

A that are deade, the worlde heareth not a good word that euer ther was one good of them, but openly condempned for false. And as for these y now liue, we se wel at our own eye, they be stark ribauldes al. And agreement in their doctrine, neither is ther none nowe nor neuer was there yet. Miracles as shamelesse as they be, they can not for shame sai that euer they shewed any. So that these were neuer any of the holy men, whom God hath set to cal home hys church so ofte from idolatrye to faith, as Tyndal sayth that the hundred prophetes an hundred times called home the Jewes: And yet suche must be helwe yf he saye aught to purpose.

And therefore if these heretikes wyl now be resembled to Christ and his Apostles and to saint John, let Tindal tel vs whiche of them to whiche of these: If these be now sent to cal y catholik church to the right sayth from which it was fallen before, as Christ was and hys Apostles wyth saint John his fore goer to call home the sinagoge, than let Tindal now tel vs whych of them he resembleth to saint John, whych to Christs Apostles, and which vnto Christe hymselfe. And if he lyketh Luther to Christe, then who was Luthers saint John Baptiste and fore goer, or els whose foregoer and baptiste is Luther, to whom maketh he the way now as the tother did to Christ: I wene in good sayth to Antechrist, and so forth to the diuel of hel.

How be it of trithe, holye prophetes hath there bene sent vnto the worlde by God and into the church of Christe, mo then an hundred sith the death of Christ, to keepe in the right sayth and cal home the people from synne, by the true doctrine of the spirite, inspyring theym the ryghte sense of scripture, and what so euer God woulde haue knowen besyde. Whose doctrine in the necessarye pointes byd agree together, and which were holy men, so knowen wel whyle they liued, and so taken after theyr deathe declared for Goddes messengers by many a myghtye miracle.

Of those men may I name sul many of sundry tymes, as saint Ignacius, saint Policarpus, saint Cipriane, saint Basille, saint Chrysostome, saint Leo, saynt Hylary, saint Jerome, saynt Ambrose, and saint Austine.

Powe yf Tyndal dare safe that hymselfe meaneth these, then saye wee that none of these called vs to Tindals sayth. For none of them did construe the scrip-

ture as Tyndal doth. And therefore hys saythe is not Christs saythe, nor Tyndals doctrine agreable and consenting to theyrs. For if Tyndal dare saye that hys doctrine and theyrs agree, let Tyndal then of them all name vs now some one that euer called relygious persons to the breache and contempt of their vowes, and sayd that chastite was an vnlawfull bowe, and woulde that monkes and freres should runne out and wedde Junnes.

Then sythe that of hys hundred prophetes betwene Moyles & Christ. Tyndal leaueth of foure scoze and ninetene, and is content to take no mo but Saynt John, to shewe that hymselfe doth go fro the catholike church, and rebuke y doctrine therof, as saint John did fro the sinagoge, and rebuked the doctrine of the pharisses: he must shewe vs as I answered him in my first boke that ere he proued saint John and hymselfe matches in that point, he must proue that hymselfe was prophced vpon to bee the fore goer of some newe Christ as good as euer was the old. He must also shew vs his liuing somewhat more lyke the lyuing of saynt John then it appeareth yet.

Also becaule he sheweth no miracles he must proue vs that hys newe Christe to whom hymselfe is the foregoer, must do such miracles as our old Christ byd, and then beare wytnesse of Tindal hys holy baptist, as our Christ bare wytnesse of the tother. And all this in hys lyfe besyde miracles manye shewed for hym when he is deade.

Fynally if he wyl say as he meaneth here, and plainely sayth in hys other solution to the first reaso, that he and hys felowes do now rebuke the doctrine of the catholike church, in lyke maner as saint John the baptist and Christ did rebuke the doctrine of the Scribes & Pharisses: he must proue vs y of those scribes and pharisses whych taught y doctrine that saint John baptist and our sauour rebuked, were holy me and saintes. For els sayth Tindal nothing to y purpose, for as much as hymselfe can not say nay, but that many of those that haue taught the thynges that Tyndal and Luther nowe rebuke were holie doctours and Sayntes of euerye age synce Christs dayes to theyr owne.

And thus ye see good readers, y wher Tyndal byddeth vs looke vpon the olde ensamples, and then pycketh out specially saynte John Baptiste to resemble

A him selfe and his preaching to, and hys demeanure against the catholyke church, vnto saint John and his demeanure toward the synagoge, is as vnlike as are whyte and blacke.

Now shall ye well perceyue, that the persons of saynt John Baptiste and of sir William Tyndal, be not much moze vnlyke, no noz so farre vnlyke neyther not by a greate deale, as are the thinges that saynt John reproveth in the doctrine of the scribes and Pharisees, & the thinges which Tyndal reproveth in the doctrine of the catholyke church.

B How be it Tyndal to make them seme lyke, dissimuling the greatest thinges & of most weyght, pycketh out a few thinges wherin he woulde make the matter seme somewhat lyke, and yet spndeth he name verpe lyke. And ouer that where they seme lyke, he maketh them seme lyke wryth lyeing.

For syke he begynneth as ye haue hearte with the falle glose of the Pharisees, by whych many of them fallely cōstruyng Gods commaundement of honouring their father and mother, myltaughte the people, that what neede so euer their father and mother hadde, yet if they offered vnto God, they dyd better then if they holpe thez father and thez mother therewith. And whē he hath told this of the pharisees, then resemblēth he the doctrine of the church thereto, & saith: As curs now affirme y it is moze meritorious to offer to God & his holy saints deade, then vnto y poore liuing sayntes.

C Lo good reder here knoweth Tyndal well ynough that he lyeth to make the two thing seme like, and yet he maketh them not lyke. For well ye wate, ther is no lytle dyfference betwene the thyng y Tyndal sayth here, the church teacheth to be moze meritorious to offer to God then to giue to a poore man, & the thyng that he sayth the Pharisees taught, that it was moze meritorious to offre vnto God, then helpe hys father with the money, were he in neuer so great nede. For I am not lyke bounden to helpe euerye straunger that is a poore man, that is to saye in some pauerthe, as to helpe myne owne father, that were in extreme necessitie. And yet as vnlyke as they be, these twoo thynges dothe Tyndal here lyken together. Myghte he not here lyken almoste as well Howles sheepe to a dagger sheathe?

And yet in this likening as vnlyke as they be, he letteth not a litle to lie, to link

them so neare together.

E For I wyll Tyndal knoweth verpe well, that no man teacheth so pzeceptely as he reherseth, that it is better to offer to God and hys holy sayntes deade, then vnto the poore lyuyng sayntes. But the doctrine of the church is as hymself cātel ful wel if he lysted not to lye, y which of those two thinges offering oꝝ geuig in almes is for y tyme moze meritorious, dependeth vpon the circumstaunces of the dede, and the persons at y tyme. For it wer not alwai true to sai, that I must helpe my father befoze a straunger, noz my self befoze another man. For my father maye percase haue some neede and my selfe bothe, and yet not so much, but that I were bounden for the tyme to giue fro my selfe, and yet not to my father, I but for the tyme to some straunger whō I neuer knewe befoze, hys necessyete maye be suche.

And therfore the catholyke church teacheth, y both to giue almes is good, & to offer is good, and he that hath wherewith to do both, ought to do the one, and doth wel to do the tother. But wher the tone is better and wher the tother, is to be considꝛed by hym that doth it, vpon the tyme and persons, and manye other circumstaunce mo the wel can be comprehended and giuen men in wyptyng, vnder any such certaine rules, but that some tyme they maye sayle. But reason ruled by charitte and deuocion, shal not neede to feare but they shall do bothe ful wel, and perceiue sufficiently wher the tone is to be done, and whers the tother, if they folowe not these heretikes in cōtempnyng the tone.

The church sayth as saint Doule saith, that virginity is better the y woꝝke of wedlocke. **1. Cor. 7.** Yet meaneth neyther the church noz saynt Paule that it so were, if ther were but one man wryth one woman left a lye in all the whole woꝝlde.

Math. 26. Saint Mary Magdaleyn was moze a lowed of Christ for bestowing that costly oyncmente vpon hys heade, so fully and so freely that she brake the glasse, and all to shewe that she woulde none spare for her selfe, then if she had solde it as Judas would haue had it, & giuen the money to poore me. And yet did she it but to do hys pleasure with, as men dyd the vnto gesses to make them chere withal, as folke do now cast damnaske water & burne pleasāt perfumes. Albeit vntware to her self she did in dede woꝝke a misfery ther in, that did betoken his buryng. **But**

A But God as I saye the thancke that he gaue her, he gaue her not for the misery wherupon she thoughte not, but for her deuout mind that she bare toward him. And yet peradventure neither she would nor God would she should haue bestowed it so, in case it had happenes y^e there had iuen a mā so like, that without that oymment he should haue dyed, and that she had wel wytt or thought y^e she mighte by that oymment saue his life & by no thing els. But albeit her wer pooze nē ver, & many who she might haue refreshed, & wel wytt ther were so: yet for the she neither knewe their neede for so great y^e required so sodaine helpe, nor other mē's deuocion for so small, but that they might be holpen by other folke, the neyther thought her selfe bounden nor no more she was in dede, to folow the counsaile of Judas in geuyng the pyece to pooze men, rather then in wyneesse and testymony of her good wyl and deuocion, to spend it out in pleasure vpon the blessed boeyp of Chyriste. And yet was he not rewarded with the odour of her oymment, but wyth the delyste of her deuocion, in which he deliteth yet when any mā doth the like. And therfore I say, that though the Pharissies taught wyng, who saint John repproued and our sauitour himselfe also, in that they taught that it was better to offer the money to God, then honour and helpe theyr father and mother therwith wer theyr neede neuer so great: yet the church teacheth ryght. For it teacheth plaine the contrary therof, & sayth that the Pharissies taught false, and teacheth onely that to offer to God and his saintes is wel done, & that to helpe pooze men and giue almes must nedes be don. And when and in what ease the tone is moze meritorious then the tother, the churche teacheth manye good and reasonable rules, and yet can no man wel tel so many, but that as I sayde some tyme the reason of the man ruled wyth charitie and deuocion that comineth and woze keth wth grace must be his guide therein.

But now these newe men beginne to gyue a certayne rule, that as they saye, shall put vs quyte out of al doute, when wee shall doe the tone, and when the tother. For therein lo thus they saye. Offeryng say they, to God or to saintes, and y^e the wyse buylding of churches, byenge of copes, bookes, surplice, and chalvce, be thynges volūtary, to the doing wherof no commaundemēt of God constrayneth thee. But as for geuyng of almes

is a thing necessary, wherunto God bith his owne bydding byndeth thee. And therfore fyrst euer moze geue thy money to the pooze men that neede it as longe as there be any. And then lo when there be no mo pooze men left that ye maye bestow your money vpon, go to then good Chyistians in Gods name and bestowe the remanaunt whereson ye wyll, euen vpon pilgrimages if ye list, lo and vpon offerynges, and buyldyng of churches, and bycag of bookes, and copes, & crofles, and shippes, and sencers hardelye to for me. And therfore saye not now that we say that the volūtary thynges be not lawfull. For we say no more, but the necessary thynges must nedes be don first, and I wyll good Chyristias ye wot well your selfe that it is very good reason.

Now to the end that ye may good readers y^e better perceiue while they teache in this maner, what theyr verpe mynde is in the matter, ye shall vnderstand that it happed my selfe to be vpon a tyme present in a certayne assemble of personages, bothe of greate honoure and also of great cunnynge, in whych among other thynges that were there treated of, one that had in sundry places preached after suche maner fashyon as I haue here rehersted you, was demaunded and asked whyther it were inough before a mā bestow his money vpon such kindes of volūtary, to helpe fyrst such pooze needye folk as he happened to here of vnought or els that he must besides that before he bestowe anye money other wyse, seeke & searthe about whether he may fynd any mo, wherunto he answered wel & plainly, that we be first bounden to seeke and searthe, and be sure therof, namelye because of such as can not come for the but lye still bedded at home, and some that be peradventure a thanyed to offer theyr selfe and begge.

Then was he demaunded further, sith it was not ynoughe to gyue pooze men when they asked, nor wher we found they by happe, but we wer further bounden before we bestowed oughte vpon volūtary, to seeke & searthe out such necessary: whither it sufficed them to take for our parte those needye folke that were found in our owne parish, or els that we must extende our almes further to the whole towne. Whereunto he answered, that neyther sufficed our parsh nor our towne, no nor al our own whole coutry neither, but where so euer they wer any pooze nedye mē, we were bounden to helpe them

Deuocion de-
lytery God.

them al, before we should any thyng bestowe vpon such kyndes of voluntarye, so that spynally the man was fully mynded, rather to send vs al to Rome to seke and serche out some pooze mā and beare him a peny thither, then to suffer vs spēd a halpeny either out oz at home, vpon any offering epther to God, oz Sainte, oz building of church oz garnishing thereof, oz byeng of any oz nament therfoze.

Math. 26.

And surely if these folke sai wel, then Mary Pawdclaine dydde not well, but was much to blame. For I am veri sure and our sauiont him selfe shall beare me recorde, that if she woulde haue sought & secched, she mought haue founde in Hierusalem euen at her hand, pooze needye men inoughe to haue receiued twyse as much money as al that oymment was woorth. Christ blamed not those that offered into the tresozye of the temple, nor sayde that they offered to muche, but rather by praysing of the pooze wyddowe that offered somwhat of her pouertye, rebuked the rich folke for offering to litle,

Mar. 12.

al be it that as the gospel saith, many offered much. And yet as I sayd of this an I very sure, that they might haue hadde pooze men inoughe to bestowe that money vpon in reliefe neede arye, that they there spent vpon the temple, a thinge as these mē cal it, voluntary. Howe be it I maruaile why they should call it all voluntarye, for some of it be thynges that must needes be done. For churches at least wise must we needes haue, and yet therto say some of these folke nay.

Note thys.

But holy saynt Chrysofome calleth vpon folke to buyld churches there as it seemed necessary, and that so farfozthe, that rather then to leaue that worke vndon, he would they should gyue the lesse to pooze folke to do the tother wythall. And then dare I say that he would haue men buye both bookes and chalyces and other oz namentes therto.

And thus may we sone see, that these new sectes of Tyndals sozte be farre fro saint Chrysofomes minde. For ye may wel perceiue bi their doctrine, that whē they would haue all pooze men soughte out euer and serued, and euery mans necessitye done, before anye of the tother thinges that they cal voluntary shoulde be by any man begon, what other preaching is this, but vtterlye to forbyd thē, not wyth plain woordes, but with wurse then playne woordes, with blasphemous mockery, knauith derision and scozne.

And surelye that woord of Tyndall in

whych he calleth the saintes that are departed dead saintes, albeit that ther wer none harme therein spokē by a good mā mouth, yet hath it a lyzende significacion spoken out of hys. sith Luther and he wene that there were not one of them al in heauen, but that they lye al in a sleepe tyll no man wotterh where, & therefore Tyndall bidde vs praye to them when we speake wyth them, so that tyll than, he would we should let them alone.

And thus good Chrysten readers, for conclusion of thys popnt, ye may clerely see that concerning offeringes to god oz his saynts, oz money bestowed about those good woorkes that these folke cal al voluntary, the church teacheth right, as appeareth wel by plaine & euidēt scripture. And that the doctrine of the Pharisies whych Christ reprovēd, the church reproveth also, and thereof teacheth the contrary. And so the doctrine of the church and the doctrine of the pharisies in this popnt, wherein Tyndall resemblēth thē together and lyeth to, to make them like, be no moze like together, then is chalke to coles. Howe is al the remanant of hys p̄belle as ye haue heard, nothing els but raylyng vpon the doctours of the catholyke church, for belieuyng that the sacramentes be not bare sygnes and tokens, and because of the belicfe of purgatozpe.

How am I very gladdē that ye see so clerely, that those whom this new saint John Baptist calleth Pharisies, be all those old holy doctours and saintes that haue bene in euery age this fiftene hundred yere. For all they haue believed in the same sacramentes that we doe, and the same thinges that this newe baptyste rebuketh. And in lyke wyse of purgatozpe Tyndal can not say nay. For I haue in my thyrde booke of hys confutacion, layed hym playne woordes of diuers of the eldest and most holye doctours, and among other saint Chrysofōe. wytyng that the Apostles theym selfe prayed for soules in theyr masses.

notable saying.

And nowe se you playnlye that Tyndall calleth theym all Pharysyes therefoze, and is come as a newe saint John Baptyste, to shew vs that by name this eyghte hundred yere, but by hys declaration thys systene hundred yere, the Pharisies, that is to witt al the holy doctours & saintes y haue ben al this whyle in chrystēdome from Christ him selfe by therto, the truth of whose faith, & the holynes of whose liuing, our Lord hath

illu.

Allustrate and set out vnto vs shewe with manye a thousande miracle, haue made vs scripture croked and rough, wzeeking it wth false gloses, making men beleue that there were purgatoz, and that me shoulde kneele to Chzistes crosse & kysse it, and woꝝship Chzistes holy body in vs blessed sacrament, and keepe the chastitie that they haue vowed to god, til now lo that this new saint John Baptiste is sent downe to prepare the way for Antichrist, and make the roughe smothe, and the croked straight, & to turne the hartes of the fathers vnto the chyldzen, wth making the woꝝld now to be of the same hart and mind, that the old holy fathers haue bene of in old tyme.

B And how wyl thys holpe Baptiste doe al this geare, and thus turne the hartes of the chyldzen and the fathers all into one: surely by teachyng the chyldzen as wel in faith as liuyng, the verpe cleane contrary of al that euer they old holy fathers this .xv. hundred yere haue taught them, and with telling vs that al the old fathers were lyke the false Pharysies, & corrupted the scripture as pharisyas did with false gloses, teaching good woꝝkes and sacrametes, & keping of holy vowes and such other synful supersticious. And therfore doth this holy newe baptiste to purge and purify the people, bid vs now beleue that to bzeake the bowe of chastitie is a good woꝝke and wel don, and that all other good woꝝkes be noughte woꝝth, and baptisme as litle woꝝthe, because the prest speaketh to the childe in latin a language that the childe vnderstandeth not, as he shoulde full well ye wote well, yf the tale were tolde hym in hys mother toungue.

Chen teacheth he vs that confesson is the diuels inuencion, and absolucion is but whysslyng. Satisfaction greates sinne to do any. The sacrament of wedlocke he saith is such, that he could make as good a sacrament of an olde nette, sauyng ouely when freres wedde nurmes, for then is it holy in such holy folke.

Dhe sacramet of holy order he teacheth vpon, with shauen, and shorne, and oyled, and wagging of the bishops hande, and saint Pauls hand layde vpon Tymothe, but lyke a mans hand layde on a boies head and cal him good sonne. The sacrament of extreme vneccio he calleth but greasing the sicke man. The sacrament of confirmacio he calleth but smearing of the chyldes face, and butteryng of the boyes foꝝcheade.

The holy blessed sacramet of the antiter, the very pꝛecious body and bloud of our sauour himself, this holy new baptiste foꝝbiddeth to haue any honour done vnto it, but onely take it foꝝ a memorial of his passion. And then he iesteth thereon himselfe, and saith that it is nothing els but wyne and cakebread, except it be peradventure turned into scarche.

Lo good Chzisten readers here is the doctrine of thys newe baptiste, not saint John Baptiste, but for Wyllyam Baptiste, thys holy Wyllyam Tindall otherwise called Huchyn scolar to sterc Huskin, which hath here made you of the sinagoge, Scribes, and Pharysies, such a goodly painted processe as he hath now tolde you twyse, and serued you wth a Jak of Paris, an euyl pꝛe twyse baken, to declare you twyse the great frute and profyt that the woꝝld maye now take yf it wyl by hys holpe comming into it, to pꝛeache and rebuke the pharisaical doctrine of al the olde holy saintes, & teache hys owne godly Chzisten herespes such as ye nowe haue hearde.

And now if thys geare be good, then haue we surely great cause to thancke God. For then can we lacke none holpe baptistes to pꝛeache vs. For there is not I wene so pooze a byllage in Chzisten-dome, in whiche there is dwellng anye one byllaine knaue, but he may be with in thre dayes (if he be not already) such an other baptiste as this is, and rebuke al that good is, wth suche abominable blasphemy as now Tindal doth, yf any chzisten mas eares can abide vs hearing.

But yet remember good readers, that in the conclusion of al that tale, he knitte it vp with a freshe lusty poynt, and soileth al the reason in this wyse.

Tyndall.

Howe make thys reason vnto John Baptiste and vnto many prophetes that went befoze him, and did as he did, yea & vnto Chzist himself and his Apostles, & yf thalt find the al heretiks, & the scribes & pharysies good me, if yf reason be good.

More.

This point is to the old point, whych here & in his solucion to the first reason, he hath put foꝝth foure or five times befoze, sauyng that he gyueth alwaye hys old point at one end or other, some newe aglet. But when al his cost is don thereon, it is not al woꝝth an aglet of a good blewe poynte. For I haue in my syttee booke

A booke answering his solucio to the first reason, shewed you many answers that saint John, & Christ, and hys Apostles, and other pooze folke to, verpe farre vnder them might say for themself against the Scribes and Phariseis, which thinges neither Luther, nor Tyndall, nor none of al they: sectes can say for themselfe against the catholike church. And yet more shall I shewe you of the same sorte, when ye haue heard what Tyndal can here say for himselfe. After al which thing heard and wel weyed, ye shall wel and clere. y perceiue, that for Tyndalles tale, the reason of saint Austine y Tyndall here speaketh of, beyng made by the Jewes against saint John and Christe, and his Apostles, shall haue no strength at al, neither to proue them euyl, nor the Phariseis good. And yet the same reason being by the catholike church made against Tyndal and Luther, and Huskin and Suinglius, muste needes proue the catholike church to be the verpe church of Christ, and that Luther and Tyndal, and al they, with al those that beleue the be plaine vndouted heretikes.

And therfore let vs first se with what euasson Tyndal will auoyde this reason, for himself and his own sectes. And the what christ can say more for himself & his companie, we shall se somewhat after. Tyndal so teacheth hys dysciples to answer the reason thus.

¶ Tyndall.

Therfore this wise thou mayest answer: So thanks vnto the heades of that church that the scripture was kept, but vnto the mercy of God. For as they had destroyed the right sece of it for their lucre sake, euē so would they haue destroyed it also, had they coude, rather the people should haue come vnto the ryght vnderstanding of it, as they shewe y true interpretours and preachers of it. And euen so no thanks vnto our hipocrites that the scripture is kept, but vnto y boundlesse mercy of God. For as they destroyed the ryght sence of it with they: leauen, and as they destroy dayly y true preachers of it, and as they kepe it from the laye people that they shoulde not see how they iugle with it, euen so would they destroy it also, coude they bring it about, rather the we should come by the true vnderstanding of it, wer it not that god prouided otherwise for vs. For they haue put the stories that shoulde in many thinges help vs, cleane out of y way,

as nye as they coude. They haue corrupt the Legend & liues almost of al saintes. They haue fained false bookes, and put them forth, some in the name of Saynte Hierome, some in the name of saint Austine, in y name of saint Cipriane, saint Dionysie, and other holy men. Whiche are proued none of theirs, partly by the stile and latin, and partly by autentike copies. And as the Jewes haue set by a booke of tradicions called Talmud, to destroye the sence of the scripture, vnto which they giue faith, and vnto y scripture none at al be it neuer so plaine, but say it can not be vnderstande save by the Talmud: euen so haue ours set by their Dance, their Thomas, and a thousand lyke drasse, to stablysh they: lyes thorow falsefying the scripture, & say that it can not be vnderstande wythout the, be it neuer so playne. And if a man alledge an holpe doctour agaynst them, they glose hym out as they do the scripture, or wyl not heare, or saye that the church hath other wyse determined.

¶ More.

Nowe good Christen readers here haue you heard one of hys answers, which how it maketh anye thyng to the purpose, surely that see not I. For wher as the reason of saint Austine is, y men may perceiue that thys knowen catholike church is the verpe church, in that that God hath vnto thys church giuen hys gyft of discernyng the verpe scripture of God from the counterfeit, and to receyue the one, and reiecte the other, and that he hath so giue that grace vnto this church onely, that no man ordinarily be sure whyche wytyng is holy scripture, and whyche is not, but by the tradition of this church and credence geue therunto, for if he toke it of a companie of heretikes, yet euermore those heretikes like as they came oute of thys whole church, and their authours and beginners were ones a part therof, and the of this church receiued the scripture befoze they departed out therof, so dothe euermore the credence whereupon the knowledge of the true scripture dependeth, that credence I saye resorteth euer by to this whole catholike church, vnto which wythout credence had ben giuen, none heretyke had knowen whych were the verpe scripture. For the prose wherof we yet se y these heretikes in so farforth as they beleue the church, in so farforth they know which is the scripture, & in so far,

A far forth as they beliene not the church, they perceiue not which is the scripture though they haue it in their handes and reade it. As ye maye see by the epistle of saint James, whych pistle Luther & freres Barnes let not to reiect and sette asyde for noughte. And thus euermoze heretikes at the scripture that they know, by the catholike church they know. For to this onely church as Tyndals own maister confelleth, hath God gyuen y gyfte to discerne the true scripture fro y false. And sith that God hath gyue this great spirituall gyft onely to the church, whiche gift is a beginning of spiritual liuely doctrine, it therby wel and clerely appeareth to any man that wil not wilfully wynde, that this church is the verpe church, of which god wil haue melerne.

Now good Chyristen reader, thys being the reason and purpose of holy saint **A**ustine, & hauing in it self such strenght, that Luther could not hym selfe say nay therto, notwithstanding that the confelsing therof must nedes ouertourne hys heresies: now biddeth Tindal his disciples, that they shal answer thereto, that the catholike church is not to be thaked for the scripture that we receyue therof, but the botomlesse mercy of God, & here is al this whole answer to the reaso, for al the remanant is nothing els but railing against the church.

Now what goeth this answer to the purpose: Who biddeth him giue y thake to the church: let him like as he beleueth the church that the gospels of the soure euangellistes be the true gospel of Chyrist, so know therby and beleue that y same church, by which he knoweth that point and which in that point he beleueth, is here in earth the very church of Chyrist, and than let him gyue the thank to god, without whose grace wo:king with him, he could not beleue the churche neither in the one point no: the tother, and for lacke of whose grace, which grace he lacketh not but in his owne defaut, he now beleueth not the one pointe as he dothe the tother, except he lacke so muche that for his malice he belieue neyther nother.

If yai God giue him ones y grace to belieue both, and when he so doth, then shal he haue the grace therewith to perceyue, that he hath for the knowledge of y true scripture from the false, greate cause to geue thanke to bothe. If yisse and yynripallye to God that gaue that gyft vnto hys churche, and wozought wpych him to, belieue it, & after to the churche, that

was a meane and ministrer in bynyng that grace vnto hym, and cause also to be glad a great deale in hym self, that he resisted not God and his church, but followed and went wpych them in callynge hym home againe, to the beliefe of God & hys church, from the damnable waies of his malicious errours.

And now that ye plainely perceyue that this answer of his nothing toucheth the purpose, I wouldc verpe sayne passe ouer his foolish railing, sauing that it seemeth necessary that the foly and lyes of such false frantike heretikes maye be wel knowen, lest some good simple soules maye wene them wyle & true therew, and therupon be deceiued & belted them.

First he raileth vpon the doctours of the catholike church, and saith that they haue destroyed the right sence of y scripture with their leauen. Now all thys ye were wel he meaneth, in that they teach that folke should not trust in onely faith without good wo:kes of charitie and of penance, & that they teach y sceres should no: wed nunnes, and that chyristen men should pray for al chyristen soules & should haue Chyristes holpe sacramentes in reuerence, and specially the blessed sacramet of the aulter, the precious body and bloude of Chyrist himself, and other such thinges lyke.

Thys is the leauen for whych Tindal doeth nowe dampne here the doctours of the catholyke churche. But euery man well wotteth, and hymselfe to though he saye nay, that this doctrine is of that leauen wherewith the woman of whom Chyriste speaketh in the gospel of Saynte Mathewe, dyde leauen all her whole doughe and meale, that is to say of that leauen wpych whych not onely all the olde holpe doctours, but also the blessed Apostles themselke, and our sauiour Chyriste also hymselfe, leauened the bycade of their doctrine, whych ether in wo:des or wrytyng they taughte vnto the Chyristen stocke. All whych leauen Tyndal would nowe take out, and leaue vs the scripture vnsauery.

Then rayleth he forthe on and sayeth: They destroye daplye the true preachers of it.

Here let hym name whiche, and then shal he name pou such as would destroy the leaue that I now reheresed you. whiche Chyrist hath himself put in our bread suche as for the moze parte woulde take his own blessed body out of y sacramet, and leaue there for oure soules nothing but

The leaue of holy doctours

Mat. 13

A but vnfactory bread, or as Tindal argueth it starche in stede of bread. I woulde he woulde name them al that haue now be burned here in England, by þe meane of his owne boke, As Waynā the langler, and Hitton the iopner, and Teukelbery the putser, and Waifeld the apostata, a worshipful sorte of preachers. And yet shall Tindal fynde none of all these or any other that I haue hearde of here, but that he epyther thoughte he held some of Tyndalles, yet he forsoke as false, some parte of Tyndalles heresyves, or helde as true some suche thyng besyde, as Tyndall woulde I wote wel yf himselfe were apposed, and firme to bee verpe false. And of thys if Tyndall dare denye it, I shall plainly proue both the partes. And therefore let Tyndal of those y haue bene burned here, chose whyche he lyst, and name of them al some one that he wyl cal a true preacher, and thā shall I proue you shortly, that if that preacher be true, Tyndall shall euen by that preacher whom himselfe wyl name for true, be playnely proued false.

Then rayleth he farther on & sayeth: They kepe the scripture frō the lay people, that they shoulde not see howe they iugle wyth it.

I haue in þe boke of my dialogue proued already, that Tyndall dothe in thys point falsely helpe the clergye, and that of trowth Wycliffe, and Tyndall, and frere Barns, and suche other haue bene the onely cause for whyche the scripture hath bene of necessitie kept out of the lay peoples handes, and that of late, specially by the politike prouision and ordynauce of our most excellent fouerayne the kynges noble grace, not wythoute great and vrgent causes manifestly ryng vppon the false maliciouse meanes of William Tindal, for which al the lay people of this realme, both the euil folke that take harme by him, & the good folke that lese the profite by him, haue great cause to lament, that euer that manne was bozne.

Then forthe he goeth on further in hys lyes and saythe: They haue put the scozpes that shoulde in manye thynges helpe vs, cleane out of the way as nygh as they coulde.

How proueth Tindal thys lye of hys to be true: let hym proue hys lye true in some one scozpe that the church hath put away, and then tel vs thys tale agayne, for they neuer put any away, but such as were fained gospels & fables, whiche

the church by the spirite of God (whose gift Luther confesseth it to haue in that point) dyd euer moze considerately reiect and auoyde, as it partly appeareth by saint Hierom, concerning the booke of the infancie of our sauour. But sain would Tindal haue some such faise and fained scozics remaine & taken for scripture, to thende & entent that as his heresies be by the verpe scripture confuted & reproued, so they might be by some such false scripture maintained agayne & allowed. But thē railleth Tyndal further yet, and lieth agayne against the church and sayth: They haue corrupted the Legend and liues almost of al saintes.

Who hath corrupted these legendes? let hym name some one and proue it, or els let hym leaue of hys lyeng. The Legendes of saintes lyes were written in diuers tymes, as the sayntes in dyuerse times liued, and in diuers died, of whose liues the church none other knoweth, but as they fynde wyrtten or hearde by good folke that knew them, sauing that the spirite of God by which it knoweth and discerneth: as saint Austine sayth, þ Luther himselfe alloweth, whych is the very scripture, shall not suffer it as þ holy doctour saint Thomas sayth, to erre and be deceiued, in taking for a saynt any dampned person, and ther by gyue to Goddes enemy the honour belve to hys friend. And by this spirit whatsoeuer be written in the Legend of any saynt, the church discerneth if any thing were at any time in the good man a myffe, and so taketh it as a faute for the tyme and afterward amended, as we reade of some of Christes owne Apostles reported in the very gospel. And the church also doth not precisely binde any mā to the beliefe of euery thing written in a Legende, as though euery saintes Legend were part of the scripture of God. But the thyng y Tindal is offended with is this, that the legendes of saintes testifye their holy liuing and miracles that God shewed for them, wherof we finde no Legende lyke that euer was wyrtte for any saint, that in obstinate heresies departed and dyed out of the catholyke church.

Now confesseth Tyndall that all the saintes legendes be not so corrupted, but he saith almost al. In which word he saith inough for vs against himselfe. For let him leue neuer so few, & tel vs which they be, & I dout not then in good sayth, but y we shall in that fewe finde thynges inough to proue hys heresies false.

A Yet goth he further against þe churche and saith: They haue fained false boke and put them forth, some in the name of saint Hierom, some in the name of saint Austine, & some in þe name of saint Ciprian, saint Deonise, & other holy mē, which are proued none of theis, partly by stile & latin, & partly by auterlike staries.

Here woulde he faine (good Christen readers) bring vs al in dout of al the old holy doctours woꝝkes, because he were lothe by his wil, that anpe were of them al beleued. But what greate harme and losse were there in the matter, though it sometime happed the booke of one good holy man to be named the booke of an oꝝter, as a boke of saint Austine to be taken for a boke of sainte Ambros: There wer in such a matter no very great hurt if it so happed in dede.

B But to the entent that ye shal plainly perceiue þe this tale of Tindal wherewith he woulde faine blinde vs, shail noþing serue for his purpose, let him take the boke of which him self nothing doubteth, and euen by the selfe same shall he fynde his opinions proued playne heresies. Or els let Tindal fynde vs in some of their true boke which he douteth not to be their owne in dede, let hym proue I sai by them, that al those boke be falsly put out in their names, in which boke he findeth if thei be true, al holi saintes agree against himself þe good woꝝkes are meritoꝝious, and that folkes do wel to honour saintes & their relikes, and go in pilgrimages, and to pray for al christe soales, & to honour the blessed sacrament, and that it is abominable for freeres to wed nunnes, and such other thinges lyke. Let Tindal I say fynde vs the contrary of these tales taught vs in their true boke, or els let him tell vs no more of hys owne tale, but leaue of hys lyes lyke a foole.

And first for the meane while, þe boke in which saint Austine maketh this reason that we nowe talke of for the catholike church, Tindal dothe himselfe confesse to be the veri boke of saint Austine.

D And then doth this reason alone plainly and persitely proue thys knowen catholike church, to be the very churche of Christ, and consequentlve thereby proueth Tindal that teacheth the contrari, to be in the greatest point that any man lyghtlye can fal in, and on whych point most heresies do depende, a very playne open heretyke.

Now wher he railleth on, & sayeth, that

likewise as the Jewes had set vp a boke of their Talmud to destrye the sense of the scripture, so þe churche hath set vp (he saith) their Dunce, their Thomas, and a thousand lyke drafte, to stablishe their lies thowowe falsfieng the scripture. I can no skyl of the Jewes Talmud, but one thing I doute not of, but that they Talmud in that it gaue false exposition, was a late thing at þe coming of Christ, if they had then any suche booke. And I dout not but that the thinges that were false therein, varied from the consent of their old expositours, by which the falshode of it might be spied and controlled & be beleued the lesse.

But our doctours of these eight hundred yeres last passed, all who this woꝝthy wilde goole calleth drafte, do confet and agre with the old holy doctours of the tocher. vii. hundred yere afoze. And as well al those old who he dare not call but holy, as these other thousand whom he calleth drafte, draw by one lyne al the mainy, to dꝝine Tindal as a dꝝudge of the diuel out of Christes churche for an heretyke, or els as I haue almost a thousand times destred him, let Tindal tell vs of al those old, which one taughte it for lawfal a frere to wedde a nunne.

Nowe where the wyctche rayleth by name vpō that holy doctour saint Thomas, a man of that learning þe great excellent wyttes and the most cunnyng men that the church of Christe hath had since hys daies, haue esteemed and called him the very floure of theology, & a man of that true persite faith and Christe lyving therto, that God hath hym selfe testified hys holynesse by manye a greaemyracle, and made him honozed here in his churche in earth, as he hath exalted him to great glozy in heauen: this glorious saint of God with al other like, and those be of trouch al þe whole many, both old and new together, al whom therfoze by the whole thousande on an heape (for no fewer he nombꝝereth them) dothe thys dyuellyche dꝝonken soule abominablye blasphemie, and calleth them lyars and falsifiers of scripture, and maketh them no better then drafte. But this dꝝowlye dꝝudge hath dꝝonken so deepe in the dyuels dꝝegges, that but if he wake and repent hym selfe the sooner, he maye happen ere aught long, to fal into the messyng fatte, and courne hymselfe into drafte, as the hogges of bel shal feede vpon and spyl theyr bellies therof.

But when þe beast hath thus blasphemed

Sainte Thomas the doctour.

G

H

Amed them al, then would he wynde oute with a wyle. and make me wene that he ment but the doctours of these last eight hundred yeres, which were yet ynoughe to lay such a rapling knaue eyght hundred yere deepe in hell.

But sith he saith a thousand lyke by to sainte Thomas, he can not so escape, as though he ment but saint Bernarde, saint Bonauēture, saint Ancelme, and such other holy men of these eyght hundred yeres passed last, but he must needs take into them, al the old holy saintes of the seven hundred yeres before, as many as in such thinges as Tyndal findeth fault wyth expouning the scripture against the minde of Tyndal, lykewyse as saint Thomas doothe. But now to colour his blasphemy, those would he shoulde seme were none. And therefore so thus he sayeth.

¶ Tyndall.

And if a mā alledge any holy doctour against them, they close him out as they do the scripture, or wil not heare, or say the church hath otherwise determined.

¶ More.

No good Chyſtē reader this false pageant playeth Tyndal in mo places than one, making as though that in the matters of his heresies the new doctours only were against him. And yet calleth he the new, the doctours of eight hundred yere old, & such a newe cote I would he gat him, & weare out his olde the whyle. And then maketh he as though the olds of the tother seven hundred yere before, were byon his part al the whole many, and construed the scripture as he dothe, and condempne these expolicions that his new doctours of eyght hundred yere old and vnder haue made synce.

And he saith that against al holy doctours when he sayeth any one againste vs, we close hym oute, or will not heare him, or say the church hath otherwise determined. Here must Tyndal vnderstand that we neuer binde him to any thing of necessitie by the saying of any one doctour be he old or ponge, but either by the comon fast faith of the whole catholyke church, growen as it ever dothe by the spyzite of God, that maketh men of one mynde in hys church, or by the determination of the church assembled for such causes in the generall counsailes. And then the comon faith of olde times before our dates, we presume to be such

psalms. 67.

of lykelyhode, as we perceiue by the old catholyke saintes bookes that they wer of the selfe. For otherwyle then by bookes can we not knowe what the people belicued a thousand yere ago, but if we myght talke wyth the men them self & aske the.

Now if Tyndal could lay vs for hys purpose peradventure, a woord of some one holpe man, it were no reason to byd vs belieue that one before the consent of many, nor against the comon belyefe of the catholyke church secretly growe to consent by the holpe spyzite of God, nor against the consent of the catholyke church diffining that poynthe in a generall counsaile chozow the same spyzite.

Now when we thus do, Tyndal can not say that we refuse to heare that one holy man whom he shall peradventure alledge vs for hys purpose. For in this doying, we do heare hym and folow him. For euery one of al the old holy men did ever submyt his owne minde to the determination of the catholyke church, and bove euery man do the like.

And of them al we wote wel Tyndal fyndeth not one, that saith contrarye to this. How be it thus much haue I shewed you, rather to tel vs somewhat of the authoritte of the catholyke church aboue any one holy man, then for any holy mā that ever I think Tyndal shall be able to bring forth for the confirmation of his heresies. But nowe to putte this matter out of all doubt and question, and that euery mā may se whether Tyndal speake here in earnest as he thinketh, or els saith al this but for a shift, let him now stand wel to his tacklyng, and sticke styfelye therto. Let vs concerning the right construction of scripture or corrupting the true sense thereof, consyder some one heresye of hys, for whych the church calleth him heretike, let vs see now.

We saye that it is abominable for a monke or a frere to wedde a nunne, Tyndal saith we say wozong, and that a frere to wedde a nunne is very well done and lawfullye. When we forbyd it, we laye the scripture for vs. Nowe ye and pat it. And saynte Paule speaking of the widowes, whych after theyr chastyte vowed vnto God, would fall then agayne to marriage, sayeth that they had theyr dampnacion because they therein brake theyr former saythe. Tyndal sayth we construe the scripture wozong, and laseth scripture for hys part the wordes of saynt Paule. Better it is to wedde then to burne. We say he construesth wozong.

A If we would alledge for vs therpositiō of saynt Thomas, or saynt Anselme, or saint Bonauenture, or saint Bernard, or a thousand such like together, y were aloue at anye tyme thys eyght hundred yere, Tyndall woulde call it our Talmude, and say they were all but dzaffe.

But then he sayth againe that whē he wyl aledge any holpe doctour for hys parte agaynst vs, we wyl glose hym out, or els we wyl not here him, or els we will say that the church hath otherwise determined.

B No good readers here are we comen together Tindall and we to the verpe poit, where you shall se now how courtseyly I shall handle him.

Let hym lay forth for hys parte some one holy doctour, and I will here hym, and I neyther will glose hym out nor saye the church hath determined otherwise. For I weene theē thynge was neuer taken for so doubtfull, that euer the church shoulde haue neded. But though it haue determined it, yet wil I wpyne therat and dissimule it, and wil not say, The church hath otherwise determined it. And therfoze I wyl alledge no such thynge.

C But let Tindall lay forth any one holy mā for hys part, and ye shall se what I shall yet moze do for hym. This will I lo doe for hym. Albeit that I haue for my part not only all the holy doctours of these eyght hundred yeres, all whom Tindal taketh for dzaffe, and albeit that I haue also for my parte holy saynt Gregoꝝ, holy saynt Austine, holy saynt Ambrose, and holy saynt Hierome, foure y speciall doctours of Christes church, and besides them a great many that I coulde name holpe doctours and saintes, and of a thousand yere, some of .xij. hundred, and soe ther tene, and some very farre aboue, and y pongest aboue nine hundred at the least: let Tyndall I saye for hys parte in the matter, laye me forthe of all the whole doctours and sayntes no moe but cuen some one, and I shal be cōtent this ones for Tyndalles sake, to belieue that one agaynst all hys felowes, whiche I will neuer do for no mans plesure I promise you but euen onely for hys. But now on the tother side, if he cannot bring so much as one, as I wote very wel he can not, and we can agaynst hym bringe so many as hymselfe can tel wel ynough: let hym then for very shame cōfesse y he belieth the church, when he sayeth we will belieue no holy doctoure. And then

let hym also for very shame cōfesse, that in hys owne pointe at the lest boch Luther and hymself, and all the shamelesse harlottes of their secte, doe shamefull misseconsire y scripture, with soe new Talmude of y deuilles deuise & theirs, do corrupte and falscye the verpe true ghospell of God. Thys lo ye see well Tindal must graunt at the last, which if he be so shamelesse as to denye it shyl, then will euery man that witte hath, graunt and agre it for him. And then must it nedes folow farther, y al their whole doctrine is but playne frantpyke heresies, and that theimselfes being so shamefull shamelesse vnreasonable raplyng ribaudes, be men full vnmete for god to sende on his message in so greate a matter, namely as to tourne y woꝝlde wyth rybaudy fro sinne.

To thys goodly passe hath Tyndall brought thys processe, & shewed vs here two solucions, both one and both suche as ye se. But now shal ye se him play the mā in the thirde. For thus lo he teacheth hys discyples yet a thirde aunswere, because he seeth well that the tother twaine were nought.

Tindall.

Howe therfoze whē thei aske vs how we know that it is the scripture of god, aske theim howe John Baptist knewe, and other prophetes which God stirred vp in all such times as y scripture was in captiuitie vnder ipocrites. Did John belieue that the scribes, pharises, and priestes, were y true church of god and had hys spirite, and could not erre: who taught the egles to spie out their praye: euen so the children of god spy out the father, & Christes electes spy out the lord, and trace out the pathes of hys sette & folow yea though he goe vpo the playne and liquide water, whych wyl receiue no steppe. And yet there they finde out his foote, his elect know him, but the woꝝlde knoweth him not John. If the woꝝlde knowe hym not, and thou call the woꝝlde pryde, wrath, enuy, conetousnesse, slouth, glotony, and lechery, then our spiritualty knowe him not. Christes sheepe heare y voice of Christ Joh. x. wher h woꝝlde of ipocrites as thei know him not, enē so the wolues heare not hys voice, but compel the scripture to heare them and to speake what they list. And therfoze except the lord of Sabaoth had left vs seede, we had ben all

As Sodde and Commoꝝ said Clapas in hys fyrste chapyter. And euen so sayde Paule in hys time. And so euen say we in our time, that the lord of the hostes hath laud hym seede, and hath gatherd hym a flocke, to whome he hath gyuen eares to heare and eyes to see that hys blinde leaders of the blinde cannot see, and an harte to vnderstande, that the generacion of poisoned bypers can neither vnderstand noꝝ knowe.

B

¶ More.

Lo good chryffen readers, here may ye clerely se what a strength thys reasoꝝ of holpe saynt Austine hath, agaynst which these heretikes are faine to finde so many thyses and euer the latter the lewder. For in this aunswere Tyndall is yet ferther fallen in folly, then in any of those two hys made befoze, as soude as they were bothe.

C The effecte of all thys aunswere is, hys himselfe and such other hys felowes as take oppinions agaynst the knowen catholyke church, neede not to recognize and knowledg the knowen catholyke church for the very church, and that the reason that saynt Austine made therfoze is not sufficient, that is to saye, that sayng for thys catholyque church they should not haue knowen any truche at all, not so much as whych were the true ghospell and which not, and therfoze shoulde not haue belteued the ghospell faue for thys catholyke church.

D Thys reason sayeth Tyndall is nothing worth. For we hys are elect he saith and therfoze are the very church, do not know by hys catholyke church whiche is the verye ghospell & the true scripture, no moze then did saynt John Baptyst and the other holy prophetes asfoze him, know which was the true scripture of god by the scribes and pharises and the high priestes, whom they did not knowledge for the true church, noꝝ for those that hadde the spryde of Godde and coulde not erre. But hys felowes & he sayth they be goddes electes and therfoze the very church, doe knowe he saith which is the ghospell and which is the very scripture by the same meanes, by which saynt John Baptyst and hys other holpe prophetes befoze hym knewe the very scripiture of god, that is to wit by the secreete inwarde teaching of the spryde of god, euen in likewyse as the eagle without hys teaching of any other spytch,

perceiveth and knoweth which beest oꝝ birde is meete for hys meate and conuenient for his pray, by the secreet inward motion and instinct of nature. And therfoze by thys aunswere is that reason of saynt Austyn auoyded.

Here is lo good chryffe reader all thys aunswere and thys goodly solucioꝝ, nothinge leste oute that hath any strength oꝝ foze toward the purpose, but layed yet moze directely for hys purpose then Tyndall layeth it hymselfe, saue for leauing out of the rapling, whereof we may peraduenture somewhat touch by the way. But fyrst consider what blont sotietyes and what foolish fallaces he bringeth in this aunswere. He would bringe vs from the poynnt, wyth lykener the whole catholyke church of Chryst, hys is to wit hys whole multitude of al true chryffen people of which our matter is, vnto hys scribes & the pharises & the high priestes, as though they alone had ben the whole church of hys Jewes, oꝝ hys hygh priestes of one town, hys whole vniuersall sinagoge. This sotietye of Tyndall is as blont as a blocke, and to great for any man to stumle at that hath any eye in hys hedde. For I neede not for thys matter to defend that the whole sinagoge coulde not erre in hys choysse of the scripture, noꝝ that hys whole sinagoge was vntil Chrystes comming the very church of God neyther, noꝝ to admitte as Tyndall here maketh it every thinge to go like betwene the whole synagoge of Moyses and the catholyque church of Chryst, betwene which twain albeit that the tother was for hys while the very church in dedde, there is yet in maner as great differēce, as is betwene the figure and the thinge, the shadow & the bodye, as by many maner thinges farre different I might well shewe you and amonge other no small difference betwene them, in the thinge that moste properly pertaineth vnto the poynnt whereupon specially dependeth hys matter that we haue in hande, that is to wit the keeping and preseruing of the tone oꝝ the tother from all dāpnable error. In thys point I say there is speciall dissimilitude betwene the sinagoge and hys church, for the pmisses that Chryst hath made vnto the church to sende his holy spryde into it to lead it into al trouthe and that it should dwell therein fozeuer, & himselfe be permanent also therein fozeuer. And therfoze sith all these infallible meanes of teaching of hys trouthe

John. 16.
Ioh. 14. 28.

and

A preservation of the truth, hath bene made vnto the church of Christ by hym that is himselfe truth and therefore can not lie, which promises were neuer made a like vnto the Jewes: I neede not here as I say no more aunswere Tindall, though in deede I haue done and wyll, then I neede in a maner if he would put hys ensamples by some other that were a false church and were deceyued, and had false scriptures in deede. For it is ynough to me that the church of Christ hath that gifte of god by hys great promises, that it shall euer be by hym & hys spirite led into euery necessary truth, of which one of the moste necessary is, to know whych is the true scripture. And it is ynough against Tindall that hys owne maister Luther sayeth that thys catholike knowe church hath that gift. And it is a clere thyng to mee and ail christen men, y none other church hath that gifte but the catholike church, syth euery man seeth that the thyng is true which saynt Austine sayth, that he had not knowen which had ben y very ghospell, and therefore had not believed the ghospell, saue for the catholike church.

C And as that holy saynt sayth of himselfe, so may euery man wel say of himselfe, y by the catholyke church he knoweth the scripture, whiche no man can reken himselfe surely to knowe by any other so k the those whom he rekeneth surely to be the very true church and y messenger of God to tell it him. For els may euery soole see, that as he douteth of the messenger, he must needes doubt of the message. And therefore nowe let vs loke on thys aunsweere of Tindal.

I learned not saith he of the catholyke church to knowe which is y true scripture. Of what man than say we: Of no man sayth he but euen God hymselfe, & so sayth he do all my felowes that are y electes of God as I am. Wee learne it now of our lozde himselfe, as dyd of olde our other felowes that are gone befoze vs that were elected of God as we be, y is to say saynt John Baptist and the other holy prophetes befoze him.

Heare ye see good readers for aught that eue I can do, Tindall will be saith John Baptistes felow, and al his companions felowes with the olde prophetes and with Christes apostles, and in some places with Christ hymselfe also.

But thys wyll I promise you, that if saynt John Baptist and the olde prophetes, eche of the other prophetes in

theyre time, had hadde wyth the Jewes the same thynges in question that we haue wyth Luther and Tindal and these other heretikes in our time, that is to say if y Jewes had sayd that they had beside the scripture some other tradicio deliuered them by Moyse, and preserved fro mouth to mouth without wyrting, or that they had varped togyther vpo the right vnderstanding of y scripture, and then the Jewes woulde haue sayd ye knowe not whyche is the scripture but in y pe believe vs, & the if ye beleue vs in y, we tel you Moyse wrot vs this why should you not as wel beleue vs when wee tell you Moyse tolde vs thys. If ye thynke we lie in the tone, ye may thynke we lie in both, and then do ye know neyther norther. And also syth ye beleue vs that God hath gyuen vs the true scriptures, and vnto no ma els so much as the meane to knowe whiche it is, but onely by vs, why should ye not thinke y he hath giuen vs the right and true vnderstanding ther of for as farre at the lest as shalbe requisite and necessary. If these had bene the variaunces betweene the Jewes and saynt John Baptist, or betweene the Jewes and y prophetes, as it is betweene these heretikes and vs, and that the Jewes had the laved thus vnto them: yf that then saynt John & the prophetes could haue made no better aunswere to the for they self, the Tindal doth to vs now for himselfe, surely than like as this aunsweere is such y we may wel laugh at him, so had it be such as the Jewes would haue laughed at them. But neyther were these pointes the questions then betweene the (though some of this was after ward in debate betweene Christ and the Pharysies) and therefore these ensamples of saynt John and the prophetes bee layed here to no purpose. And also if it had so be, saynt John and those prophetes had other aunsweeres to haue made the suche as I haue shewed you in my first booke.

And finally if they woulde haue bled thys aunsweere that Tindall here maketh, both for them and hymselfe, then if the Jewes had laughed thereat, and sayd howe prone you y god hath taught you to knowe the true scripture wythout vs, they had not onely the knowen approued vertue of their liuing, but also miracles to proue them true messengers. And thus had euery one of them, & saynt John bothe in his father befoze his conception, and then againe at hys birth,

A birthe, and the olde prophecy fulfilled in him, and the witness of Christ testified for him, and thereby did all Christes miracles beare witness with hym.

These things had they for their aunts were, with which the Jewes wel might and of reason must, haue holden themselves fully content and satisfied.

And now in likewyse, for as much as I knowe well that God is at hys owne liberty hauing his power absolute, free, and unbounken vnto any maner of hys ordinary course, and therefore may it it please him by some secrets inspiration, teach Tyndall, and Luther, and Huskin, and Suinglius, and all the rable of those electe and speciall chosen heretikes, which writings be h very scriptures of God, without any teaching of the catholike church: therefore if Tyndall or Luther or anye of all the remenant make by miracle anye betwe proue that god hath so done in dede, and that he so hath sent hym hyther for such a new prophete to teach vs, he shal haue me pliable. For after that prouise ones made, let hym tell me what he will and I will belieue hym til Antechrist come. For vntill that time I trust heretiques shall dooe no myracles. But as for yet in the meane season, sith I see none other man say so of himselfe, as Tyndall saith of himselfe & hys felowes, and holy saint Austyn sayth the contrarye of hymselfe: tyll Tyndall proue it true that hee sayeth of hymselfe, that hee knoweth the true scripture not by the church but by specyall inspiration of God inspired into hymselfe, and some such other speciall chosen electes, suche as nowhere in thys worlde I wene god could haue chosen worse, Tyndall must of reason gyue vs leaue to laugh at hys proude inuention folye. And I shall find hym sower suerties very good and sufficient, that at what tyme hereafter he proue himselfe a true prophete, I shall bypon reasonable warning onlaughe agayn it al. But yet lest me shoulde take him for a foole, if he shoulde sette forth suche a pointe so farre vnkelye, and therefore so farre incredible, withoute any proufe at all, he proueth it at h lest wise by then sample of a very goodly byrde and king of all fowles, the pleisant splayed egle. For sith that suche a byrde can spee hys prave vntaught, which he could neuer do but by h secreete instincte of his excellēt nature, to farre exceeding al other: it must needes folow

perdy that Tyndall and Luther in likewyse, and Huskin, and Suinglius, & such other excellent heretikes, being in Goddes fauour as farre aboue all the catholike church as an egle the ryche ryall kyng of al byrdes, is aboue a poze peny chykken, must needes I say wout any learning of any man, be taught to know h true scripture being their pray, to spoyle, & kil and deuour it as thei list euen by the especial inspiration of god.

But now ye fe well good readers by this reason, that saynt Austine in respecte of these noble egles that spee thys pray without the meane of the church, was but a seip poze cheken. For he confesseth playnely agaynst such byrde egle heretikes, that hymself had not knowe nor beleued the gospel but by the catholike church. Howbeit it is no greate maruaile, sith God is not so familiare with such simple chikins, as with hys gay gloriouse egles. But one thing is there that I cannot cease to meruaile of, sith God inspreth Tyndall and such other egles, and therby maketh the spee thys pray them selfe: how coulde it hap that the goodly golden olde egle Martine Luther himself, in whose goodly golden nest thys ponge egle byrde was hatched, lacked that inspiraciō. For he alloweth saint Austines saying, & denyeth not but that himselfe spied and perceyued thys prave of the true scripture of god, by being shewed it by the catholike church. But if Tyndall say that Luther therein lyeth, and that himselfe with his felting sayth fele more in Luthers sayth concerning hys beliefe of the scripture, than Luther doth himselfe.

Howbeit I wisse whē our ponge egle Tyndall learned to spee thys pray first, he was not yet ful feathered, but scantly comf out of h shel, nor so hygh flykered in h ayer aboue al our heddes to learne it of his father the old egle heretike, but was content to come downe here and walke on h grounde among other poze fowles the poze chikkens of hys mother thys knowen catholike church, of whom when he hath al said, he learned to knowe thys prave. And now takynge that for trouth as trueeth it is in dede though Tyndall list to lye and tell vs nay) whē he had learned of h church whych was the scripture, thys wote I wel he reckened not himself at that time to vnderstand it by speciall inspiration. For I can proue that he red some commetours and holy doctours, that wote

Querepositions byō st. And to what purpose dyd Tyndall reade theire booke: to beliene himselfe better then them all? If he so ment, then myght he well haue spared labour. For he myght haue belieued hymselfe and let theym all alone.

Now if he list to beliefe himselfe in thynge being yet but in questio, where he seeth them vary and doute: yet must he belieue the better, in thiges so plaine and clere, that he seeth them therein al of one mynde agreed.

Now go me the yet agayne to frere Luther his mapster and hys maistrisse the nunne. Wherin he cannot say nay but they condempne hym all, and then shall ye see for lacke of other thift hys sayre egle byrde soule besile hys nest. But yet is it a woylde to heare what a goodly castell Tyndall buildeth in the ayre on hygh vppon hys egles backe. For when he hath tolde vs ones y the egle of hymselfe without any teching, spieth out hys pray, then goeth he forth goodly wyth an high spirituall procelle, and sayth. Cūe to the children of God spy oute their father & mother.

He meaneth of likelyhode god for the father. But what church meaneth he for hys mother? For he cannot spye oute the vnknownen and the knownen catholique church whiche is the spouse of Godde in dedde, and therefore by all the olde holye fathers commonly called the mother of all christen peple, he wil not know for hys mother. And so I see well Tindall meaneth for hys mother, some olde mother maide, some bawdy church of heretikkes.

But then goeth he forth wyth hys flourish on thys fashion.

D And Christes elect spy oute their lord, and trace out y pathes of his feete and folow, ye though he go byō the playne and liquide water, which will receiue no steppe. And yet there thei finde out hys feete. These woordes walke lo very goodly by y hearers eare, and they make a man amased in a maner and so what to stude & must when he heareth so straūg a tale told of such holy electes so spieng out the foote wher the soyle receiucth no soting and steping, after the steppes of Christe in the liquide water which can no steppes receiue, & therfore receiued the step of saynt Peter so depe, y he stepped in aboue the knees, & had stepte ouer the hed to, electe as he was, had not hys maister holpe him, but the water doth of trouthe receiue & kepe no steppes of any mā. whē the body passeth

from it, but it receiueth shortly the steppes of euery man, yea and of euery woman to, but she gete her on a pace, with trip and go quickly & walke wonderous light. But now if a man in the reading forget not himselfe with musinge, but confidre what he readeth and examine it well, he shall not so much meruaile of Tindalles farre set holynesse, as he shall wonder in a mā wening hymself so wise, to see such a foolithe forgetfulnesse. For where he saieyth now y all the electes searce out and folow the very steppes of Christ euē fote for fote, where neuer a steppe appereth: he hath hymselfe shewed vs in hys other chapters afoze, that the electes through the faute of theire fraile members, though neuer into deadly sin, yet now and then among steppe into theft and aduowtri, treason, manslaughter, and periurpe, & other such horrible deddes. And these thinges so many right honest men reke not in their reason any folowing of the steppes of Christ, but if Tindalles elect church haue spied out any special ghoypell. For the catholike church in al the foure euāgelistes, spieth not y Christe stepped any such one steppe in al y daies of hys life. Some men woulde here loke that I shoulde also lay to Tyndall, y steppes of frere Luther into y nūnes bed, whose steppes as they chief electe other lewde electes folow, veri far fro y steppes y Christ stepped on the moūt of caluarie. But let y passe for this ones, & here forth sir willia Tindals sermon.

Tindall.

His elect know him, but the woꝛld knoweth him not John. i. If y woꝛld know him not, and thou call the woꝛld pride, wꝛath, enny, couetousnes, slough, glotony, and lechery, then our spiritualte know hym not.

More.

Those woꝛdes of our sauour sauing for seking of occasio of rayling, Tindal bringeth in here to very little purpose. But as he lyfeth here to rayle vpon the clergy of y catholike church, so if it like him now to turne y glasse & loke againe vpon himselfe & the holi spiritual heddes of hys owne sectes, Luther, Lambert, Husskin, and Suinglius, with all the rable of heretikkes vnder theyre rule, he shall finde by the same text & his own exposition therof, that among all the neither clergy nor lay knoweth Christ, but if rebellion be no pride, nor rayling byō r. ij. their

A their betters none enuy, noz māslaughter no wꝛath, noz robbery no couetyse, noz slugging a bed no slouth, noz dꝛoke- nesse no glotonye, noz freres lusing a bed wꝛth nūnes no lechery. But he ly- keth so well hys railing, that on he run- neth therwith and sayth.

Tindall.

Christes sheepe here the voice of Christ John. r. where the wolue of ypocrites as they know hym not, euen to the wol- ues heare not hys voyce, but compel the **S**cripture to heare. the & to speake what they lyst. And therfoze excepte the loꝛde of Sabaoth had lest vs seede, we had be all as Sodome & Gommoꝛ sayd Casas in hys fyrst chapter. And euen so sayed Paule in his time. And so euē say we in our time, that y loꝛd of the hostes hath saued him seede, & hath gathered hym a flocke, to whom he hath gyuen eares to heare and eyes to see that the blind lea- ders of the blynde cannot see, & an heart to vnderstand that the generacio of poi- soned diuers can neyther vnderstande noꝛ know.

C

More.

Now good christe readers here hath Tindal made the prophete say, & saint Paule, & our saviour himself as his ser- uantes, & instrumentes abusing their holy woꝛdes agaynst y catholike church of Christ, which woꝛdes they spake agaynst Painymis Jewes & heretikes. Now y ypocrites and wolues he calleth the catholikes, & the sheepe & lambes those he calleth y heretikes, in thys is hys mean- ing very playne and open. But now y seede y god hath lest them as he saith, wꝛich the God of hostes hath gathered hym, thys flocke he meaneth not. But syth ye knowe the flocke that he mea- neth, ye may soone perceyue the men of whole seede thys flocke is fedde. Nowe loke then vpon the seede, wꝛth which y flocke of the catholike church hath bene alway fed from age to age, & in the seede fynde ye saint Ignatius, saint Policar- pus, saint Deuise, saint Cipriā, saynt Chrysofom, saynt Basilise, saint Grego- ry Nazanzene, saint Ireneus, saint Cu- selep, saint Athanasie, saint Willary, saint Cypyll, saint Sixtus, saint Leo, saint Pie- rom, saint Ambrose, saint Ausin, saint Gregoꝛy the Pope, saint Bede, saint Ber- nard, S. Thomas saint Bonauēture, saint Anselme, & many an holy mā moe of euery age since y apostles dates, whi- che wer al lest by god soꝛ seede in y kno-

wen catholike church, wꝛich knowen **C** catholike church they euer knowledged soꝛ the very church of Christ, & toke al- way soꝛ heretikes al that departed from it. And al these expounded the apostles & euangelistes agaynst Luther and Ti- dal, as the catholike church doth nowe. Wherin yf Tindall dare say that I say false, I shal yet ones agayn like a blind harper that harpeth all on one stryng, sal to my rude refraine, & sing him mine olde song, wherin I haue so oftē peated hym to tel vs then some one of them al y euer accompted it lawefull and helde it not abhominable a frere to wed a nūne.

Now the seed that hath al this while ben sent vnto thys flocke, whych Tyndal sayth that the loꝛde of hostes hath gathered hym togither, haue bene y- cholas heretyke, Cutich heretike, Ebio heretike, Valencius heretike, Ennono- mus heretik, Arrius heretike, Marcio heretike, Montanus heretike, Maniche us heretike, Heluidius heretike, Mac- donius heretike, Iovinā heretike, Pe- lagius heretike, & Cestestinus heretike, & of euery age some such a shewed soꝛte downe vnto wilkiffe heretike, & Hulle heretique, and Luther heretike, & Lan- bert heretike, & Huiskyn heretike, and Tindall heretike, and Barnes heretike, & many such risse raffe mo. Of al which euery one cōtrarieth hys selow in great articles of the faith, & in therpolicio of scripture, as by which euery one of the would seme to pꝛoue true his false codtrariouse error. And therfoze as god the king of peace and vnitye, & very loꝛde of hostes also, sent the tother good seede vnto his knowe catholike church, & gathered & kept it togyther & together kepe it thal spight of al heretikes & al the great gates of hel: so is it no doute but y the sower of dissencō & king of rebellio y pꝛince of pꝛide the great deuil himself, hath gathered thys flock to hym, & set al- way now & than such darnell seede and cocle to seede thē. But way well yet agayn good reader that rial ende of his railing, wherin, he saith that the loꝛde of hostes hath to this flock of these here- tikes giuen eares to here that y ypocre- tische wolues cannot here, & eyes to see that the blind leaders of the blind can- not se, & an heart to vnderstand, that y generation of diuers can neyther vn- derstande ne knowe.

I neede not to put you in minde, y by the wolues & ypocrites & blinde leaders, he meaneth the doctours & teachers of the

I shewde
company.

C

B

the

A the catholike church, & by the blind that
 are myſſeled into the ditch, the lay peo-
 ple of the ſame church, and bi the tother
 flocke y haue all theſe goodly giftes of
 god, the ſcatered flocke of his vnknowē
 church of his electes, y beleue it lawfull
 for freres to wed nunnes, among whōe
 yet he nameth & men knowe many well
 knowen knaues. Consider nowe y
 our preſent matter for which he byn-
 geth in all theſe wordes, & to warde the
 proſe whereof he brought in the wooz-
 des of chriſt, y Chriſtes own thepe here
 hys voice, but the worlde hereth it not,
 is nothing eis but to ſhew, y Tindalles
 church of electes doth not know y ſcrip-
 ture by the teaching of the catholyque
 church, but by god himſelf, as ſaint Jo.
 Baptiſt & the prophetes did, & as y egie
 knoweth hys pray by the ſecret inſtinct
 of nature. Consider then how farre
 he goeth ſerther nowe then euer he
 went befoze. For here in the ende he noy
 onely concludeth for his heretikes, that
 thei here Chriſtes voice, but alſo for the
 catholike church the contrarye, that is
 to ſay that the catholike church neither
 can here, ſee, noz vnderſtand, noz know
 the voice of Chriſte, that is to witte the
 ghospell and ſcripture of God. And
 thus he bringeth all hys paynted pcelle
 to thys point in concluſion, that like as
 here befoze hys maſter Martin and he,
 would y in the vnderſtanding of ſcrip-
 ture, no man ſhould ſtand to the ſayth &
 expoſitiō of y whole catholike churche,
 but lyth God as he ſaieth teacheth hys
 electes him ſelfe, & who they be no man
 knoweth of an other, but by Tindal th-
 rough the ſeling ſaith euerye man kno-
 weth himſelfe, & euery man as Luther
 ſayth belieueth for hymſelf, and if he be
 deceyued the peryll falles alſo vppon
 himſelf, euery maſtherfoze in cōſtruing
 y ſcripture muſt truſt vnto himſelf: as
 hitherto they haue thus ſaid cōcerning
 the vnderſtāding, ſo doth Tindall now
 teach thē in y that toucheth y knowing
 which is y ſcripture, ſoy hereafter euery
 lewde body ſhould be bold to ſay y him-
 ſelfe is one of Chriſtes thepe, & therfoze
 vnderſtandeth his voice, & can diſcerne
 hys worde, & knoweth himſelf which is
 the very ſcripture, as ſaint Jo. Baptiſt
 dyd & the old prophetes & the apoſtles of
 Chriſt, & as the egie knoweth his praye
 by an only inward motiō. And thē ſhal
 he thus call ſcripture what booke hym
 liſt, & reſaie for ſcripture what booke he
 pleaſe him. And ſome of thē begin alre-

dy giuing no credence to no man but if
 it be ſome of their own bzaine, ſome of
 ſuch excellent holines as all the worlde
 may perceiue for elect & choſe ſaies, by
 rapling, & ribaldry, rebellion, debate, &
 ſtriſe, by bibbing, & ſipping, & ſopping,
 & quaffing, and worſhipful wedding of
 nunnes. And here lo the goodly cōclu-
 ſion of Tindalles thirde aunſwer vnto
 ſaint Auſtines reaſo. But now ſhall
 ye ſe the wilines. For wheras al this
 while he hath diſſembled, & woulde not
 be aknowen that thys reaſon was takē
 of ſaint Auſtine, becauſe he woulde at
 moze liberty laſhe oute hys raplinge a-
 gaynſt it, ſeing yet that the thinge was
 ſo plain and open, he hath at the laſt be-
 thought him, & rekened it beſt to know-
 ledge and confeſſe it. And now therfoze
 for his fourth aunſwere, harke I require
 you how properly y wiſe mā ſoileth it.

¶ Tindall.

If thei alledge ſaint Auſtine, which
 ſayth I had not beleued the ghospell ex-
 cept the authozity of y church had mo-
 ued me: I aunſwere as thei abuſe y ſay-
 ing of that holy mā, euē ſo thei alledge at
 the ſcripture, and al y thei bring for thē,
 euē in a falſe ſenſe. S. Auguſtine befoze
 he was conuerted was an heathen mā
 and a philoſopher ful of worldly wiſdō,
 vnto whō the preaching of Chriſt is but
 ſoliſhenes, ſaith Paul. i. Coz. i. And he
 diſputed w blinde reaſons of worldlye
 wiſdōe againſt y chriſtē. Neuertheleſſe
 y ernest liuing of the chriſtē accordyng
 vnto their doctrine, & the conſtat ſuffe-
 ring pccuciō & aduerſity for their doc-
 trines ſake, moued him & ſturred him to
 belieue y it was no bayne doctrine, but
 y it muſt nedes be of god, in that yt had
 ſuch power w it. For it happeneth y thei
 which wil not heare y worlde at the be-
 ginning, are afterwarde moued by the
 holy conuerſaciō of them y belieue. As
 Peter warneth chriſtē wites y had he-
 then huſbandes y woulde not heare the
 truth preached, to liue ſo godly that thei
 might win their hethē huſbādes w holy
 cōuerſaciō. And Paule ſaith. How kno-
 weſt y chriſten wiſe, whether thou ſhalt
 win thine hethē huſband. With holi cō-
 nerſaciō ment he. For many are wōne
 w godly liuing, which at the firſt ether
 will not heare noz cānot belieue. And y
 is the authozity y. S. Auguſtynement.
 But if we ſhal not beleue till the liuing
 of the ſpiritualty conuert vs, we be like
 to hide longe ynough in vnbeliſe.

A

¶ More.

Lo good christe readers, here haue you Cindals answer. And now let vs first suppose y^e in this answer he told vs true, that saynte Austyne mente as he sayeth here he dyd, & that he beliened y^e church but for the good liuyng and vertuous conuersacion that he then saue therein, yet was at the least wyle the church y^e he ment of, the knowen catholik church and not an vnknowen church of electes. And so is Tyndall hozdely quite ouerthrowen therein too. Also thoughte Cindal said here true of saint Austines mynde, that he beliened the church because they were then good men: yet stãdeth that order still, that he first beliened the catholike knowen church, and first knewe and knowleged and beliened it, and then of it and by it receyued and knewe and knowleged and beleued the scripture to be very worde of god. And so is Tyndall still ouerthrowen.

C

¶ He sayeth Tyndall that is true, but he was broughte into the beliese of the church that then was, by the good vertuous liuyng that then was in it, as S. Peter counsayled the Chyristen wyues with chyristen liuyng and vertuous conuersacion, to wyne they vchrysten husbandes vnto chrystendome. But yf we (sayth Tyndall) should not beliene still the liuyng of the spiritualy conuert vs, we be lyke to abyde longe y^e nough in vnbeliefe. Well. Suppose first that Tyndall sayde true, yet soloweth it at last that saynt Austine was none of those holi electes, those gay golden egles, that he taught inwardly without anye outward teaching.

D

But now would I that Cindal here reherced vs what was the liuyng, and which were the vertuous that so floured in the church, that was in said Austines time. First as for persecution that Tyndall speaketh of, the catholyke church hadde not in his time any greater persecucion by heretikes in Affric, then it had now these late yeares in Almayne, & I wene as manye good chrysten men haue constantly suffred harme, and as muche to, in Saronye, and Switche lande, & some other partes of Germany, by the Luthe rane heretikes, and the Huskyns, and Suinglianes, as there dyd in hys tyme in Affricke by the Donatisses. Then as for the other vertues and maners y^e the were in the church, for which saynt Austyne dyd as Tyndall sayth belieue

it, and would not yf the now liued and were vconuerted, so receiue and belieue the scripture by the church: now wold god that Cindal had reherced those maners & those vertues, y^e we myght thereby perceiue whether saynte Austynes yf he were now aloue, and such as he was before his conuersion and woulde not be conuerted by the catholyke church, were lykely to be conuerted by the conuersacion of the y^es, by the holy liuyng of Luther, and Lambert, and Huskyn, and suche a rable of wedded monches and freers.

And yet yf he so were, then muste it bee ye wote well a knowen church. For of an vnkowen church could he not be moued, nor take none anhozitis and so were Cindales church of his vnkowen electes ciere gone agayne, for any furtherance of saint Austins faith. And therfore muste we wit of hym farther, whiche of all his churches, which of his false scismatike sectes, were it y^e should do this dede and wyne vs in. S. Austine, that should be such a true doctoure of the true church. There is (good readers) a booke which saint Austine writeth agaynst heretikes of hys owne tyme, that displayed then the liuyng of the chrysten people of the catholyke church, extolling the holis vertuous liuyng of the y^es owne sect, by which we maye well see that heretikes had yet at that daye a ryght fayre bylage of very vertuous liuyng, and preached not they heresses with defece of open shamefull lechery, as these beastly heretikes doe now. But saint Austyne, all bee it he coulde not saye nape, but that in the church there was as well had as good, yet describeth he partely the vicious liuyng and partely the hypocrisy to, that was then amonge those heretikes, and besydes that the vertuous liuyng that then was among many good folke of y^e catholyke church. And what vertues be those: surely even the same that the knowen catholyke church teacheth now, and which vertues in this catholyke church many a good manne bothe spirituall and tempozall yet vnto this day god be thanked very well kepe and obserue, howbeit the fewer a gret mayny, yf the these deuillike heresses came vppe.

And this dare I well promyse Tyndall, let hym reade ouer that boke when he will, in which saint Austine reherceth the vertues that he prayseth in the church

A church, and when he hath wel and persitely redde it ones ouer, or if he lyffe hardely twise or thrise it can be no losse of hys tyme, and this I say wyl I gladly gyue him with it, let him take myne pie for an apple, if he fynde it in all the booke commended for any great vertue, **W**a frere to wedde a nunne.

And therefore sith Tindall alloweth saynt Austine and the vertues that the were in the church, I wyl bynde hym to none other, but that he noide praiseth & commendeth himself. Let him no more but belieue saynt Austine, & then shall he belieue the sacramentes, and goe to Chryste, which he now calleth the deuils inuention, and shall take absolution, which he now calleth whiffeling, and shall gladly doe penance, that he now calleth sinne, and shall belyue y knowen catholyk church and knowedge it for the church of chryste, and shall take theym all for heretiques that depart out thereof, and shall beliene surely the determination thereof, and take them all for heretikes that will holde the contrarye, and then wyl he haue hys crowne againe, and save matiens and masse after the olde fashion, and put of his knaues cote and ware an honest man, and then he wyl aduise frere Luther to lye no more with nannes.

Hyther to good christen reader haue I so reasoned this point of S. Austines wordes, as though Tindals answer vnto the were true. And the if thei so were in rede, yet what good effect hath Tindall therupon ye perceiue. For though it so were in dede, yet were Tindal neuer the nere, but alway would it folow as I haue shewed you, y the very church must nedes be a knowen church, and neither any church of vnknowen heretiques, nor anye knowen church of all these heretikes nyther, nor finally none other but onely thys commen knowen catholyque church.

But now good reader, for as muche as Tindall sayth that the churche doth falsely take saynt Austine and contrarye to hys minde euen in like maner as he saith they do al the scripture, to blind and begyle the people with: we be verie gladd he sayth so. And as Tindal hath here himself put these wordes of saynt Austine for ensample howe the church bseth it selfe in the exposition of scripture, so shall we be verie well content ye take it, and that by thys one pointe ye may perceiue and iudge, whyther the

church or Tindal erpouneeth here saynt Austine more truely, and therby iudge lykewise as Tindall here would haue you, bothe the church and him in y trus or the false erpouning of all the scripture of god, where either part sayth the tother erpouneeth wronge.

Now saye we then that where Tindall sayth that the cause why saynt Austine did beleue the church, was because they were then good men, Tindal doth but deuite that tale vpon his owne hed, to seeke some euasion where he myght gete oute. For besides that it appereth plaine by saynt Hierome, that ther wer at that tyme the same vices in the catholyque church that are nowe, all saue wedding, of folke that had bowed chastrity, I say that in the place where saynt Austine writeth those woordes, he speaketh neuer a woorde that the vertuouse luying of the church caused hym to belieue it, nor nothing in that place speaketh of the vertuouse luying of y church, nor of the persecution, but in many other places he cōfesseth, that the churche then was as we se it now is, a congregation and companye of both good and badde. And that in thys booke written agaynst Cresconius, he alleggeth that holy martir saynt Cypriane, and rehearseth his woordes written in his pistle that he wrote vnto Marimus, by which he sheweth that men may not leaue y church because of the euil folke that be ther in. For in the churche there be both good and badde, as there are in the field of god wherof Christ speaketh in the ghespell both good corne and colcle, and in a great house as saynt Paule sayth to Timothe there are not onely golden vesselles and spluer; but also treene and earthen.

These wordes of holy saynt Cypriane doth holy Austine rehearse and approue, whereby men maye well perceiue, that both saynt Cypriane and saynt Austine do, byd take the churche for none other then the knowen catholyke church, and knew y church right wel, not for a company of onely good mē, but of good and bad both, and so be they will what euer Tindall saye.

But yet thys one thyng byd bothe saynt Cypriane and saynt Austyn saye, that of al that depart oute of thys churche, there is not one good nor cannot be good, vntyll in harte they resort therto againe. And for that cause is it called holy churche, not for that euery man is holy

A holy that is in it, but for that many such
 be in it, and none can be holy that will
 not be in it. And to thentent that ye
 may more clerely perceiue y^e Tidal here
 to blind vs with, deuyfeth of hys owne
 hedde this euasion, that saynt Austine
 beleued not y^e church in hys dayes but
 because of their constauce in persecu-
 cion and their holines of liuing: who so
 looke vpon the place where he wyrteth
 those wordes, that is to wit in hys boke
 against y^e pistle of Manicheus theretike
 of whose secte saynt Austine had bene
 himselfe, withoute any considerac^on of
 persecuc^on or holy liuing, layeth other
 consideracions that made hym knowe
 & belieue y^e catholike church of his dayes,
 y^e is to wit y^e colent of y^e catholike chris-
 tian nations, & y^e he had the catholike church
 in autozity, first for the miracles y^e wer
 shewed therin & that therup^on his sayth &
 credence gyuen therunto, was nurished
 & fostered wth hope encreaced wth cha-
 ritie, & confirmed with antiquitie. Ther
 helde hym he said in the giuing of sayth
 & credence to the catholike church thys
 thing also, y^e is to wit y^e he sawe the suc-
 cession continued in y^e see of S. Peter,
 to whom our lord had after hys resur-
 rection comitted the feeding of his shepe
 sayth S. Austine, fro saint Peters dayes
 vnto his owne tyme. And finallye even
 the very name he sayth of catholike, y^e is
 to say vniuersal, gaue toward y^e getting
 of hys credence y^e catholike church gret
 autozitye, which name of vniuersal the
 same church alone among so many he-
 resyes had so obtayned, that wherreas
 euery sect of heretykes would faine bee
 taken for catholikes, yet if a straunger
 should come among them & aske where
 were any catholike church y^e he myghte
 go to, there were none heretike y^e durste
 for shame bringe hym to any church or
 anye house of theirs. These causes lo-
 laied saint Austine, al which causes are
 in the catholike church still, these he laid
 I say for the autozitye of the catholyque
 church, for which he said he gaue so fast
 firme, & vndouted credence to it, y^e for y^e
 autozitye therof he beleued y^e gospel at y^e
 teching therof. And these causes he layd
 vnto y^e heretykes, as causes y^e he thought
 should of reaso moue them therto also.

B And yet to thentent ye thal the more
 clerely se, how Tidal would with hys
 lies blinde vs, and what firme credence
 S. Austine gaue to the knowe catholyke
 church without mencion of eyther per-
 secuc^on or verteuouse liuyng, as Tyn-

dall would here make vs wene: I shall
 translate & rehearse you here S. Austins
 owne wordes w^zitten in the fifth chap.
 of his said boke against y^e pistle of Mani-
 cheus. In which place S. Austyne dis-
 puteth agaynst y^e heretykes of that sect,
 & proueth the, y^e lyke as he that beleueth
 the catholike church hath good suretye
 of his beliefe, & is able to shew good cau-
 ses of hys beliefe although ther wer no
 scripture w^zitten, so on the tother side,
 the Manicheis because they beleued not
 the catholike church, & likewise who-
 euer beleueth it not, can neuer yue any
 thing for their purpose, neither to hym
 that beleueth not the scripture, nor yet
 vnto him neither y^e doth belieue y^e scrip-
 ture. And therfore saint Austine hauing
 rehearsed before what thinges be suffi-
 cient to make hym beleue the catholike
 church beside the scripture, doth now in
 this chappiter dyspute with them, and
 shewe them that they and all suche he-
 resykes as go fro the sayth of the catho-
 lyke church, can neuer proue they^e part
 good, neyther to hym that refuseth the
 scripture, nor to hym that beleueth it.
 And therein lo thus he sayth. Let vs
 see therfore what Manicheus teacheth
 me, and specially let vs consyder y^e selfe
 same booke that ye call the vyffle of the
 foundation, in whiche is conteyned al-
 moste all y^e ye belieue. When that same
 pyffle was red vnto vs at y^e time w^zet-
 cyes that we wer, we wer wont to bow
 downe and saye Amen. Thus begyn-
 neth the pyffle. Manicheus the apo-
 stle of Iesu Christe, throught the prou-
 dence of god the father, thes be the hol-
 some wordes shuyng oute of the ewer-
 flowing fountaine of life. Now I pray
 you and it please ye hearken patientlye
 what I shall aske you. I belieue not this
 man to be the apostle of Christ. I beseech
 you be not angry nor begynne to chide,
 ye know wel that I am determined no-
 thyng rashelye to beleue that ye byzng
 sooth. I aske you therfore who is
 this Manicheus. He answer me the apo-
 stle of christ. I beleue it not. Now haue
 ye nothyng that ye can either say or do.
 He prompyed to teach me and make me
 to knowe y^e trueth, & now ye wolde make
 me beleue the thyng y^e I knowe not. He
 will per aduenture read me the gospell
 and labour to proue me the persone of
 Manicheus by the wordes of the gho-
 spell. But now if I should finde you out
 some man that yet beleued not y^e gospel,
 what coude ye the say for Manicheus,
 to

The causes
 that made S.
 Austine knowe
 and belieue y^e
 catholyque
 church.