordes of god from the woordes of men.

**E** Then layd our sayd soueraygne lord Luther's own woordes against Luther's owne heresies, for the sayth of the catho- like churche, in dyuers places dyuers wayes. For syth Luther confessed that the churche hath that gifte of God, that it can discern the woord of God fro the woorde of man: it foloweth (saythe hys grace) y those thynges which h' churche saith, is the woord of God bntwitten, & tradicions of the apostles, (of which Lu- ther woulde none beleue, because they

wer not witten) be the verve woorde of God aswell as those that be witten.

**F** And in that reason, hys grace gane Luther and Tyndall, and al their whoie secte suche a sure fail, that they shal ne- uer wel arise & walke by right while thei liue agayn. For as his highnes laid un- to hym, syth Luther cannot say nay but y he must beleue the church when it tel- leth him that these thynges God caused hys apostles to wryte, wherfore must he not as much beleue it, whē it telleth him These thynges God caused hys apostles to tell and teache by mouth: Then layde his hyghnesse unto Luther farther, hys own woordes against himselfe this wise.

**G** Luther hymselfe confesseth that God hath geuen the churche that gyft, that it can discern the woordes of God from the woordes of men. And wherfore hath he geuen y church that gyft, but because he will not suffer his church to fall in- to such a petilous error, as to take the woordes of menne for the woordes of god, whereby menne myght fall to some euil opinions as well in sayth as other ver- tues. But so is it, that by the errorre of wrong takyng the sence of goddes woordes, menne may fall into the lyke perill, and also to a great deale greater. For y wryting of man taken for the scripture of God, myghte either by some conuenient coment deuyled vpon y truth writ- ten in mennes heartes, o: by the playne perswasion and confession of our owne ignoraunce, that the sentence were not sufficiently perceiued and vnderstande, might I say be contained and kept from doing anye great harme. But the scrip- ture of God taken as it is for hys owne woordes, and then vnderstanden falsely, must nedes caste the people into a verve false error in feede of very true sayth.

**H** Now therupon it very wel foloweth, that god neuer will permitte and suffer hys churche to fall in anye damnable er- rour thozowe misse vnderstandyng and wrong declaracion of the scripture, for as muche as by the taking in necessarve poyntes of faith o: vertue y false sentece for y true, must nedes grow much more perill and harme, then by the takyng of mannes false wryting for the true scrip- ture of God.

**I** With this argumēt loe, the kinges high- nes vttrelve confuted Luther vpon Lu- thers owne woordes, and proued hym that he may neuer saye naye for shame, but y in all necessary poyntes the verve true sence & expolicion of the scripture,

**The churche of God can iudge and dic- cerne the woordes of god from the woordes of men.**

The true  
sence and ex-  
position of  
the scripture  
is in the church  
and hoip doc-  
trine.

**A** is in the church & the holy doctors thereof. Whose explications as by their booke appeareth, openly reproue such explications thereof, as al these heretikes haue deuised for the maintenāce of their heresies.

Then layde his hyghnesse vnto Luther his owne woordes aforesayd yet agayn in this wise.

**S**ith God hath (as Luther confelleth) geuen the church that gyfte, that it discerneth the woordes of God from the woordes of man, Luther well sheweth himselfe suche as he is, while he calleth the epistle of saynt James the woord of man, whiche the church hath so longe discerned & iudged for the woerde of god.

Finally, the selfesame woordes of Luther as the kinges highnes handleth the fully doe conclude Luther and Tindall both, in prouing the knowen catholike church to be the verpe church, which is now as ye know wel, al our hole mater.

For sith saynt Austine saith, and Luther also confelleth, that the church hath this gyfte of God, that it discerneth the verpe scripture of God from the wytyng of manne, and in those woordes

**C** bothe saynt Austine and Luther bothe, spake of the knowen catholike church, and not of an vnknowen church: it appeareth playne that both saynt Austine and Luther affirme, confesse, and agre, that the knowen catholike church is the verpe church, and not that any church of heretikes is the church, for to none of them God neuer gaue that gift of discrecion. For no man euer toke the scripture because any of them sayd so, but al they as they haue cummen out of the catholike church, so haue of the catholike church receiued the scripture, and vpon the credence of that church, haue they

**D** all beleued it, as Tindall cannot denie, though these newe heretikes be now for defence of their heresies, sayn to forsake some parte of the scripture too.

Nowe good chrysten readers, consider well I require you, these effectuall pointes, whiche our souerayne lord so substantiually layde vnto Luther vpon his owne woordes, and I doubt not but your selfe shall easely perceiue and see, that thesame thinges shall stand strong and sure, and ouer that, aunswer and ouerthrow all the substance of Tindales solution here. whose woordes let vs now loke on agayn and examine.

Tindall

This wyse reason is their shote anker, and all their whole refuge and chief

stone in their foundacion, wherevpon they haue built al theyr lies, and al their mischief that they haue wroughte these viij. hundred yeres.

More.

This reason Tindall here maketh very light, and saythe that these. viij. hundred yere the catholike church hath buylded so many lyes, and so much mischief theron, by all which tyme of eyght hundred yeres, if the whole catholike church haue been in erroours and heresies as Tindal here saith and his master Martine Luther befoze him, then hath chryst broken all hys promises, by whiche he promysed to be with his church al daies to the woordes ende.

For by al this. viij. hundred yeres hath Chryst had none other church continuing that any man can tell of, but if Tindall will saye yes, & when he can neither tell whiche nor where, will yet saye still yes, & nothing but yes, and loke that we should agaynst our owne experyence by his bare woord belieue hym, because he saith still yes, with as much profe in his yes, as a gose hath in her bylke.

Tindall seeth well also, as ye shal after perceiue though he dissimule it now, & when he saith this wise reason is their shote anker, this reason that he mocketh is not only theirs whom he would seme to mocke, that is to witte, the catholike church of this. viij. C. yeres, in whiche time haue been mē of such holines & vertue, and nowe holpe sayntes in heauen, whose faythfull holpe wytynges condemn his faythlesse heresies, that euerpe god man I dare say will thinke the full vnmetelye to be mocked and iested vpon by such a foolyshe felowe as this is, whiche whyle he setteth so lyttle by Saynt Thomas, Saint Bonauenture, Saynt Bernarde, Saynt Anselme, and al such other men as haue wrytten in the church this eyght hundred yere: he seeth yet well ynough that the reason whiche he mocketh, was made by the holpe doctor saint Austine four or fyue hundred yere befoze that, and that thesame holpe man buylded therupon the selfesame buylding that the catholike church repayreth and kepeth by now, and which building these heretikes would now pull downe, & is to say, that god teacheth his church the trouthe & leadeth it into al trouthe as he promysed, & will not suffer it danably to erre, and for that cause will not suffer it to be deceiued in misse takinge of the verpe scripture, nor consequentlye

John. 16.

for

**A** for the same cause for such mistaking of the right sense & understanding thereof, wherby they should fall in any dānable errour thozow the false beliefe, in anye maner poynt wherof God woulde haue them to knowe and belieue the trowth.

These are the thynges that holy saint Austine made that reason for, against suche heretikes as Luther & Tyndall be nowe. Whiche other dyd then as these dooe nowe, labour to make folke belieue that theyr church of heretikes wer the verve church, and the catholyque church were a church of heretikes.

**B** Agaynst those heretikes (I saye,) and with them agaynst these heretikes to, dyd that holpe doctour Saynt Austine, not onely viij. hundred yere agoe, which wer yet a lenger tyme by almost halfe, then euer hadde anye secte of heretikes anye continuance yet, but lenger before eight hundred yere then almost halfe eyght hundred agayn, make this inuincible reason which now thys woozdyng full wilde gose so comely scoffeth & scoffeth, by whiche for all hys goodlye scoffing at saynt Austines reason, he shall neuer whyle he liueth auoyd it, but that saynt Austine hath by that reason alone

**C** although he neuer had made moe, wheras Tyndalle well knoweth though he would haue it seme nay, that saynt Austine made for y purpose many moe, but though he neuer had (I saye) made moe for y purpose then that one: yet had that one against Martine Luther and William Tyndall to, & agaynst all the heretikes that enoe haue been, are nowe, or euer shall be hereafter, wel & clerely proued that their church be al y many false and onely the knowne catholyke church the verve true church of Christ.

**D** And now sith thys reason that Tyndall here setteth so lighte, was as hymselfe after confesseth, made by saynt Austine himselfe so many hundred yere agoe, and hath been wel liked and allowed of euery good wyse man since: let vs nowe see with what substantiall answer Tyndall can scoffe it out.

¶ Tyndall.

And thys reason dooe the Jewes laye vnto our charge thys day. And thys reason doth chiefly blynde them, and holde them still in obstinacie.

¶ More.

**A** good Lorde, what greate pittie it was that Saynt Austine had not hadde as much wit as William Tyndall, that

he might haue scene that hys argument would so some be soyled, and that it was no better for the church against heretikes, then for the Jewes agaynst chrystendome, but euen the selfe same reason that mayntayneth them in theyr obstinacie, and kepeth them from chrystendome.

But surely saynt Austine good man saw not so farre. For sith he neuer found in all hys dayes, neyther Jewe nor heretike so madde to make hym that answer which mighte so soone be voyded, he trusted well good manne that there woulde neuer none be so foolthe in such wise to soyle it after.

**F** Howbeit, if saynt Austine had hadde no moze to saye to the Jewes for the defence of his reason, then y heretikes had to saye to hym in the soyling of his reason: then myght the heretikes well haue mocked saynt Austine, as Tyndall doth nowe, and soyled hys reason in the selfe same fashon, and so woulde they soone haue doone ye maye be sure, hadde they not seen full well that they should haue wonne themselfe nothyng but shame thereby.

For if any heretike would so haue said vnto saynt Austine, that the Jewes might say thasame to the chrysten people, you knowe not the scriptures of God but by vs, because we tell you so, ergo we see the verve church of God, and vs ye must belieue as wel in the vnderstanding of the scripture, as ye belieue vs in the knowyng whiche is the scripture: Saynt Austine would soone haue sayde agayne, that chrysten people might answer the Jewe and say: we neyther receyue the scripture of you, nor knowe the scripture by you, nor yet belieue you neither in the declaration thereof. For if we dyd, then must we graunte the gospell were no scripture, nor nothing that anye of Chyptes apostles wrote, nor some booke neither which wer taken out of your own Hebrew tongue. And therefore we knowe neuer a booke of scripture by your teaching, but mistruste rather euery booke of scripture that cummeth out of your handes. For the synagogue of Moyses, whiche was whyle it lasted, the church of god, is now ended & is his church no lenger. But our sauioz Christ hath begonne & continued his church, this knowe we catholyke church gathered of Jewes and gentiles both together. And he roke not the old scriptures of you, nor of you neither learned to know the, nor of you

As to vnderstand them, but he made the al, and by the wyrters thereof hym selfe en- dighted them. And he deliuered vnto vs þ church, both those olde & also some other new, and yet diuerse other instructions of hys pleasure in thinges that he wolde haue beleued & done, wherof he caused no part to be writte. And the he taught & euer teacheth and euer shal teache, hys catholyke church to know as wel those holy wryttinges as those other holy thin- ges vntowritten, with al necessary vnder- standing of those holy wryttinges to. And al this he teacheth hys church by himself and hys owne spirite, accoꝝdyng to hys owne promise euermore abiding therein to leade it into al necessary truth, to the- tent that his catholyke church may be to euery man that wil learne therof & giue credence therunto as himself commaun- deth euery ma to do, a very sure & ablysh- ment and a stronge pyller of trouthe, as wel in perceiuing which is þ true scrip- ture, as the necessary learning of þ true vnderstanding of the scripture, & ouer that of euery other thing that God wyll haue don or beleued beside þ scripture. Whych scriptures ye Jewes nothyng e now belong vnto you, sythe ye be no le- ger the church for whom they serue, and as much of them as ye can catch in your handes, ye vse to mylde wyrt & corrupt, and chaunge the veri text in such places as the true text maketh for our sauoure Christ, & for the catholyke sayth taught by himself and hys holy spirite vnto his catholyke church.

Thus lo, wyth yet many better thin- ges mo then either my poore wyrt or lear- ning ca deuise, could saint Austine haue answered any such heretyke that would haue soplede hys reason wyth the Jewes argument, as Tindal now dothe here. And farther then myght saynt Austyne haue sayde to that heretyke, as we maye say to this heretyke, that whatsoener the Jewes would iaber or iangle agayn, ye that are Christen men, and falselpe pro- fesse Christe, whych falling from hys sayth shyl pretende hys name, ye can not say but that the Jewe is truely and rea- sonably aunswered.

And therefore maye we saye to Tyn- dall, that he can not say for the maynte- nance of hys solucion, any such thyng against the reason of saynt Austyne, as saynt Austine might haue sayd against suche other heretykes. For Tyn dal can not saye that the church of Christ is at an ende as the Synagoge of the Jewes

is, nor can not deny but that he toke the scripture of the church, and learned to knowe the scripture by the teaching of the church, and that none other church but the knowen catholyke church, vnto which God hath gyuen the gyfte to dys- cerne and knowe the scripture from all other wrytting, as Tindals owne may- ster Martyne Luther as false as he is, could not yet for shame but confesse.

And thus lo good Christen readers) here ye clerely se that Tyn dals example and similitude of the Jewes, wherby he woulde shake of sainte Austines reason made against heretikes, to proue the ca- tholyke church the verpe church, is wel and clerely voided and proued farre vn- like, so that Tyn dal must seeke himselfe a newe solucion for this. And so ye shall see him do anone, but ye must geue hym leaue to rayle a litle fyrst.

Tyndal.

Our spiritus fyrst falselpe the scrip- ture, to stablyshe theyr lyes.

More.

Lo good readers, I told you ye muste gyue hym leaue to rayle a litle, yea and to lye a litle to, for els he can not speake. But yet God bethanked that hys good- nesse hath made it well percepued and knowe, that oneli the sectes of heretikes departing out of the catholyke church, haue vsed euer that craft, not onely to refuse for scripture some part of the ver- ry scripture in dede, but also for fauour of theyr false heresyes, to chaunge, cor- rupt, and of purpose to falselpe, with rai- syng and false wrytting, the true text of those bookes that them selse take & con- fesse for the verry scripture in dede.

Let Tyn dall tell vs anye one peece of holy scripture that the catholyke church refuseth. He can not for shame saye it, where as these heretykes refuse and re- fecte dyuers partes of the ppstle of saint James, and some other peeces to, nowe and then when they lyst.

Let Tyn dall tell what one text, what one woorde, the catholyke church hath gone aboute to corrupte or chaunge, to make the terte the more meete for theyr matter. Now hath it bene an old prank of heretykes, to vse that fashyon of ma- ly couse corruptyng the bookes of the holpe scripture in theyr handes, as ye maye reade in autentike booyes, that the Arrians dyd, and were shamefullpe taken wythall.

An old prank of heretikes.

Mat. 18.  
John. 6.



**A** Of this falsefying we haue also a fresh new ensample geuen vs by Tyndal himselfe in his translation, where in he falsifieth the true text of Christ and putteth out both penance, priest, & church, with charitable, grace, and al, turning them into other wordes, for the setting forth and auancing of hys false facious heresies.

Of this falsefying haue these heretiks also giuen vs good ensample, in the booke that they haue put forth, and in the kalender of sayntes haue put out saynt Polscarpus that holy man the .xxiii. day of february, and set in his place a stark wretched heretik, late burned at Waide Stone, and nowe burning in hell called Thomas Hyttis, whom they call in their kalender saint Thomas of Kent.

**B** Such purposed falsefying of booke vs alwaye these heretikes, and none at anye time but heretikes. Thus doo they falsefy the booke of the olde holie doctors and saintes, such as they either do translate or cause to be put in print, as doth in diuers places appeare, and may be clerely proued.

And latelye haue they played that pageant in falsefyinge the verye terte of scripture, in suche wyse that they shewe therein theyr honest playnnelle & theyr substantiall truthe.

1 Corin. 6.

**C** For haue not some of Tyndals holie elected sorte chaunged the latyn terte of saint Paule in the first psalm to the Corinthians. For where the old translation hath this word *fornicarii* & the new translation *scortatores*, which signifieth in englishe whooze hunters, they haue put in thys word *sacerdotes*, that is to say priestes.

And euen as they haue handeled the holy scripture of God, so haue they bled them selfe in other writers that expoune and declare the scripture. For the Lutherans putte certayne wordes of theyr owne into a booke which is ascribed vnto sainte Chrysostome, to make it seeme that in who so euer were sayth, he could not be possibly without good wordes.

And Huskin also in hys translation of the cunning byshop Theophilactus upon saint John his gospel, left out in the exposition of the .xxi. chapter, not a fewe lynes. And leass if it were perceyued it might be laied to hys charge, he sayde that his booke lacked somewhat in that place, wher as other mens booke lack it not.

And holy saynt Thomas alledgeth in hys booke called *Cathena aurea*, the wordes whych Huskyn woulde haue seme that

they coulde not be founden in the woork. But for what good intent and purpose he so sayde, the place it selfe who so euer looke thereon shal very well shewe.

How may Tyndal now good Christe readers, considering this false chameleke fashion of falsefying, so daylye founden in his felowes and him selfe to, as well as in other heretiks of old tyme, be now so bold as in his rayling against the catholike churche, to name ones the name of falsefying the scripture. But nowe goeth he forth and sayth, that they falsifye the sentence of the scripture.

**T**indall.

And when the scripture cummeth to light, and is restozed vnto y true vnderstanding, and their iuglyng spyed, and they lyke to suffer shipwacke: then they cast out this ancre, they be the churche & can not erre, their authoritie is greater then the scripture, and the scripture is not true, but because they say so and admit it. And therfoze whatsoeuer they asfirme, is of as greate authoritie as the scripture.

**M**ore.

Tyndal here speaketh of iuglyng, whych he saith we vse in misconstruing of the scripture, and whyche he maketh as it wer now spyed out, & the scripture restozed vnto his right selse againe. But here is it ethe to spee and perceyue hys iuglyng well inoughe, howe he iugleth himselfe ouer the stile ere he come at it. For ere euer he get ouer the hedge, and tel vs what we do when our iuglyng is spyed, there is a litle labour for hym of half a miles walking ere he come at the hedge, in which he should tell vs and reherse vs some of those terts of scripture, whych the catholike churche or the doctors thereof haue falsified w iuglyng away the right vnderstanding, & which tertes hymselfe and hys secte, that is to wyte al the sectes (for of them all is he as contrary, as eche is to other) haue nowe restozed vnto his right sence agayne.

Thus he should haue shewed vs first, & the haue shewed vs after what y churche saith therein, & proue that expolition false, & that bi such expolition y true sence wer iugled awat. This wat should Tyndal take. But for as muche as he longeth wel to walke in the dark, & there to iugle as men may not see to his handes: I shal light him a candel & let you see for a sample some of these tertes that he meaneth of, & for thame dare not speake of.

**H**e



**A** He meaneth all those termes of scrip-  
ture that speake of good woꝝkes, and by  
whiche termes God promisseth that good  
woꝝkes cleanse our soules. As where our  
saviour saith, That thing that ye haue  
more the inough giue out in almes, and  
than to be all thynges cleane vnto you.  
And where the icripture saith: Lp̄he as  
water quenche the fyre, so dothe al-  
mes deede putte of synne: And thys terte  
also: A mannes owne ryches to redeme  
hys soule.

He meaneth also all suche termes of  
scripture, as gyue vs warning that god  
wyl reward our good woꝝkes in heaue,  
and that for lacke of good woꝝkes, men  
shalbe dampned in hel. As wher our sa-  
uour saith himself in the gospel of saint  
Mathew: The sonne of man shall come  
in his fathers gloꝝy wyth hys angels, &  
then shall he rewarde euery man accor-  
ding to his dedes. And by the mouthe of  
saint Paule, we must al be brought be-  
foze the iudgement seat of Chyriste, that  
euery man maye receiue the woꝝkes of  
his own body, according as he hath don  
whither it be good or euil. Also in the A-  
pocalyps, I shall reward euery one of you  
according to your dedes. And againe in  
the. vii. chapter: Behold I come shortly,  
and my rewarde is wyth me, to gyue e-  
uerie man according as hys woꝝkes  
shalbe. And in manie playne places of  
scripture more.

All these termes do do Luther and Tin-  
dal say, that the catholike churche tugle  
from their true sense, because they teach  
them as God & the holy gost hath spokē  
them, & verely ment & entended by them.  
And all these termes do these holy sectes so  
restoze againe to their right sense & vn-  
derstandyng, that they cleane destroye  
them, and construe them cleane contra-  
ry both to the plain woꝝdes & meaning,  
and would with their euyl gloses make  
men belseue, y al the good woꝝkes were  
right nought woꝝth at all, and that no-  
thing shalbe rewarded but onely fayth,  
noꝝ no man for any thing dampned, but  
onely for lacke of believe.

And therfoze saith sainte Luther en-  
spired with the spirite of Lucifer, that a  
good man when he doth any good dede,  
he doth synne, and that ther can nothing  
dampne a Chyristen man as longe as he  
wil believe. For what synnes so ener he  
doo helpde, yf faythe epyther stande wyll  
wyth hym or come agayne vnto hym,  
hys fayth doth then suppe vyppē in a mo-  
ment al hys synnes at ones, wythout a-

ny penance at all. He wenech he were  
supping of a reere roten egge without ei-  
ther breade or salt, for there nedeth none  
oher penance ye wote wel therto, but  
euē dꝝinke wel to it.

With this goodly glose lo restoze these  
me these termes of icripture vnto y right  
sente agayne. Then when we tell them  
that good woꝝkes bi whiche they sette so  
cittle God setteth so much by, that by the  
mouthe of hys bleaded Apostle saint Ja-  
mes, he giueth al the woꝝld warning, y  
the beitefe wherin they put al the life, is  
wythout good woꝝkes in him that maye  
woꝝke a thyng as touching any lyfe of  
grace or gloꝝy clerely destitute & deade:  
Whē we tel Luther, Tindal or Satnes  
this tale, then wressle they wyth y tert,  
and wythe it and wꝛest it about, & satne  
would wynde them leise out wyth iug-  
ling fayth alone into fayth, hope, & cha-  
ritie. But perceiuing that foolithe iug-  
lyng to be so fond a popnte, that al that  
looke theron laugh therat, they shake of  
that terte an other waye, and the whola  
pyssle therwith, because of other playne  
woꝝdes that saint James hath therein  
for the sacrament of anelyng. For whi-  
che to ryd themselfe of both the busynes  
at ones, and of many soze woꝝdes also,  
wherewith saint James doth in y same  
pyssle as plainly pꝛeache agaynst these  
heretikes, and as surely describeth thē,  
as though he had long bene conuersant  
and in compani with them, as y kinges  
highnesse excellentlye wel markech and  
rehersech: Luther lettereth not vppon the  
boldnesse and authoritie of hys apos-  
tlye, to reiecte and castte out as no scrip-  
ture that whole pyssle of Chyristes ble-  
sed Apostle, saying that wise mē affirme  
it to be none of hys, and that it hath no  
smacke of any apostolike spirit. And yet  
blasphemeth further and saich, that if it  
were his in dede, he would not let to tel  
hym, that in some thynges there the A-  
postle tooke more vppon hym then might  
well become hym.

Then concerning the sacraments, al  
such as them selfe denye, that is to witte  
fyue of the seuen, al such termes as in the  
scripture speake of them, those they glose  
as it pleasech them. As in the sacrament  
of priesthode, the woꝝdes of saint Paule  
vnto Timothe, by whych he plainely  
speaketh of grace geuen vnto Timothe  
by the putting of hys hands vppon hym,  
that Tindal sayth was but as a mā lay-  
eth hys hand vpon a boyes head, whē he  
calleth hym good sonne.

Luke. 11.

Ecclesi. 11.  
Prover. 13.

Math. 16.

2 Corin. 5.

Apocalyp. 2.

Apocalyp. 22.

John. 5.

Mathe. 61.

Luke. 16.

Math. 25.

In horrible  
opinion.

D

Jacob. 2.

Jacob. 5.

2. Tim. 6.

**A** In the sacramente of matrimonye, where as saint Paule saith it is a great sacramēt, those woordes gloseth Luther, and saith that saint Paule paraduēture sayd that of his owne head.

**Math. 26.** In the blessed sacrament of the aulter where as our sauoure sayde hymselfe: This is my bodye, there gloseth Luther his woordes, and saithe it is as muche to say, as this is bread with my body. And frere Huskyn, Tyndal, and Suinglius, glosen it, and saithe that these woordes. (This is my body) be as muche to say, as this is nothing, and but onely signifyeth my body, and is not my body at al.

**Psalme. 15.** And as concerning holy bowes, wher the scripture saithe: Paye your bowes, frere Luther, frere Huskyn, Suinglius and Tyndall, so glose it, that they conclude that euery frere may set hys vowe at nought & wed a nunne when he wyl.

**B** And thus lo (good Chyristen readers,) doo these holy folke byyng the scripture to light, and restoze it to the true vnderstanding, and spie out the iugling of the catholike church, that wouide iugle a waye such good gloses.

Now where Tyndall saythe that we say that the authoritie of the church is greater then the scripture, and that the scripture is not true, but because y church saith so and admyt it: in this he saith his pleasure as him lyseth to say, for he heareth no man so mad to say so, for the scripture were true though neuer man looked thereon. But this in dede we saye, that the church hath the gyfte of God to discerne which is the very scripture and which not. And that we sai true in this, not onely saint Austine perde, but holys Luther himself also Tyndals own maister, beareth vs against Tyndall good & substantial wytnesse. And we saye that therupon foloweth it though Tyndall & Luther both sai nat, that the same church is the verye church. And so we saye yet agayne that Tyndall is concluded in the p̄ncipal point.

**Note.**

**D** And where he saith that we say, that euery thing that y church saith, is of as greate authoritie as the scripture: wee say that god shal neuer suffer in matter of saluacion or dampnacion, the catholike church to saye but the trouthe, because of his promyses made whyche we haue often reherced, and because he wyl haue the catholike church to be to such as wyl learne, the pyller and sure stablishment of truth, as well in doctrine of faith as of maners. And therupon we

very truly conclude, that the whole catholike church of .xv. hundred yere, is better to be beliened than Luther or Tyndal either in the vnderstanding of scripture, and that we therfore rather ought to belieue the catholike church, that by the vnderstanding of scripture hath tolde vs this .xv. hundred yere, that it is abominable for a frere to wedde a Nunne, then to belieue William Tyndal, which in defence of Martin hys maister, or frere Luther him selfe eyther, which for the defence of his owne shameful sinne, by y false glosing of the scripture, affirmeth that freres to wedde nunnes were wel and vertuoulye done.

And thus ye see to what good effecte Tyndals solucion is come, wherewith he would answer saynt Austines reason, by fearing hym y the Jewes might lay the same reason for them.

But now goeth Tyndal wel fauored ly forth with a great face of another solucion, and at a greate lengthe telleth vs in effect none other maner thing but the selfe same tale agayne, & yet hathe he tolde it vs ones euerye deale in his other solucion of the first reaso, before which solucion I haue soyled, and from al to it & reaso adopted in my last booke before.

**Tyndall.**

Notwithstanding as I sayd, the kingdom of heauen standeth not in woordes of mannes wisdom, but in power and spyrite.

**More.**

This is very wel sayde, and in his solucion of the first reason he sayd ye wore wel the same. And now we see ye wel that for the catholike church both the reaso be first brought forth by very spirittual men, the first reason by saint Cipriane, the second by saint Austine. And it hath suche power, that it forced Luther himselfe Tyndals owne maister, to conieue & agree thereto. And the catholike church hathe also for her parte the great power of the holy spirite of God, that in this catholike church from the beginning vnto thys present daye, neuer hathe ceased yet nor neuer shal I trust, to shewe many maruelouse miracles. Whereof let vs now see whyther Tyndals speaking so much of spirite and power, can tel vs of any spirite at any tyme assisting any of all the churches of so manye sectes of heretikes, that euer had the myght and power to shewe so much as any one miracle

**A**racle this fiftene hundred yere among them enerychone. But what? in stede o farch spirite & suche power, ye shal heare now that this high spirituall man shall make some strong potencial reason.

**T**indall.

And therfore take vnto the samples of scripture, and so shalt thou vnderstand. And of an hundred ensamples betwene Moyses and Christ, wher the Israelites fel from God and were euer restozed by one prophete or other, let vs take one eue John Baptiste. John wet before Christ to prepare his waye, that is to bring me vnto the knowledge of their synnes and vnto repentaunce, thozowe true expou- dyng of the lawe, whyche is the onely waye vnto Christ. For except a manne knowlege his synnes and repent of the, he can haue no part in Christ. Of John Christ saith. Math. xviij. that he was Elias that shoulde come and restoze all thing. That is, he shoulde restoze y scrip- ture vnto the right sence againe, which the Pharises had corrupt wyth the lea- uen of theyr false gloses and baine fleshye tradicions. He made crooked thinges straghte, as it is wypten, and rougher smother. Whych is also to be vnderstand of the scripture whyche the Pharises had made crooked, wrylling them vnto a false sence wyth wycked gloses, and so rough that no man coulde walke in the way of them. For when God saide, hon- our father and mother, meanyng that we shoulde obey them and also helpe the at theyr neede, the Pharises putte thys glose thereto: out of theyr owne leauen, sayinge: God is thy father and mother, wherfore whatsoeuer neede thy father and mother haue, if thou offer to God, thou art whole excused. For it is better to offer to God, then to thy father & mother, and so muche moze meritorious as God is greater the they: yea & God hath don moze for thee than thei, and is moze thy father and mother the they. As ours now affirme, that it is moze meritorious to offer to God and hys holye deade saintes, then vnto the pooze living saintes. And when God hadde promysed the people a sauour to come and blesse the & saue them from their synnes, the Pharises taught to belieue in holy woorkes to be saued by, as if they offered and gaue to be prayed for. As ours, as ofte as we haue a promyse to be forgyuen at the repentaunce of the hart thozowe Christes bloude sheddyng, put to, thou must fynd

thyzue thy selfe to vs of euerye syllable, and we must laye oure handes on thynne head, and whistle out thy synnes, and enioyne thee penauce to make satisfaccion. And yet art thou but loused from the sinne onely that thou shalt not come in to hel, but thou must yet suffer for euery synne seuen yeres in purgatorie, which is as whot as hel, except thou bye it oute of the Pope. And if thou aske by what meanes the Pope geueth suche pardon. Thei answer out of y incrites of Christ. And thus at the last they graut against them selues, that Christ hath not onely deserued for vs the remission of synnes, but also the forgyuenes of that grosse and fleshye imagined purgatorie, saue thou must bye it out of the Pope. And wyth such tradicions they toke away the key of knowlege, and stopped by the kyngs dome of heaue, y no man could enter in. And as I said, they taught the people to belieue in y dedes of y ceremonies, whiche God ordeyned not to iustifie, but to be signes of promyses, bi which thei that belieued were iustified. But the Pharises put out the significacions, and queched the saythe, and taught to be iustified bi the woerke, as ours haue serued vs. For our sacramentes twer ones but signes, partly of what we shoulde belieue to stirre vs vp vnto faith, & partly what we shoulde do, to stirre vs vp to doe the lawe of God, and were not woerkes to iustify. Now make this reason vnto John & vnto mani prophetes that went before him and tpd as he dyd, yea and vnto Christ himself and his Apostles, and thou shalt finde the al heretikes, & the scribes & pharises good men, if that reason be good.

**¶** More.

To good Christen readers here haue I reherised you his longe processe, not in perces, but euen as it lyeth together, by which ye may see that Tindal dothe nothing here, but tell vs the selfe same tale that he tolde vs before in his solucion to the first reason. For there he tolde vs the same tale of the scribes and Pharises, and sinagoges, and saint John Baptiste and Christ and his Apostles, wyth hys resembling of the scribes and pharises and sinagoge, to the clergy and to the catholike church, and himself and hys holly maister Martin Luther, & frere Huskin, frere Lambert, and Huinglius and suche other helpe heretikes, vnto saynte John and our sauour and his apostles, as prophetes now new come to beginne

**A** the true church of God again, by going out of the catholike church, in lyke manner as Christ and his apostles, & saynte John the soze goer, came to begynne agayne the true church of God, by calling men from the sinagoge.

Al this tale as he told it there so now for a newe thyng he telleth vs agayne here. And al this tale as I there answered it and clerelye proued it noughte, so shal I desire the reader resozt thither, & there to rede mine answer, and the shal he finde that likewise as this is but hys old tale new told, so nedeth it none other confutation but eni myne answer new redde. For where he beginneth agayne here as he did there, wyth hys hundred prophetes that were sent betweene the

**B** the Israelites beyng so often in hys meane whyle falle from Christ vnto idolatry: he can neuer proue that sythe Christes daies the catholike church hath ones so done, noz that ever it so shall here after, but if he proue therewith al Christes promyses broken, by which he hath promysed to keepe his church therfro, as when he sayd that the gates of hell shoulde neuer preuaile against his church, & that hymselfe had so prayed for saynte Peter, that his faith which he confessed shoulde neuer faile noz be put out of his church, and that he would send the holye Ghost therin to teach it al truth, & leade it into al truth, & that hymselfe would be therw<sup>th</sup> al daies vnto the very end of the world.

By thys it appeareth plainelye, that though they which fal from this church, that is to wyte such sectes of heretikes as go out therof, may fal to idolatry: yet hys church it selfe, that is to saye the stocke that standeth vpl and remayneth, God shal neuer suffer to fall from the sayth, but if he breake al these promyses, which we be sure that the vnchangeable truth of hys owne nature, beyng as hymselfe sayde the very natural truth, can neuer suffer hym to do.

**D** And so Lyndal can in thys point neuer make the sinagoge of Moyses lyke hys church of Christe, that is to wytte the known continued catholike church, to the onely which as saint Austine saythe and Luther confesseth, and Lyndal can not say naye, God hath gyuen the grace to know the very scripture from hys false, and the wordes of God from the wordes of men, and to teach other folke the same al such as gine credence to it.

Wesides this, if he wyl make hys en-

sample like, then must he first name vs a good sozt of those hundred prophetes, that in that meane time betwene Moyses & Christ called the people home from idolatry. And then if he so doe, he shall finde them such as hys doctrine of the latter agreed and consented wyth the doctrine of the elder, or if God by the latter opened and reueled any further thyng, he yet by myzacles and other open meanes proued them for so good and holye, that though the people and the prynces both dyd disalowe them, and hated the, and killed them to, yet when they were deade, varied they neuer so farre from the doctrine, and were they neuer so farre from the following of their liuing while they liued, yet they percepued the after for sayntes, and had theym in perpetuall honoure and reuerence to their owne condempnation as oure sauour saythe by their contrarpe luyng and persecuting of the like, & yet to the testimony of the truth through Gods prouision, for the profyt of other that woulde both folowe them & belieue them better.

And therefore if Lyndal wyl now make his matter good and his ensample lyke, he muste reherse vs a lyke sozte of some such other holy prophetes, as God hath sithe the death of Christ in this. ro. hundred yere sent hither to cal home his church fro idolatry, as those other prophetes were that he speaketh of, sent in thozter seas, to cal hoe again hys Jewes.

This must he shewe vs if he shewe any thing to purpose. And then who shal he name vs: Nicholaus and Cherintus, Vigilantius, Dozmittantius, Paniche, Valentinus, Arrius, Jounniane, Heluidius, Ennomius, Marcion, Pontanus, Wycliffe, and Husse, and a sozte of leude wedded frenes, as Luther, & Lambert, and Halkin, or priestes apostataes from the Christen faith, as Pomeran, Suinglius, and Huchyn here hymselfe. If he name you these, let hym proue the ones good men, or at the least wisse some one among them al, let him proue the doctrine agreable, or at the leaste wylle obstinately not repugnaunt, let him that sheweth any further thyng then hys felowes, bi some manner meane proue hym selfe sent by God, or suche a man at the least wisse as the people might haue cause to reken hym for hys luyng, a man vertly helpe for God in so greates a matter to chouse out specially and sende forth on hys errande.

But thus ye wote wel that of al these that

Luke. 22.

John. 16.

Math. 16.

I singular gite.

A fragment  
route of false  
bythien.