

A to him that would say vnto you I be-
 lieue not the ghoſpell. Now as for mee,
 I would not believe the ghoſpell but if
 authoritie of the catholike church moued
 me therto. Then ſith I obeyed the
 in that they bode me believe the ghoſpell,
 why ſhoulde I not believe them in that
 they byd me believe not Maniche-
 us. Will ye nowe that I believe the ca-
 tholik church or not? Chouſe now your
 ſelfe whyther part ye wyll, if ye byd me
 believe the catholike church, thet be thoſe
 that byd me that I ſhould not in any wyſe
 give any credence vnto you. **W**her foze
 belieuing them, I can in no wyſe believe
 you. Then on the rother ſyde, if ye
 would ſay to me, believe not the catho-
 like church: thet can ye not of reaſon bind
 me by the ghoſpell to believe Maniche-
 ſith I had not beleued the ghoſpell it ſelf
 but for the catholike church. Now if
 ye would thet ſay to me, thou dideſt well
 to believe the catholike church in that thet
 comēded the goſpel, but I doeſt not wel
 to believe thet in that they diſpraiſe Ma-
 nicheus: wene ye me ſo very a ſole, that
 telling me no cauſe wherfoze, I ſhould
 believe whatſocuer ye bid me, & believe
 in no wyſe what ye liſt for byd me. **B**ut
 much moze reaſonably and moze circū-
 ſpectly doe now I, in that I depart not
 fro the catholike church whych I haue
 oncs believed, & traſſate my ſelf to you,
 but if that ye can ſay ſomethynge that
 me believe, but openly and clerely ſom-
 what make me knowe, wherfoze good
 reaſon would I ſhould believe. **W**her-
 foze if ye will ſhew me any reaſon, then
 let the ghoſpell alone. For if you take
 you to the ghoſpell, then will I take me
 to the church, by whoſe commaūdemēt
 I believed the ghoſpell, & then by the cō-
 maūdemēt of the ſaint church, I muſt
 in no wyſe believe you. Now if it ſo
 were that ye could by poſſibilitie fynde
 in the ghoſpell ſomewhat, that coulde clere-
 ly proue Manicheus to be Chriſtes apoſ-
 tle, then muſte it ſolowe thereupon (if I
 ſhould believe you therfoze) that I muſte
 then not believe the catholique church
 which bydeth me believe not you. And
 than agayne if I believe not the church,
 then can I not believe the ghoſpell for
 the church, and ſo coulde nothing ſerue you
 that ye ſhould bring of the ghoſpel. And
 therfoze if ye bring no clere thyng oute
 of the ghoſpel to proue Manicheus Chri-
 ſtes apoſtle, I muſte rather believe the
 catholike church then you. And on the
 rother ſide, if ye ſeinde for Manicheus

any manifeſt thyng in the ghoſpel, then
 could I neither believe the church nor you;
 not the church, becauſe they lyed to me
 of you, when thet tolde me ye were not
 to be believed, nor you becauſe ye proue
 your part but by that ſcripture, which
 ſcripture I beleued not but throught be-
 leuing them: whome I ought not to be-
 lieue, becauſe they proue themſelfe falſe
 in making a lye of you. **B**ut god for byd
 that I ſhould not believe the ghoſpel, for
 beleuing the ghoſpel I can not ſeinde how
 I ſhoulde believe you. For among all the
 apoſtles names that are there found, the
 name of Manicheus is not found. **L**o
 good chriſten readers here ſee ye plain-
 ly that Tindall is telling vs that
 ſaint Auſtine, where he ſaith he would
 not believe the ghoſpell it ſelfe ſauinge
 for the auctoritie of the church, byd
 meane therein nothing elles, but the
 good liuing that thet was in the church,
 and thet conſtaunce in perfecuciō led
 him to believe them in teaching which
 was the ſcripture: it wel appereth I ſay
 by ſaint Auſtines own woordes, that the
 church truly taketh hys woordes, and
 Tindall butruely gloſeth thet. For nei-
 ther doth ſaynt Auſtin in this arguing
 proue the liuing of the Manicheiſe, nor
 extolle and commend the liuing of the
 catholique church, but in ſuch wyſe ma-
 keth his argument, as it both may and
 muſte ſerue for the known catholique
 church againſt all kindes of heretikes,
 whatſocuer the liuing be of the one part
 or the rother. And this argument is made
 moze ſtronge now by theſe partes, than
 it was whan he made it. And ſith the
 church ſhall as Chriſte promiſed neuer
 fayle, the argument of ſaint Auſtin for
 ſome of the cauſes conſydered, ſhall every
 day be ſtronger for the church the rother,
 as long as the world ſhall ſtande.

For ſaint Auſtin alledgeth there for
 one of the cauſes that moued him, the cō-
 tinuance of the church, which than had
 continued in ſucceſſion about the ſpace
 of ſower hundred yere. How much is
 ſtronger now after the continuance in
 ſucceſſion the ſpace of .xv. C. yeres? And
 as for miracles which as ſaint Auſ-
 tine ſaith they that believe not be ſo
 commely moued to give ſayth and cre-
 dence, the commen known catholique
 church neuer lacketh, nor no church of
 heretiques neuer hath.

And thus I ſay good readers, ye may
 perceiue by the place in ſaint Auſtin whi-
 che I haue rehearſed you, & by hys other
 ſower

A fower chapters immediate before, & the minde & entet of saint Austine is plaine, & god of his goodnesse offereth men occasion, and by good and substantiall causes helpeth them that are willing firste of al to knowe the true church, of which every true preacher is a member. And then lyke as God vseth myracles & dyuers other meanes, by whiche meanes his help and grace maketh the wel willing person to perceyue and knowe whiche is hys very church: so doth he after the same church for a mene, by which he maketh a man knowe which is the very scripture, yea and ouer that in thynges necessary for saluacion, which is the very sense and the true vnderstanding of the very scripture. Yea and when god hath vsed the knowlege of the church, to make a man knowe which is the scripture, the is the same scripture a very sure meane to confyrm hym the faster and more surely, in the knowlege and beliefe of the church, he shall so surely therein see proued the thing he before perceiued & belieued, & the catholique church is the very church. And thys is the true order and the playne entent and meaning of saint Austine, as it plainly appereth as wel in his before remembred booke, as in the worke of hys confessions in the order of his owne conuersion, and very plainly in a pistle of his agaynst the Donatistes, which is in his booke of pistles. cxi. liij. In whych saynt Austine plainly sheweth that the knowen catholique church is plainly by scripture proued the very church, and that in all doubtles and questyons, every man must stande vnto that ende, whych shall be eyther by the same church determined, or by the generall custome of the same church approued. Saint Austine also in hys thyrde booke agaynst the pistle of Beremianus sayth in playne wordes, that there is no suerty of any vnitie but of the church be declared & knowen, which according to goddes promise set vpon an hyll, can in no wyse be hydden, & therefore must it nedes be, that the church is throughe the world knowen. And none is nor neuer was throughe the world knowen for the church of Christ, but onely the knowen catholique church.

Saint Austine also in hys pistle to Vincentius, which pistle is in order the xliij. sayth in thys wise expressely. How can we belieue by the scripture of god, & Christ is comen into the world & knowen, if we beliene not thereby the

church is also manifest and knowen: let any man whoso wyll knyt and put in agaynst the playne truth, al the hokes & handles that he can, let hym cast afore our yien what mistes of wylly falshed he lyse, & when he hath all done, looke how he is accused, that wyl tel vs that Christ neyther loerely dyed nor bereyve rose agayne, euen likewise accursed shall he be, that wyl tel vs for the very church, any other then thys comen catholique church of all christen nations.

No good reader Tindall sayd here before, that we would not belieue saynt Austine nor any of old holy doctours, as though hymselfe would. And now we haue ye heard saint Austine, whom Tindall wyl belieue, all our questio is decided. For he sayth as we say, that the comen catholique church is the very church. And if he wyl not belieue him, the let him lete lyke: as he is to lay his own faute to other folk. Good christen readers if my purpose were here to proue you by the consent of the olde holy doctours of Christes church, that the knowen catholique church is the very church: the number of thise authorites would fyll an whole booke. But my purpose is here only to aunswere Tindall & confute his solucion, with which he falsely glosseth the wordes of saynt Austine, & sayth he belieued not the scripture it selfe but for the authority of the church. Wherin I haue playnly proued you by saint Austines own wordes: Tindals wordes shamefully false, as wyl in the principal purpose, as in the playnly falsely to the church & the church doth abuse the sayng of saynt Austine. And therefore syth he sayeth that they mysdectonstrate and falsely alledge all the scripture, euen in like manner wyle as they do saint Austine, while ye playnly se that in thys point which Tindall putteth for the taple, the church sayth true and hymselfe lyeth: good cause haue you to belyeue thys lewde felowe in the remenant lyke. But now we shall ye se Tindall deaile you such a thift that contrary to al hys shiftes afore, he shall clerely confesse hymselfe that he both knoweth & belieue the scripture by the catholique church. For now cometh he to hys fourth solucion, wyth which he clene destruyeth all the tother three that he made vs before. No thus he sayeth.

Tindall.

And when they ask e whyther we received

Notable saying,

Part 5.

Asesued the scripture of them, I answered that they whych come after, receiue the scripture of them y^e goe before. And whē they are whither we belieue not y^e it is goddes worde by the reason that thei tel vs so, I answered that there are two manner of saythes, an historycall sayth & a feling sayth.

¶ More.

To good reader here shall ye see that the thinge wher about he hath dumbled all thys while, that he knoweth not the scripture by the church, and to proue y^e he beleued it not to bee the scripture of god because the church so told hym, perceiuing at length that al his answers were weake, feable, and saynt, and that none of them all woulde stande; he is dyspuz^d at y^e last for very shame to confesse some part of the trouth, & yet for shame also to deny a nother part. For by this distinction of these two saythes, historycall sayth and feling sayth, he wyll in the ende tell vs that ones he knewe the scripture by the church in belicuing the church, but that was but an historycall sayth. Howbeit he wyll say that now he neither knoweth it nor beleueth it by y^e church, but by the inward inspiracion and teaching of God hymselfe.

And where as his maister & he many tymes mocke the doctours of y^e church, for vsing of true distinctions in things wher they be requysite, hymselfe hath here deuised an euasion by meane of a distinction made by Melancthon, in which distinction as in a miste he wene to walke awaye. But I truste ye shall see the myst breake by so sayng, that he shall not escape so. Lo thus goeth he forth therewith.

¶ Tindall.

The historycall sayth hangeth of the trouth and honesty of the teller, or of the cominen fame and consent of many. As if one tolde me that the Turke had wonne a cypre, & I beleued it moued wth the honesty of the man. Now if ther coe a nother that semeth more honeste, or y^e hath better perswasions that he lieth and lose mee saythe agayne. And a feling sayth is, as if a man were there present when it was wonne, and there were wounded, and had there lost all that he had, and were takē prisoner there also. That man should so belieue, that al the world could not turn him fro hys sayth. Euen likewise if my mother had blowē

on her synger and tolde me that the fire woulde burne me. I should haue beleued her wth an historycall sayth, as we belieue the stozies of the world, because I thought she would not haue mocked me. And so I should haue done, if she had tolde me that the fyre had ben colde and woulde not haue burned. But as sone as I had put my finger in the fyre, I should haue beleued, not by the reason of her, but with a feling sayth, so y^e she coulde not haue perswaded mee afterward the contrarpy. So nowe with an historycall sayth I may belieue that the scripture is Goddes by the teaching of them, and so I should haue done though they had tolde me that Kobben hode had ben y^e scripture of God. Which sayth is but an oppinion, and therfore abyedeth euer frutelesse & falleth away, if a more gloriouse reason be made vnto me, or if the preacher liue contrary. But of a feling sayth it is w^{ritten} John. vi. Thei shall be all taught of god. That is, god shall write it in theyre heartes with hys holy spirite. And Paule also testifieth Roman. viii. the spirite beareth recorde vnto our spirite, that we bee the sonnes of god. And this sayth is none oppinio, but a sure feling, and therfore euer frutefull. Neither hangeth it of the honesty of the preacher but of the power of God and of the spirite. And therfore if all the preachers of the world go about to perswade the contrari, it would not puaile, no more then though they would make me beleue the fyre were colde, after that I had put my finger therein. Of thys ye haue an ensample John. iiii. of y^e Samaritanish wyfe, which left her pitcher & went into the cypre and said, come & see a man that hath tolde al y^e ever I did, is he not Christ? & many of the Samaritanes beleued because of y^e saying of the womā, how y^e he had tolde her all y^e ever she did, & went oute vnto hym & desired him to come in, which sayth was but an oppinion & no sayth y^e could haue lasted or hane brought out frute. but whē they had heard Christ, the spirite wrought & made the fele. Whereupō thei came vnto the womā & said: we beleue not now because of thi saying but because we haue heard our selues & knowe y^e he is Christ y^e sauour of y^e world. For Christs preaching was wth power and spirite y^e maketh a mā fele & knowe & worke to, & not as y^e scribes & pharisties preached and as ours make a mā redy to cast his gorge, to heare then raue & rage as mad men.

And

A And therfoze saith the scripture, cursed is he that trusteth in man and maketh steche his arme, y^e is to saue, his strenght. And euē so cursed is he that hath no nother belife but because mē so say. Cursed were he that had no nother whye to belife then that I so saue. And euen so cursed is he that belifeueth only because the Pope so sayth, and so forth throught out al the men in the world.

(More.)

B No good christen readers, here haue I giuen you hys whole tale togyther, to the ende of hys whole chapter, which howerly looked on and redde ouer pleasauntly wyth him that liketh it ere euer he looke on it for sauour of the sect, can not but seeme very gay. But whoso consider it and aduise it well, he shall fynde not one piece of truthe therein, farther then I haue already shewed you in the ende of thys first solucio, where I touched in few wordes scant speding foure lines therein, that the mynde of saynt Austine was and is I wene of all good men besides, that when we belifeueth the church eyther in knowing which is the scripture or in the true sense and ryght vnderstanding of y^e scripture, god both p^reuenterh vs in giuing vs the occasio, and wo^rketh wyth vs and we with hym into the perkyting of our consent and belife, as he both towarde the perfaite accomplisment of euery thyng wherby we walke towarde our saluacion, towarde which we can nothing doe without hym, as himself sayth: without me nothing can you do, so that the inward secrete cause wo^rking wyth vs is hymselfe.

John. 15.

D But ordinarily god bleseth outward meanes and instrumentes, such as euery man may see what by the same giue a reaso and cause of hys own faith to a nother man, and therby tell hym y^e for the same causes the man to whome he telleth them shoulde of good reason folowe and belifeu a lyke.

And in these meanes like as god bleseth the bodily senses which we call the five wyttes, as wayes and meanes toward that vnderstanding which men attaine by reason, though there be sometime betwene the reason and the bodily senses some debate and variace: so doth he vse both the seruice of the bodily senses and of the reaso of the soule toward the seruice of the faith, adding therewith because it is a thing farre aboue y^e nature of the both, his own supernaturall ayde

& helpe of hys supernall grace to p^reuenterh vs with occasions and mocions of belife, and walking on wyth vs excepte we leaue of our selfe to the perfaityng of belife in our heartes, and helping vs to encline our mindes wyth the credence of those outward causes and motiues, which without hys helpe in thinges ordeined of god for y^e way to hea^rward, we should not haue done, noz of goddes ordinary course we should not haue belifeued without some such outward sensible causes neyther, as is preaching & miracles and some such other.

And therfoze as I before shewed you, saynt Austine albeit that without helpe of God he belifeued not the catholyque church, noz without helpe of god knew & belifeued the scripture by the catholyke church, yet he alledged vnto those heretikes the Manichays, not that inward cause the secrete helpe of god y^e wo^rought with his wyl and hys reason, in giuing credence to those outward causes for which he sayth that he belifeued y^e church for therin might the Manicheys sayne theimselfe hys marches, and saue y^e they were inspired, and that they felte they^r inspyracio in their heartes so felingly, that therby they perceiued that Manicheus their archereticque was the very apostle of Christ, and that saint Austine eyther had no such feling or elles a false feling and was begyled.

And therfoze as I say saynt Austine layd them not that inward cause, but the outward causes of hys belifeuing y^e church, whych were so good and effectual, that the heretikes neyther coulde noz neuer can be able to bynge the lyke for theimself. And then laiceth he y^e same church by those outward reasons so p^roued true, for the outward o^ren cause of the knowlledge and belife of the very scripture, and then dothe the scripture beyng by that outward cause, that is to wytte by the church well percepued & knowen for the word of god, beare witness also & is an other outward cause of the more sure and perfaite knowlege, that the knowe catholyke church is the very true church of Christ here in earth and that all other are vtterly sayned and false, bothe by the manyfold textes of the scripture exp^ressly declaring it as saynt Austyne sheweth, and also for that very reason sheweth y^e god giuing y^e gyfte of knowlledge which is his true scripture to a church, and vnto none but one or by y^e one would neuer giue y^e speciall

A speciall ghoslylly gyfte and prerogative vnto any false church, & than bid þ true church go learne the trouth of the false.

How good chrysten readers thys way went saint Austyne with such ourward causes, as might of reason leade þ reader with hym. But now commeth Tindal and seing that he cannot auoide the reason of saynt Austine neither wyth samples of saynt John and the pharysies whiche he brought in disguised of diuers fashions to make one answer seeme twapne, or with false glosing of saint Austines woordes wherein ye see

Tindal proued playne false: he cometh now and confelleth that same outward cause of sayth vnto the scripture, graunting that himselfe and euery man elles knoweth it and beleueth it first through the catholyke church. But then stieeth he forth from the sayth of the church vnto hys seling sayth, by which he now knoweth and beleueth the scripyture as he sayth, and no longer by the church. And therein he playeth by hys seling sayth, as hys felowes do by their remembraunce. For if ani heretike be taken and examined vpon his othe of any maner thinge which he wyl not confesse for hope that it cannot be proued, nor dare well deny it for feare that it wil be proued as whither he sayd such a thinge or saue such a man, he runneth strayc to hys remembraunce, and saith he sayd it not or saue hym not to his remembraunce, though it were in lesse the half an houre afore. For therein he seeth himselfe saue. For though the whole towne saue them together and herd him speake it, yet which of all them can proue wither he remembre it or not haue forgotten it were it neuer so late. And so playeth Tindall now, beinge saue to graunt al þ he hath denyed, he stieeth lyke recorde Kaynard the fore for hys sauegarde into hys malepardon of hys seling sayth, in whych though he haue nothing to proue it, yet the Kaynarde trusteth to lye saue, because he thynketh no man can fynd him out. For who can folow hym thither to make any triall what maner sayth him selfe seleth in his owne harte:

But yet good readers we shall so set aboute hym, and then set in such terrers to him, that we shall trust eyther course him abrode or make him euill rest within. For let vs now resorte again vnto the gay glorious proccesse of Tindalles holy distinction. And where as in the beginning thereof he calleth þ

hyssoricall sayth a credence giuen to a story tolde hym by men, and that suche sayth and credence hangeth vpon the trouth and honesty of the teller, or of þ comen fame and consent of many, as if a manne tell hym that the Turcke had wonne a crite, & that therefore if there come an other that semeth more honest, or þ hath better perswasions, than he thicketh immediately that þ first man lieth and so he loseth hys sayth againe: If ye consider well good chrysten readers ye shall fynde that part of his distinction, that is to witte the tone halfe of al together is such a tale as til he proue it better, shall neuer serue hym here. For albeit that in woordely thynge thys tale be true, yet in matters of sayth, which is þ first gate wherch we entre our iourney the ryght way towarde Godde, we can neuer come at it withoute the helpe of god, nor how probable a tale soeuer he tolde vs, neuer shall we believe it without hys holy hande inwardly set on vs, and leading vs therein to, which is euer ready in al such thinges, both to proue vs and to go forth wyth the towardnes of our owne wyl not frowardly resisting but appliable vnto his mocion.

And this order to be true Chryst witnesseth, wher he sayth, No man can come to me but if my father drawe hym. And saynt Paule, saying, we be not sufficient of our selfe to thynke any good thinge as of our selfe. And therfore god as I sayed presenteth vs in the beginning, & goeth forth with vs al the way, wout whow we coulde do nothing by faith towarde god, nor by þ ourward occassio of faith towarde the inward consent thereof, with no man can as saint Paule saith, see our lord Iesus but in spiryte. And þ god is euer ready, but if we willingly draw, hymself sheweth where he sayth, I stande at the doore and knocke.

And that Godde helpeth vs so towarde not without our own comfortable will, appereth plaine by clere textes of scripture I weene mo then an hundred. As where he sayth, woe be thou Chapharnaum, for if in Tyrus and Sidon had bene wrought the miracles that haue ben wrought in thee, they would long agoe haue done penance in ashes and thyntes of here. And also where he sayd vnto Hierusalem in thys wise: Hierusalem Hierusalem howe often would I haue gathered thy chyldren together, as the henne gethereth together her chickens, and thou wouldst not.

John. 16.
2. Cor. 13.

1. Cor. 12
Apoca. 3.

Math. 11.

Luke. 13.

And

And where he biddeth saynct Thomas of Aunde, wyll not thou bee vnbeleuing but beleuing. And wher he blameth his disciples for not beleuing those y hadde seene hym ryfen from death agayne.

John. 16.
Mat. 16.

And therefore is it in my mynde false that Tyndall sayeth, that the hystorickall saythe, that is to saye, the saythe acqysite and gotten by gyuing credence to the reporte and telling, both in the thinges of the chyristen sayth depēde vpon the trouthe and honestye of men, or comen fame alone. For albeit th at such thinges be the outward occasions, by meane wherof a mā cometh thereto: yet is ther euer moze in euery such faith the inward cause mouing our wil toward the consent therof, the speciall ayde and helpe of the great goodnesse of God, woute whych our will had neuer walkt towarde it. And lyke wyse as not the mannes tale at our eare withoute God working within, bringeth into vs h beleuse, (For as saynct Austyn saicth) In bayne solowneth at the eare the word but if Godde worke in the hearte, euen so not the mānes tale alone kepeth h sayth in vs, but as an outward mocton it kepeth as it brought, but p̄ncipally kepeth vs therin he h p̄ncipally brought vs thereto, that is the inward working of goddes owne holy spyzite. And thus yele that this piece of Tyndalles tale is but a bare broken patche.

Now the tother part, wherin he saith that if there come a moze honest mā, or one that hath better persuasions to the contrary, that then he that had h sayth vpon the fytst mannes telling, loseth it agayne vpon the seconde man telling h contrary: I say that thys patch is double nought. For sith as I sayd befoze he came to the sayth by two moctons, the p̄ncipal god working within, and the secondary the occasions outwardly giuen also by God: lyke as the good wyll working with God assented vnto it, so shall neuer any mannes tale, nor h tale of a thousand against one, ouermaister that inward mocton of god, as long as the wyll of the man will continue wyll wyth God in cleuing to the sayth, as it byd in folowynge hym in the coming to it. And therfoze some man that hath vpon ryght small occasion tourned to the sayth, and therfoze with the much moze merite, as Chyrist said, Blessed bee they that haue beleued and haue not seene: coulde neuer wyth any maner occasion be pulled from it again, because of their

John. 15.

good wyll wyckynge wll to the inward cause of their sayth. For if a mā may as in dede he may, so obstinately set his wil vnto the woyle side, that no persuasion of good reason can remove hym to be the better: how much it is moze true, that whē a man hath conuayed his will with god, by inclining and cleuing vnto grace, there can none euill perswasio of counterfeted reason be able to pluck hym from it tyl the stowardnesse of his wil doe wyllingly fall therfro, as the stowardnesse of hys will byd wyllingly cleue thereto, and as it again may whē it is fallen from it, wyth helpe of grace wyllingly retourne thereto.

Nowe if Tyndall call thys a selynge sayth: yet were hys distinction the cleue vained and gone. For then were euery hystorickall faith in matters in h sayth a selyng sayth also. And therby were thē all his solucion confounded.

But thys piece is also nought for a nother thing. For in this patch he supposeth that for the faith of Chyrist there could not be gyuen so good an outward cause but that soe better might be made agayuste it, or at the lest some suche as might appere the better. But I say that except obstinacy and stowardnes be in the minde of him to who it shal so seme, it is els a thinge impossible, that euer there shall bee layed so great outward thynge agaynst the faith of Chyrist, as shall be layed for it. But the reasons already made, & the thiges already shewed for the faith are such, as euery reasonable man standing but indifferent & void of obstinate stowardnesse, if the matter were but the trouthe of a woze and not h meane of mannes saluacio, might well deserue al that may be made against it to be farre the weaker parte. And now being this matter the meane of mānes saluacio, toward the belief wherof god worked, Tyndalles tale is much the febler. For els gyue we them a great excuse that lyst not to beleue the trouthe.

But our Lorde sayth vnto the preachers of his faith, who he sent to preach to all the woylde, that he would giue thē a mouth and wisdom therein, that no man shoulde be able to resist the reason wyth which they shoulde confirme it.

In which woyses our lorde ment not, h euery man woulde for al those reasons of prophecies, miracles, martirs, & many other thiges besydes, consent and agree to beleue, but h albeit of obstinacy they woulde not, yet to them that were

Luke. 21.

indiffe.

And indifferent, it shoulde wel appeare that they could neuer be able sufficientely to answer them, but that they mighte euer by plaine outward proues be substanti- ally confounded, and the true beleuer a- ble a way to declare to y^e false and faith- lesse an outward cause sufficient of hys faith and hope, whych the tother myght frowardly sai he wold no, but reasona- bly could he neuer saye why he shoulde not beleue and geue credence vnto. And thus is lo the fyrst parte of Tindals dy- uincion destroyed.

Now is the second parte, hys feelyng faith, whych is he sayth that beleife and faith, not that a man hath gotten & conceiued in hys harte by hearing of other men, but by the plaine experiance of hys owne feeling. And w^{ch} this feelyng sayth be- lieueth he the battaile y^e hath not herd other men talke ther of & told it hym, but **W** hath himself both bene present therat, & also ben wounded therein. For ns man belieueth with the feeling faith that the fyre is hote, til he haue at least wise burn- ed hys finger in it. For al is but hypo- ricall faith befoze.

Now good Christen readers, by thys tale Tindal telleth vs that al y^e credence which he gaue vnto y^e church, in taking y^e bokes of the four euāgelistes for y^e ve- ry gospels of christ, was al together but like Tindals mothers blowing vpo her finger, and therby making that prettye babe her soune beleue that the fire was hot and had burned her, & that he would haue beleued her no lesse, if she had told hym y^e same by a cup of cold water. And **C** that in like wise as he belicued y^e church that the gospels were holye scripture, so should he haue beleued them if they had told hym that a tale of Robynne hode had bene holye scripyture. For sythe ail was but an hypocrisall sayth, ail must nedes haue bene one.

Consider by the way good reader the difference betwene saynt Austine & the good man Tindal, in their credēce geue vnto y^e church. Saint Austine beleued y^e church in teaching him whiche was the true scripture, because he perceiued wel the same church to be so declared by my- racles and many other meanes to be the true church, that therby he beleued that the doctryne thereof coulde not be false, & that therfoze it could not teache a tale of Robynne hode to be the gospels of Christ.

Now Tindal as ye see taketh the cre- dence of the whole catholike church the

mother of euerye mans Christendome, & like his owne mother blowing vpo her finger, and therby making the baby be- lieue what she list. And therfoze in thys poynt wherin saint Austine and y^e good man Tindal tel you two so diuers tales consider wel with your self the wisdom, the learning, y^e maners, and the vertue, of those two men, and then of them both looke whom ye fynde best, and by nyne aduise euen him beleue best.

But now doth Tindal (he sayth) be- lieue the truth, that not a tale of Robynne hode, but the bookes of the four euā- gelistes be the true gospel of Christ, be- cause our Lord hath himself so taught it him, and so shewed it him nowe, that all that he hath hearde thereof befoze by the teaching of the catholike church, mo- ueth him nothing at al, for now he hath an inwarde prooze and experiance ther- of, and fullye and sensiblye feeleth it, as he feeleth the fyre hote by the burnynge of hys synger.

And as he feeleth it thus in hymselfe, so he percepueth it is wyth all the other electes the members of his true church, and that therfoze of all theym there is none that know the scripture by the ca- tholike church, but by their owne sure secrete feeling, suche as they feele when they burne their syngers.

This is the tale ye wot wel that Tin- dal telleth vs. But now is it perde good reason that Tindal tel vs also, by what meane he proueth it, or els at the leaste **W**ise that he tell vs some cause reasona- ble wherfoze we should in so straunge a matter beleue his bare woze. For sur- ly though that in any suche thyng as he will saye that he feeleth himselfe in hys owne bzeaste, and thercuppon take hys othe vpon his honestie that he feeleth it in dede, reason requireth for lacke of o- ther tryall, that wee belicue his owne woode, consideryng that we maye bee ledde to beleue him by the long expery- ence of the cōtinual lyeng that we haue euer therfoze founden in hym, yet that the lyke seelyng is also in all hys felo- wes hartes howe feeleth he? And there- foze how can he desyre that wee shoulde therein beleue hym wythoute prooze: namelye sythe we see that hys own high spirituall mayster, maister Martin Lu- ther hymselfe, for all hys hygge fleshye vertues, layeth not in that matter suche feelyng for hys owne sayth, but well ly- keth and mucche alloweth the hypozical sayth of saynte Austine, and playnelye

why sayme
Austine belie-
ued the church

A confesseth himselfe that the church that saynt Austine spake of, that is to wytte the knowne catholike church, hath that gift giuen of God, that it shall perfectly byscerne the woordes of God from the woordes of men, and therefore shall neuer take and teach a tale of Robin hode for the true scripture of God.

Howe therefore as I saye, Tyndall muste proue vs thys feelinge saythe, at the least wylf for the saythe of hys felowes, or els shal he make vs feele that for a myste to scape awaye wyth, he hath sought soze and sounde out for the artycles of hys heresydes, not anpe true feelinge saythe, but a false fumblingng fantasye.

¶ Yet would Tyndal seme to proue his feelinge sayth by scripture, and therefore he saith: Of the feelinge sayth it is wrytten John. vi. They shal be al taughte of God. That is, God shal wryte it in their hartes with hys holy sp irite. And Paul also testifyeth Romain. viii. the spyrte beareth recoorde vnto our spirit, that we be the sonnes of God. And this saythe is none opinion, but a sure feeling, & therefore euer fruitfull. Neither hangeth it of the honesty of the preacher but of the power of God and of the spirite. And therefore of all the Preachers of the worlde woulde go aboute to perswade the contrarye, it woulde not puenale, no moze then though they woulde make me believe that the fire were colde, after that I had put my synger therein.

How good chrysten reders here haue ye first hearde the woordes of God, wyth which Tyndall woulde make vs wene that he proueth vs hys feelinge saythe of al his heresydes, and after haue ye hearde the woordes of himselfe declaring the effect of the same, in himselfe so deepe and so surely wrytten in his hart, that all the preachers in the worlde can not nowe scrape it out no moze, then make him believe that the fyre were colde, in whyche he had burned his synger.

¶ First ye may soone see that the scriptures proue of his purpose nor one pece. For well ye wote your question is not, whither god with his inward working wryte in mans hart the sayth whyche I haue at length already shewed you that he doth, and haue also shewed you what is ment ther by, that is to wryt his working wyth the towardnesse of mannes wyl, in leading him into the consent of beliefe, whych leading is the teachinge whereof Chyriste speaketh in the woordes

which Tyndall here alledgeth the woordes of our sauour, rehering the sayinge of the Prophet Esaye. They shal be all taughte of God, which woordes by y prophet wer spoken of our sauour and the new law that he should bring, and of the greate difference betwene Moyse that taught the old, and Chyriste that should come and teache the seconde. For in the firste, though it were receiued of God, was yet delpyered them and taught the by Moyse that was but a man, and they learned but of their neighbour, that is to wytte of man of which euery one is neighbour to other by kinde. But in the new law the worlde receiued and lerned of Chyrist, which was not our neighbour onely, that is to wryt very man. But also the maker of every mans neyghbour, and himselfe also veri eternal God, and the same teacher though he taughte before and was the same God that before taughte by Moyse the synagoge of the chyldren of Israell, and gaue them by Moyse a law wrytten in bookes, either of stone or in deade skynnes. ¶ Yet when he would after come to gather his chrysten church, and teache in hys own person, he would hys owne mouth giue his church a law without booke, and shede out his grace so maruelous and so plentifulous vpon the peple, that through the myracles and the doctrine, deade stony hartes should waxe tender, softe, & quik, and with willing & applyable myndes, should by the spirite of God haue y law, that is the true beliefe, good hope, & well working charitie, graciously wrytten in them. And thus should it haue bene, and by the same spirite should it euer haue continued in the catholyke church, although neuer woorde of the newe testament had bene wrytten. And yet in the same maner remayneth wrytten in the same church by the same spirite, a right rule left by God, teachinge the church to enterprete and vnderstand the wryting that hys holy Apostles haue wrytten after, and hys holpe prophetes haue also wrytten before. And this wrytinge from tyme to tymes in the hartes of his church is the wrytinge that Chyriste so often promised vnto his church, that is to wryte that he would send the holpe Chosse to teache it althing, and to leade it into all truth, and be with it hymselfe all dayes also euen vnto the woordes ende.

How what church this is, there needeth no man to dout, when we dout not which church it is that hath by god that gyfte

Esa. 54.

A declaracyō
how god wryt-
teth his lawe
in the hart of
man.

A gyste to know by beltefe which is þ true scripture, whyche is as me seemeth one great article of the faith.

That church that hath the gyst of that article, vpon which bi the doctrine of al these heretikes them self, the credence of all the other articles depende, and none other church hath it but by it, þ church I say may soone be perceiued and ought to be belieued to be the very church.

Howe what his teaching is, that is ment by our sauour in the wordes that Tindal alledgeth, ye see. And therefore as I said, now consider that the purpose of Tindal is not to teache vs that God teacheth hys electes þ sayth, but to teach and proue vs by the textes that he byngeth tozth, that God teacheth not onely the true faith, but also the feeling faith, of such a maner feeling as himselfe hath declared, by beyng wounded in the battail, and burning hys finger in þ fyre, so that he can neuer after at anye tyme beleue the contraype, no noz neuer after do any deadly synne. And now ye se percechery, that in those wordes of Christ reherling the prophcy: They shal be al taught of God: here is neuer one worde of any such maner feeling, and therfore doth that tert nothing proue for his purpose of his feeling faith.

Besides this, ye wote wel that Tindal putteth this feeling faith to be the faith of al electes, and than hymselfe denyeth not but that there were electes in euery tyme from Adā vnto Christ. And this prophcy that he now byngeth in for his purpose, was as himselfe knoweth, spoken of the church of Christe that shoulde be after his own commyng, And how can he than for shame saye, that it was spokē of þ feeling faith of al elects, when they wer onely spoken to declare the maner of excellēce betwene þ new law & the old. But such is Tindals iugling to make euery thing of euery thing.

Let vs now go than to the wordes of saint Paule in the viii. chapter of hys epistle to the Romaynes, where he sayth the spirite beareth wytnelle to oure spyrite, that we be the sonnes of God.

These woordes good Christen reader which Tindal here alledgeth for hym, not onely make nothing for hym, but ouer that if we consider them well wyth some woordes befoze and after, thei make so clere against him, that a man coulde not wythe for a place moze effectnall to turne ouer vnterli & destrōi clere Tindals whole godly purpose. For lo good

reder, saint Paule after that he had in þ vii. chapyter of that pistle, touched the greate goodnes of God, that had by the death of our sauour Christ deliuered in the baptisme al the world that would be good Christen people, from all the gylte and dampnacion dew for al maner sin, & left vs in such case that al the relikes & leauinges of original synne, albeit they be mocions and inclinacions of þ fleshe toward synne, and ther by called synne, for the lack of that perfeccion which the body shoulde haue had, if Adam had not by synne, fallen for himselfe and all hys posteritie, from the estate of original iustice, and shal haue when the body shal arise againe, and be glorified: yet be thei not imputed vnto vs, but pardoned and remain as matter of our merite, in case that wee resyst those inclinacion of the fleshe, and folow the moctōs of the scripture. After this I say touched in the vii. chapter, then pursueth he still vpon the same in the cyght chapter, declaring the excellēce of grace that God hath powred vpon his people in the new lawe, farre aboue the grace which he gaue yet abundauntly in the old, but in the newe farre passing, in that he vouchsafed himself to come into the world in hys owne person, in the verpe nature of man and similitude of a sinner, and suffring here hys payneful passion, ther by to dampne and destrōi the sinne that the diuel caused Adam to commytte against God, to dampne it (I saye) and destrōi it, by the synne þ the dyuell caused the Jewes to commytte in puttng our Sauour vnto deathe.

The moctōs of original sinne is vnto man inextinguishable.

And albeit that in the old lawe, suche as were good men, receiued their grace by the faith and beliefe of our Sauour that after shoulde come, and wer by vertue therof made able to resist the relikes of original synne and inclinaciōs of the fleshe toward actual sinnes, and ther by were after Christes passion saued: yet was that ayde & helpe of grace by Christes owne cumming, when by the passion of his fleshe he dampned the synne in þ fleshe, so farre encreased aboue þ it was in the chyldren of Israell befoze, whose fleshy sacrifices were to feable of them selfe to iustifye, that suche as are baptyzed and receiue the spirite of God, maye if they wyll farre moze easely folowe the spyrite and resyste the fleshely moctōs, and abyde and persouer the quikelyuelye members of Christes mystycal bodpe, then myghte of olde tyme befoze

A Chyffes cummyng, the chyldren of the synagoge.

And sith our Lord hath nowe done so much for vs, as in such aboundance by hys owne coming, to giue out his grace vnto vs, that we may with helpe thereof being so plentuous, with much lesse difficultie much moze resyst the fleshe, and much moze folow the spirite, and keepe the spirite with vs, and for the spirit inhabiting within vs merite muche moze gloz, first in soule, and after in bodye, which the father of our sauour that reisseth his, shal for the same spirite inhabiting in vs, reise and resuscitate to blyss: therefore are we doctours saithe saynte Paule, and it is our bounden dewtye to folow, not the fleshe whom we may now

B by the plentuous grace of God so well & easly resist, and whose affections if we folowe we shal die, but the spirit of god, and by that spirit to mortifye the deedes and woorkes of the fleshe, which if we do we shall lyue. For who so saithe saynte Paule he led by the spirite of God, they be the sonnes of God. And then to thew vs that wee shoulde in mortifyinge the woorkes of the fleshe, and folowing y^e spirite, not onely do it, but also do it gladly not for feare but for loue, sith Chyffien people receiue the spirit of feliall loue, & are in such wise ascribed for the sonnes of God, that our sauour hath hymselfe taught vs to cal God our father, so that

C in respecte of our state, the Jewes were but in feare and bondage: therefore saith saynte Paule farther vnto the chyffiened, that wer among the Romaines: ye haue not receiued againe the spirit of bondage in dread, but the spirite by which ye ben adopted and chosen into the sonnes of God, by whiche spirite also we crye Abba father. Upon which woordes euen by and by folowen the woordes that Tyndal here alledgeth for hys purpose. For the same spirit beareth wytnesse vnto oure spirite, that wee be the sonnes of God. And then if we be the sonnes, then be we heires, heires of god, coheires of Chyff, howe be it that it is to be vnderstanden yf we suffer wyth hym that we maye be

D glozfyed wyth hym.
Lo good Chyffien readers, here haue I somewhat recyted vnto you the matter by wyche your selfe maye perceyue to what purpose Saynte Paule spake these woordes that Tyndal here alledgeth, that is to saye, the same spirit beareth recozde vnto our spirite, that we be the sonnes of God. In all which woordes

I wonder what one woord or what one syllable epyther, yea or so muche as one letter Tyndal fynderh makinge towarde a pzoofe of his feelyng fath. We perceiue here that the meaning of saint Paule is this, that because our lord as he bi faith and baptyfme cholet and adopteth vs into the sonnes of God, & therfoze by his holi spyt geueth vs instruccio to cal god our father, & by same spyt if we list to folow, leadeh vs forth also in good spirituall woorkes, which are as saint Paul Galath. 5. saith to y Galathies, charitie, gladnes, peace, paciēce, long suffering, goodnes, gentlenes, faith, mekenes, temperaūce, and by the same spirite if we wil worke with him, causeth vs to kyl and mortify the woorkes of the fleshe, whiche bene (as saint Paule sayth) manyfest and open, that is to wpt adultery, whoze hunting, vnclennes, wantones, idolatry, wptchcraft, enmytie, lawyng, emulacion and kryse, wyath, contēcions, sedicions, heresies, enuy, manslaughter, dyonkenes, bakettinges: therfoze sayth saint Paule that this spirit beareth recozde vnto our spyt, that wee be the sonnes of God, as thoughc he woulde saye thus, the spirite of God in that it hath taughte vs to cal God our father, and in that it leadeh vs into godly woorkes, and into the mortificacion of the fleshy woorkes, by which maner of glad folowynge the spirite we dwel in Chyff, and haue the spirite dwelling in vs: by these thynges as very good tokens of grace, the spirite of God beareth recozde vnto our spyt, that is to wpt, geueth our spirite the cozfozt of good hope, as longe as we so doe, that we be the sonnes of God. But then on the tother syde when so euer we wate vnto warde and lyf no lenger to folow the spirit, but fal vnto the fleshe, & walke in the woorkes thereof, and thereby put the spytte oute of hys dwellynge: then ceace we to be the sonnes of God, were we neuer so deare derelynges to him before, and shall neuer be hys sonnes agayne, tyll we mende agayne, and leaue the fleshe agayne, and fall agayne to the spytte.

Thys is good Chyffien readers, the mynde of Saynte Paule, as ye maye clearely perceyue. And therefore maye ye well and clearely see, that these woordes make nothyng in thys woerde for the pzoofe of Tyndalles purpose concerninge hys feelyng saythe, but beyng vnderstanden ryghte wyth the woordes goynge before them, they clearely subueret

Roma. 8.

Galath. 4.

Math. 6.

Querre and desirde all hys feeling faith, which he sceleth that beyng ones one of the sonnes of God, he can neuer sal ther foze, noz neuer synne deadlye after. For here as ye see saynt Paule geuing good warning of death and dampnacion whē they do, plainly sheweth that they may. And thus is there also by saynte Paule openly confounded and dampned, all y whole pestilent booke, in which Wylleliam Tyndal with hys false construction corrupteth y first pistle of saint John labouring to make men wene, that who so were ones a good Ch�isten mā, could neuer after be nought, though he neuer so muche do nought, because he can not do it sayth Tidal of purpose but of frailtie, and that who so after hys Ch�isten dome do purposely commyt any crime, neuer was good before, noz neuer shall be ware good after, noz neuer be after fozegeuen, but vtterli dampned remediless. Whych false exposition if it were true, then had saint Paule here writte manye woordes vntreue, and geuen many monitions in bayne, and had also done in another place a thyng of litle effecte, in refrozinge the Corinthiane agayne vnto the churche, which hadde abhominably mysse used hys fathers wyse. Whose restitution wherof should it serue, if after his restitution to the churche after hys great penaunce don, he should foze al that when he died go straitte vnto the dyuell.

Nowe that ye see these twoo textes of scripture which he byingeth foze hym, do nothing make foze hym in dede, and the later of the twaine clereli make against him, being translated after the old latin translation, which he foloweth in those woordes, & yet muche more against him, if it were translated after y Greke, whiche in other places he foloweth, and in this purposely spytte fro, to frame the woordes the more towards hys purpose: let vs nowe consider the thirde place of scripture that he byingeth to vs of y woman of Samary, whom manye men of the citty believed, foze that she told them that Ch�ist had tolde her all that she had done, and therupon they went out vnto Ch�ist, and desired hym to come in.

But thys saythe (he sayth) that those men hadde, was but an oppinion and no saythe, that coude haue lasted oze haue brought oute fruite.

Nowe ere we go anye further, howe proueth Tyndal thys peece of hys purpose, that this sayth in those men, was but a bare opinion, and so saynte that it

could not haue lasted noz haue brought out frute. How proueth Tyndal thys? What one woode hathe he towards the proofer any moze thē onely faith so. And why may not we then say the contrarye against him that nothyng saythe. Why may we not say that byson the womans woordes, our sauour himselke standyng yet wythout the citee in hys manhoode, was wythin the citee both with her and them in his godhead, and wrought with theyz towars wylls in the mens hartes, the beliefe that they bypon the womans woordes conceiued which was so strong & so frutefull, that soozthwyth they came ioyfully sozth vnto hym, & inuyted him into the citee. Whiche doyng of theyz I would wene were fruitfull and mery, forious, when I see well in the gospell that oher whych would not receiue his disciples, were threathned of hys owne nrouthe, that they should be at the daye of iudgement stand in moze hard case, thē the synful Sodomites and cyteziens of Gommez bothe.

Wea sayth Tyndal but yet was it but hytzoical faith. For feeling faith could it not be, til they speake with Ch�ist himselke. For then the spirit wrought (sayth Tyndal) and made them feele. Wherupon they came vnto the woman & said, we belieue not nowe because of thy sayting, but because we haue heard our selues, and knowe that he is Ch�ist the sauour of the worlde.

What proueth Tyndal now wyth al this any moze, thē that theyz faith was augmented and encreased after their cōmuntacion had wyth our sauour himselke? But what is thys foze hys purpose, doth this proue y theyz faith was before but a bare opinio, & that it neither could haue continued noz haue brought sozth fruit. Because it was after encreased & made more frutefully, was it before no faith at al therfoze, but a bare fruitles opinion. Must it nedes folowe that theyz saythe was changed in kynde, because it was augmented in degrees. The apostles thoughte as it seemeth oher wyse, whē they prayed our Lord not to charge theyz sayth, but to encrease it.

Also in the selfe same gospell of y Samaritanes, the playne tert sayth: Many of the Samaritanes beleued in him foze the woordes of the woman. But Tyndal sayth nay, and sayth it was no beliefe y they had but onely an opinion, wher the gospel by playne woordes sayth they beleued, and hymselfe sheweth nothyng

Two defectible here.

2. Cor. 5.

John. 4.

f.

Math. 10.

A why he should say otherwise, but onely that their beliefe was after by the communication hadde wyth Christe moze strong and moze fastly confirmed. And yet findeth he no woꝛde that none of the could sal from it after.

And therefore these woꝛdes of the gospel reprove the toue part of his tale, that their beliefe was no sayth but an opinio, and no woꝛdes prove the tother parte of hys tale wher it standeth al together, that is to say: that those men of Samarye had any such feeling saythe as Tyndall described vs, and telleth vs thys tale soz, that is to say, such a feeling saythe that could neuer after faile, lyke the sayth of hete in him that hath burned his finger.

B For wher findeth he in that gospel oꝛ any other, that al those men persevered ever after in the faith, and not only were ever after saythfull believers, but also good vertuous liuers, & neuer did deadly sinne, but were al spynally saued.

Thys must Tyndall shewe vs, yf he bypnyng an ensample of hys feeling faith that he teacheth vs. And yet muste he prove vs further that they feelinglye and saythfullye beliened hys false heresyos also. For elles hadde they not hys feeling saythe.

How if he thynk he prove vs thys sufficientlye; by the reason that those men were turned and warden saythfull at the preaching of our Saviour hymselfe, in hys owne person, which preached (saith Tyndal) not as the Scribes and Pharisees dyd, noz as ours do, that make a man ready to call his gorge to heare the raue and rage like mad men, but he preached with power and spirite, that maketh me fedle and knowe and woꝛke to. If Tyndal I say lobe by thys to prove that they had such a feeling faith that neuer could fayle, because the preaching of Christe was with power and spirite: then goeth he farre wꝛonge, and overtourneth hys principall purpose of all. For well he wotteth that Christe promysed and sent the same spirite to hys church, to teache it and leade it into al truth, and hymselfe also to dwell therein forever. And that

D the knowne catholyke church is it that onelye hath the same spirite, appeareth clerely by thys, that onelye the knowne catholyke church hath in it declared and continued the power. For none other church of Christ is there in whych the myꝛacles continue.

And therefore if there were any such feeling sayth in any church, then must

it be in thys church, and then wer thys church the church of Tyndals electes, and then were there wythall hys whole purpose losse.

How if he wyll not in any wise agree that any papistes may be electes, & have the feeling faith, noz anye man at theyꝛ preaching because they do but raue and rage, but the menne of Samarye were electes and must nedes have the feeling sayth for thys onely cause, that is to wit because our Lord preached to them hymselfe, so that els they could not at hys preaching of any other: then let it lyke hym to remember, that Christe preached to many men hys owne mouthe, of which there were some that thozowe theyꝛ forward wyll believed neuer a lobit, as soz ensample the Scribes and Pharisees. And some believed at the first full well, and after ward yet fel awaye, as dyd almost al the mainy of his disciples when he told them of his body and bloud, that should be both meate and drinke, went they not from him than, as Tyndal hath done synce, soz that selfe same cause, because he wil none other beleue, but that it is onelye cake bread & wyne. And had not Judas Iscarioth herd our Lord as often preache and as longe, as dyd those men of Samarye, yea and believed as well to sometype, and yet fell after to nought as Tyndal is fallen now.

How sayth Tyndal Judas neuer believed. How proveyth Tyndal that againe. For of al lykelyhood he dyd, sith Christe toke him and made him his Apostle and sent him forth to preach, and further as some good commentour's expoune these verses, saith of him, hymselfe: If myne enemy had cursed me, I might have cursed and boꝛne it. And also if he that hated me had spokē high woꝛdes to me, I would peradventure haue hys me fro hym. But thou man of one mynde with me my guide and mine acquaintaunce, that diddest eate with me sweete meate, we walked together in the house of God wyth one agreable mynde. Here saythe our Saviour of hym, not onelye that he was his acquaintaunce and familiar, and that they pleasauntly did eate together, but also that they wer of one minde ones, & walked in the house of God w good consent together, had Christ ben of one mind & consent w Judas at any time, if Judas had at no tyme bene of hys ryght beliefe? Wel wyll Tyndall saye, but yet had he but an historycall sayth, and not the feeling faith. How wher is then become

John. 16.
John. 15.

John. 10.
John. 14.

¶ Come the pꝛofe of Tindals tale, that the men of Samarye must nedes haue the feeling faith, because they spake wth Chyrist, and could not haue so for all the womans woꝛdes, til they spake wth Chyriste, yf Chyrist spake wth Judas much more then wyth them, & yet had Judas but cyther hystorycal faith, or els no faith at all, or finally his feeling faith failed, and felt away, wherupon it foloweth that there sayeth & falleth away Tindals whole tale wthal. For howe pꝛoueth he nowe that their beliefe was a feeling faith, that neuer coulde sayle nor fal.

And thus ye see good readers howe wisely Tindal pꝛoueth his distinc^{ti}o of hystorycal faith & feeling faith, by y^e sample of y^e Samaritanes, by which he pꝛoueth as ye see, neither one thig nor other.

¶ And finally if we graunt him that all was there true that he sayeth, that is to wyte, that the men had the feeling faith, because they spake wth Chyrist mouth to mouth, & that except his personall preaching, their faith had bene but an opinion faint, scable and frutelesse: then wer Tyndall yet broughte vnto the wurste point of al. For the must it nedes folowtheron, that neither Luther, nor Tidal, nor Husain, nor Suinglius, caⁿ bynd vs to belieue that they haue y^e feeling faith, til they bring vs for the good pꝛofe that they haue spoken, not wyth other that preach them Chyristes woꝛdes, but as y^e men of Samarye dyd, euen face to face wth Chyristes owne person present.

¶ Howe see ye well good Chyristen readers, that of al his conclusion of hystorycal and feeling faith, wherupon finally depēdeth al his purpose: to winde away wythall and shyfte hym selfe asyde, he pꝛoueth vs neuer a pꝛece.

And yet as though there must nedes be suche a feeling faith as he describeth, he pꝛocedeth for the and faithe.

¶ Tyndall.

The scripture saith, cursed is he that trusteth in man, and maketh fleshe hys arme, that is to saye, hys strength. And euen so cursed is he that hath none other beliefe, but because men so saye. Cursed wer he that had no nother why to beleue then that I so say. And euen so cursed is he that beleueth onely because the Pope so sayeth, and so sooz the thozowe out all the men in the woꝛlde.

¶ More.

¶ We see good readers that these woꝛds

way to pꝛoue that of necessite they must be suche a feeling faithe as he assigneth.

For els maketh Tyndall as though no man could haue anye other cause of hys faith, but the trust that he putteth in the man that telleth him so, and that faith he is a thyng accursed in the scripture. A litte afoze Tyndall alleddged sainte Austine in beleuing the gospel for the church, and now lo ye caueh him accursed for putting of me in so much trust. But I suppose the scripture speaketh of these pꝛoude woꝛldly folk, that were theym selfe safe enough by woꝛldly strength, & able to conquer and wyne by y^e woꝛlde wth multitude of me, of wh^o the scripture saith that they put trust of vnicorpy, some in hoꝛse & some in chariotes. These kinde of people do make fleshe their arme and not euer ye man that belicueh an other in telling of a tale. For they beleue not wyth their arme perde, but as they walke wth their handes, because they call them not of. But Tyndal y^e disdayneth to beleue the church, he is bi Gods own mouth accursed out of the church. For who so (saith our sauiour) wyll not beare the church, take him for a Publican and a very Paynym.

But nowe good Chyristen readers, I haue declared pou befoze, that saint Austine in beleuing the scripture because of the authozitie of the church, and all we that do the like, do not thereby, putte our trust in man but in God, that bi his inward spirite and outward myꝛacles, inclinet vs to belieue his church therein, and yet by the same scripture also confirmeth the same beliefe by his great pꝛomises therein conteyned and made vnto the same church, and of whyche we see daylye some perfoꝛmed in the same, and the remainant therby y^e more fastly confirmed and belicued of the same. And therefore in beleuing the church, we put not (I say) our trust in the men wh^o we belieue, but we put our trust in god, for whom & by whom we beleue the me.

And yet foloweth it nothing y^e rather that there shoulde be anye suche feeling faith as Tyndal oneli talketh of, and no pꝛece pꝛoueth of. For there may be, and in deede is, a firme and fast beliefe wythout any other feelinge then belicuyng onely, for as farre as concerneth onelye sayth. And the faith of a right good man and a very electe, may be full fast at one tyme, and at an other ful scable, yea and fal away, and yet by grace and god wil come to the man againe.

pp. liiii.

And

A And therefore is all thys chappter of his feeling faith, bzinging no prooffe for his purpose, vtterly spēt about nought. And vnto as litle purpose he spēdeth an other peup the chappter after, in whyche because he would yet faine haue it seme necessary, that there should be such a feeling faith, he tellerh vs a long tale, that the faith which depēdeth vpon an other mans mouth is weake. And surely sauuing that in that chappter he bzauleth bygly, and scoldeth strongely, and railerh ryalpe, and lyeth puiffauntlye, els is all hys matter beyde, marueylouse feable and weake.

B Thys chappter he spendeth al vppon rpbawdouse raylyng, so shamefull and abhomyable, that I weene for verpe shame and offendyng of honest mennes eares, it were better bourne it then reherse it. Howe be it least some mē might happe to saye that I mysse repozte hym, and woulde make menne weene that he were so beasfelye as to wypte suche fylthy raylyng lyes, as honest eares might not well endure to heare: I shall of necessitye thonghe I be lothe thereto, bee fayne to reherse you for a sample, some parte of hys beasfely knauerpe. Lo thus he beginneth hys chapter.

Tindall.

C If I haue none other feelyng then because a man so saich, then is my fayth faithlesse. For if I haue none other feeling y lechery is sinne, thē that the Pope so preacheth, whom I se before my face set by in Rome a ffues of .xx. or .xx. thou sand houres, taking of euery one tribute yerelye, and his bishops wyth all other disciples folowing then sample myghtely, and the Pope therewith not content, but set by a ffewes of boies also agaynst nature.

More.

D If ye no further, here is to muche alreadye. What honest eare can endure such a beasfelye processe, so full of abhominable filthy lyes, wherof the effect and conclusion is, that lyth the Pope and al the whole clergye be suche in euery kind of abhominacion, as thys abhominable beasfe abhominable belyeth them, the faythe were faithlesse and frutelesse, by which a man by theyr preachynge believed that any vyce were synne.

But first he so getteth yet agayne the popnt, and to seke occasion of raylyng, he tourneth the question from the whole

catholyke church to the clergye alone, and sometyne to the Pope alone.

Note. Besydes this, albeit greates synne it is for any vicious person to take hys hym the office of a preacher, and to presume to tell other folke theyr fautes before he mende his owne, for as muche as muche of his audiance mai take occasion of his euyll leuing to haue the trouthe in contempt: yet maye they that rather lyst to take good then harme, fynde therein a great occasion the moze strongly to confirmē thē in the truth. For if a lechoure dyspraise lechery and commend chastite, or the proude pryche agaynst pryde and praise humilitie, or the couetous wyche rebuke auarpyce and laude liberalite, the gloton discommend glotony and exhort al men to abstynence, and so foorth in such other lyke: though these wordes seme vnspytting in such mens mouthes, yet maye he that listeth well to conlyder therein the great strength of trouthe and of vertue, whyche expresth hys owne praise out of the mouth of his enmi, and hym that taketh shame therby, & holdeth a torch light and bright burning in hys owne hand to let the people the better be hold his fautes, and the moze to wonder on himself in honour of the trouthe.

C Woulde God yet that Luther the lechour woulde ones growe to the same faute, and blame himselfe, and suche other as be freres, and wed ffunnnes. I woulde wene it myght do good bothe to some other and himselfe to. For thereby should mē se the thing to be veri naught whē euen he that doth it can not but dyspraise it, and himself should at the worst way haue but one faute for twaine. For nowe is he bothe a lechour and an heretyke to, and then should be but the tone, and yet might therby growe to further grace, and after be nerther nother. Howbeit in the clergye as there be had, so bee there also (God be thanked) good, & men of such excellent vertue, that these heretikes hartes euen create for enuye to see them. And sith they can in no wyse say nay thereto, they blasfeme all holpe lyuing. And therfore he that list to learne of good men when Tyndal hath al belied them, yet in the catholyke church he may fynde them.

C Ifynallye to proue you that Tyndall doth in thys raylyng but proue hymselfe a foole: ye wotte wel that our matter is not of the liuing but of the doctrin. And then can not himselfe say naye, but that in the pointes wherin hymselfe and the catho-

A catholyke church vary, we agre, and he varieth from all the olde holy doctours since the apostles time to hys owne, in whose holy living he neither doth noz cā finde defaute. And if he say that himself agreeth with them, and not we: let hym yet againe fynde of them all some one, y ever helde it laweful for a frere to wed a nunne. And then as for the doctrine of y catholyke church (for the doctrine is our mater) y trowth of that is so great and of such vigour and strength, that those which are in the right faith therof and abiding therin, doe preache and say the trowth, and call the sinne sinne, bee the preacher neuer so sinfull himself, although his knowen sinne toynded vnto his preachinge, shoulde neuer so soze turne to his owne shame. For neuer was there with vs so great a lechour, y euer woulde preache that lecherie was no sinne. But this is the preaching of frere Luther, frere Husain, frere Lambert, and Suinglius, and of this blessed apostle of these apostatas Willia Tindall. Which as they be of al abhominable wretches y most shameful, so are of all abhominable bestes y most shamelesse, anowing the brych of their vowes and their lechery with nunnes, mete for men of honesty, and for good and laweful matrimony. Which thing fro Christes death vnto their owne daies, neuer was there heretike so farre fallē in filth, no noz Turke y trowe, noz Sarasene, noz Jew, noz Painim neither, that euer sayde suche a thyng, or durste for verye shame, so that al the worlde therby may wel perceiue and se, that of al shameful shamelesse sectes that the dyuell can deuise, these be the batome of the dyaffe tub and the most poysoned dregges.

But nowe doth Tyndal after thys to proue that the credence geuen vnto y catholyke church, must needes be weake & feable, bying in the Turkes & the Jewes against vs in this maner wyle.

¶ Tyndall.

The Turkes byng in number syue tymes mo then we, knowledge one god, and belicue manye thynges of God, moued onely by the authoritie of theyz elders, and presume that God will not let so great a multitude erre so longe tyme. And yet they haue erred and ben saythlesse thys. viii. hundred yeares. And the Jewes belicue this day as muche as the carnal soyte of thē euer beliened, moued also by the authoritie of theyz elders on-

lye, and thynke that it is impossible for them to erre, being Abzahans sede, and the children of them to whom the promyses of al that we belicue were made. And yet they haue erred and bene saythlesse thys. xv. hundred yeares. And we of like blindnesse belicue onely by the authoritie of our elders, and of lyke pride think that we can not erre, byng such a multitude. And yet we see howe God in the olde testament did let the greates multitude erre, refering alway a litle flocke to cal the other backe againe, and to settye vnto them the right way.

¶ More.

Lo good Christen readers, in these wordes Tindal geueth a special goodly doctrine, that if we belicue the doctrine of the catholyke church of Christe: then haue we no moze surty of our faith, thē the Turkes haue of theirs, or the Jewes of theirs, consideryng that the Turkes excede vs so far in number, & the Jewes matche vs in time. I maruaile muche y Tindal addeth not vnto thē the Painims also, as his maister Luther did in y sam argumēt. For the Painims passed both y catholyke christe church, & the false Jewes, & Turkes, & Sarasines, & the false heretikes to, as wel in time as number.

But yet I maruaile much moze that he hath so litle wyl as to wene, that the byingyng in any of them all were anye thyng at al to purpose. For wel ye wote good Christen readers, that as I haue touched already we haue in geuing credence vnto the catholyke church, twoo maner of mocions, one kynde of outwarte worlde causes suche as myght if the niatyō were worldey, moue mans reason to the full agreement and consent thereof. And that the tother mocion is in theym that befoze theyz baptyse haue vse of reason, the goodnesse of God firste preuentynge theym, wyth the occasions of some outward mocion, and thē walkyng and woozkyng wyth their confirmable wyls into the cōsent of that godli trowth, and therwith geuyng them by baptyse that grace to is rewardable wyth glozy, but if some other synne be the let vppon theyz part. And in suche as are baptyfed yōnge, the inward mocion is the same goodnes of God preuenting them, wyth the habituall faithe insounded in the sacrament of baptyse. Vppon the seede whereof wyth the good helpe of Goddes grace, there springeth after in the good and well apptable wyl of man, y fruit of credence and belicfe whych they geue vnto

In geuing credence to the church wee haue two mocions.

Against Christes catholyke church, according to his owne commaundement vpon the preaching of the same church, in the reasons which the same church by gods good ordinaunces geueth as outward means of credence and enducing to the beltefe, bothe of it selfe and of the scripture and of euery part of faith, as I before spake of, and shall hereafter speake more. Howe as for thys inward cause, we can not binde the Heathen by. For though we tell it them, they wyl not believe vs, or peradventure tell vs the same tale of them selfe, and say that God moueth theym.

But on the rother syde vnto all good Christen men thys thyng muste needes make it open, that Tyndal in bryngyng forth for his parte the Jewes & the Turkes, to make vs believe that we maye be as well deceiued in beleuing the catholyke church sythe Christes dates hyther to, that the booke of the new testament be the true scripture of God, as the Jewes in theyr Talmud or the Turkes in theyr Alcharon are deceiued in the beleuing of theyr elders, is a very frank blyndnesse.

CFor sythe amonge all Christen men, this is a plaine beliefe, that the church of Christe is gouerned by the spirite of God in the truth, and that all those other churches are gouerned by the dyuell in their falschod: now is to good Christen people Tyndals argument none other then euen thys. The churches that are gouerned in falschode by the deuyl that leadech them into falschod, maye be deceined and erre, ergo the church that is gouerned in truth by the spirite of God & leadech it into al truth, maye be deceyued and erre in lyke wyse, sythe they bee not so many as the false Turkes be, nor haue not continued so longe as the false Jewes haue.

John. 16.

As not this a substantial reason trow you, first for the inward causes of oure faith and theirs, whyche causes are betwene vs and them more farre vnylike, then are theyr sayth and ours.

DAnd then as for the outward causes of our faith, Tyndal maketh as though we had none other but length of tyme or number of people, wherin some false lectures passe vs. But surely if we were now to talke with either Turke or Jewe, as we be to talke with these heretikes, wee would haue outward causes inough to say, wherfore y catholyke church ought of reaso to be belued before any of theirs,

and against them al to, and yet no good causes haue we for y point to lay against these heretikes, then against all the other.

But Tyndal wyl happelye saye to me therein, as Luther answered the kinges grace, that the Turke would laighe at al our reasons. But this is a wyse answer surely, that we should be ashamed of euery reason that the Turke would laugh at, and lay forth none, but such as we be sure y Jewes and Turkes would allowe. Then must our sauour Christ haue hold his peace, for the Jewes allowed not his. But lykelye as though al would not, yet manye do, and euen so should they now I dout it not. And lykelye as though the remnaunt woulde not, yet hadde they causes inough thewed them why they should: so should these nowe haue to.

But sythe Tyndal wyl in no wyse agree, that for the catholyke church we coude laye anye causes vnto the Jewes or Turkes, wherfore they should of reason gyue anye credence to it, and vpon the credence of it, to take the newe testament for scripture, as saint Austine saith that him selfe do: then if we woulde anye sende thither to preache the trowe scripture amonge them, and make them first perceiue and beleue whych bookes be the very scriptures, sythe they would beleue of lykelyhoode no one manne of the catholyke church in that poynt better then all the whole, and that poynte muste needes by Tyndalles doctryne be knowen sythe, as the thyng withoute whyche nothyng canne be proued: ther is no remedye, but sende some of Tyndalles electes. For the trowe reasons and effectual, haue onely pe wotte wel they.

But firste how shall we know them? Wes well inough perde. For if they bee Freres, we knowe them by wedding of Sunnes. Wel sende Luther then. How be it that maye not be, for he should be but laughed at there, because he alloweth the reason of saynte Austine, that he knoweth the scripture by the catholyke church, because the church hath (he sayth) the knowledge and dyscernyng thereof from all other wyptyng, spect. Note.

Wel, wil we do wel then, let vs sende so good a man, as no man can doute of, but that he is an electe, and who should y be but holy William Tyndal himself. What reasons wyl he laye to theym.

He

He will say by likelphod, **W**al you Jewes and al you Turkes so, and all ye Saracenes heades, harken here vnto me, & geue credence vnto me, and belieue me, that these bookes be the verpe scripture of God, but belieue it neuer the rather, though al the knowen catholyke church say so, for they be al as bad as ye be, and eche of you as credyble as any of them, and then be you Jewes of moze antiquitie then they, and ye Turkes and ye Saracenes spue tynes so manye as they, and therfore why shoulde you belieue the catholyke churche for anye thyng that they canne saye vnto you. **B**ut I shall tel you whom ye shal belieue. I sai ye shal belieue me, and I shall tell you a good cause why. For I haue a feelynge faith. For what so euer I tell you, God hath himselve so wozitten it in my harte, that I feele it to be true. And therfore this is a plaine euident open cause wherfore ye shoulde belieue me.

Lo when Tindal would tel the thys tale, they coude not ye wote well laugh therat, for it could not be but the feeling faith of hys false harte they must nedes feele at theyr owne fingers end.

Hath he not wysely handled thys obsecion of the Jewes and the Turkes, & towarde the annoydyng of the catholyke church, & prouing of hys feelyng faith brought them to a goodlye purpose?

But then cometh he forth in the ende of hys chapyter, and shewed vs that god euer in the old testament dyd let the great multitude erre, reseruing alway a lytle flocke to cal them backe againe, & shewe them the right way. And so he meaneth that God hath now sent him & his mayster & those other holy heretikes, to teach the catholyke church the right way.

But as I haue said befoze, God hath promised to sende hys holpe spirite into this church, to teach it al trouthe, and to remaine therewith hymselfe also perpetually to guide his church from such falling of his catholyk church from the right faith, that he shuld nede to sende any such coll prophetes as these heretikes are, to teache his church the faith, as it appeareth wel by the old holy saintes of euery age sithe the Apostles daies, with whose doctrine as it is by their bookes proued, the doctrine of the catholyke churche against al these heretikes agreeth.

Also whan he sent his prophets of old, he was wonte alway to sende honest men on hys errand, that proued themselves by myracles, and not suche rascal rebaul-

des as cal themselves Apostles, and proued it but by iesting and rayling.

Gods messengers were wont also to teach euery man clennesse and honesty, & not as these beastlye felowes do teache folke to breake theyr bowes, and freres to slye soothsayers and wedde nunnes.

Moreouer if the true flocke be alwaye a litle flocke, then be not these heretikes nowe the true flocke. For they be nowe growen not onely to a great maynye of men, but also a greateshyrde sorte of flockes, flockyng in many countries of christendome ful fast, and in many places much harme haue done, and muche moze they go about.

And therfore sythe in some places the heretikes be now the greater multitude & the catholykes the litle flocke: ther are then yet (sithe the truth standeth by Tindalles tale in the lytlenesse of the flocke) the catholykes becommen the faithfull folke, and the heretikes the false, wythoute anye chaunge of belife on eyther other syde.

Finally those fewe folke that god was wont to reserue or send to teach the world the right way, did agre in their doctrine. For els had the world ye wote well not wisse which of them to folow. But now these heretikes be almost as many sects as men, and neuer one agreeth wyth other, so that if the world were to learne the ryght way of them, that matter wer much like, as if a man walking in a wilderness that fast would finde the right way toward the town that he entended, should meete with a mainy of leud mocking knaues, which when the poore man hadde prayed them to tel him the waye, woulde gette them into a roundell turningge theym backe to backe, and then speake all at ones, and eche of them pointinge forth wyth hys hande the way that his face standeth.

Fynally that litle flocke that God reserued to cal the great multitude backe, and to shewe the world the right waye, they were euer yet a knowen company. For if men might not haue knowen the, they neuer coude haue heard them, nor beleued them as folke of the true flock, if no man coude haue kuowen, whyche were the true flocke.

And the must it therupon folow, that yet the true church muste be a knowen church and not an vnknowen sorte of electes onely, with suche an vnknowen kinde of feeling faith, as no man can fele in his

A In his felow, noz no man canne feele in himselfe, but he whom al true saythfull folke may well and easely fele for a false fumbling heretike; whiche by that false fumbling saythe feeleth that the blessed sacrament of the ault at the sacred body of our sauour himselfe, shuld haue none honour done to it, noz be take for nothig els, but either for bare bread or sturche.

But now when he hath so wel quytte hin with the false Turkes & the Jewes, agaynste the true catholyke church of Christ, he commeth forth wyth another chappiter, and therein for the synall conclusion of all hys matter concernynge the knowledg of the verye church, and for the synall solucion of the second argument made for the catholyke church, and for the synall confutation of hys false feelyng saythe, he knytteth vpp al hys dyspocions wyth these wyse woordes that folowe.

Tyndall.

How thys woꝝd church, hath a double interpretation.

Thys is therfoze a sure conclusion, as Paule saith Rom. ix. that not al they that ar of Israell are Israelites, neyther because they be Abrahams seds are they al Abrahams chyldren, but they onely that folow the faith of Abraham. Euen so now none of them that beleue wyth theyꝝ mouthes, moued with the auctorite of theyꝝ elders onely, that is, none of them that beleue with maister Poyes faith, the Poyes faith, and the dyuelles faith, which mai stand (as maister Poye confesseth) with all maner abhominacions, haue y right sayth of Christ, or are of his church. But they onely that repēt and feele that the law is good, and haue the law of God wꝝtten in theyꝝ hartes, and the faith of our sauour Iesus, euen wyth the spirite of God. There is a carnal Israell, and a spirituall. Ther is Isaac and Ismael, Jacob and Esau. And Ismael persecuted Isaac, and Esau Jacob, and the fleshy the spirituall. Whereof Paule complained in hys tyme persecuted of his carnal bꝝethzen, as we do in our tyme, and as the electe euer byd and shall doe, vꝝll the woꝝldes ende. What a multitude came out of Egipt vnder Moyses, of whyche the scrypture testifeth that they beliened moued by the myꝝacles of Moyses, as Symon Magus beleued by the reason of Philippes myꝝacles Actes. viii. Neuerthelesse the scrypture testifieth that. vi. hūdz. thousande

of those beluereꝝ perished thoꝝ woꝝ vnbeleue, and lest their carkasses in the wilderness, and neuer entred into the land that was promised them. And euen so shall the chyldzen of Maister Poyes saythlesse saythe made by the perswasion of man, leape thoꝝte of the rest which our Sauoure Iesus is rysen vnto. And therfoze let them embrace thys present woꝝlde as they doe, whole chyldzen they are, though they hate so to be called. And herebye see they that it is a playne and an euident conclusion as bꝝyght as the Sunne shynynge, that the truth of Gods woꝝd dependeth not of the truth of the congregacion. And therfoze when thou art asked, why thou belieuest that thou shalt be saued thoꝝ woꝝ Christ, & of suche lyke pꝝnciples of our saythe, answer, thou wottest and feelest that it is trewe. And when he asketh how thou knowest that it is true, answer, because it is wꝝtten in thyne hearte. And if he aske who wꝝrote it, answer, the spirit of god. And if he aske how thou camest first by it, tel hym, whether by readynge of bookes, or hearing it preached, as by an outward instrument, but that inwardly thou wast taughte by the spirite of God. And yf he aske whither y beleuest it, not because it is wꝝritte in bookes, or because the pꝝestres so preach, answer no not now, but onely because it is wꝝritte in thine hart, and because the spirite of God so preacheth and so testifeth vnto thy soule. And saye though at the beginning thou wast moued by readynge or preachynge as the Samaritanes wer by the woꝝdes of the woman, yet now thou belieuest it not therfoze any lenger, but onely because thou hast heard it of the spꝝrite of God, and read it wꝝtten in thyne hart.

And concernynge outward teaching, we alledge for vs scripture elder then any church that was this. xiiii. hundred yeres, and olde autentike stozes which they had brought a slepe wher wyth we confound theyꝝ lyes. Remember ye not how in our owne tyme, of al that taughte gramer in England, not one vnderstode the latine tongue; how came we then by latin tong againe; not by the thogh we lerned certayne rules & pꝝnciples of the by which we were moued & had an occasion to seke further, but out of h olde authors. Euen so we seke by old antiquities out of which we lethe, & not of our church, though we receiued many pꝝnciples of our church at the begynnyng, but moze falsehode among, then truthe.

Poye

A

¶ More.

Howe good Chyrtten readers, here
 have I geuen you all his whole procelle
 together vpon an heape, wherewyth he
 endeth al his dispicions concerning the
 knowledge of the veri church. For now
 after al that ended, he falleth from dispi-
 cions to preachinge, from his matter of
 the title of his booke, that is to wit whi-
 che is the church, vnto the two great co-
 clusions that God hath he saith wrytten
 in the hartes of all his electes. The tone
 is (he saith) the faith of Chyrt, by whych
 they know how God is to be honoured,
 and thereby they seele and perceiue wel
 inough within theyr owne hartes, that
 the sacramentes be as Tindal saith but
 bare signes and memorialles, and none
 effectual instrumentes of gr ace, noꝝ the
 sacramēt of h̄ aulter nothing but bread
 oꝝ sturche. And the second conclusion is
 the loue of their neighbours as thēselte,
 by whych they canne sufficiently iudge
 (saith he) betwene good and euyl, ryghte
 and wꝝong, godly and vngodly, in al co-
 uerfacion, deedes, lawes, vergaines, co-
 uenauntes, oꝝ dinauntes, and decrees of
 men, and knoweth the office of euery de-
 gree, and the deſiue honour of euery per-
 son, so that by this ye may wel perceiue
 that who so euer haue anye lesse knowe-
 ledge then thys, he is by Tyn dals owne
 doctrine none electe.

B

C

D

But nowe sythe God hathe hymselfe
 wrytten these conclusions so fullpe in
 their hartes, Tyn dal needeth not it see-
 meth to make thē so long a sermon. But
 as though he feared yet for all hys woꝝ-
 des, that God had not so sayze wrytten it,
 but that some of them could not read it,
 he goeth forth w̄ his collacion of a great
 length, and teacheth them after his fashi-
 on what is very woꝝshipping, and then
 a long procelle of images, pylgrimage,
 sacramentes, and ceremonies. In all
 which long sermon he saythe at lengthe
 nothing, but either such as is so comonly
 knowē already, that a mā may heare hys
 wyse tel as much to her mayde, oꝝ els so
 foolyshe, that a berye nodypoll nydypote
 myght be shamed to say it, oꝝ synallye
 so false and blasphemous, as scantly the
 diuel durst teach it, sauing that in h̄ end
 he gathereth a lytle hys fiue wyttes wel
 about him, and expouneth ther the woꝝ-
 des of the pooze kentymen whych I
 reherse in my dyalogue concernynge
 Sandewyche hauē destroyed thozowe
 Tenterden steeple. And there to knytte
 by all hys whole sermon wyth, he con-

cluded against me that of berye trouthe
 the building of Tenterden steeple & other
 steeple and churches in y realme, haue
 bene in dede the berye destruccion bothe
 of Sandwyche hauē, and Douer ha-
 uē, and al the other hauens of Englād,
 and of all the good besyde that by good
 polycy myght in any wyse haue comen
 and growen to the realme.

And thus with this goodly gawpe a-
 gawpiste me for hys cum patre qui lackynge
 no moze but an exhortacion in the ende
 that menne shoulde therfoze pul downe
 Tenterden steeple, and so shoulde Sand-
 wyche hauē amend, & pul downe all the
 churches in the realme, and so shoulde
 neede no moze polycy to make a merve
 world: the good godlye man maketh an
 end of his holy sermon, and gaspeth a lit-
 tle and gaspeth, and getteth hym downe
 of the pulpet.

But for as much good readers, as al
 thys long sermon of his goeth farre fro
 our present purpose, which is as ye wot
 wel onely to wit which is the veri chur-
 che, whi ch one thing foun den oute aun-
 swereth and auoideth plaine, as him self
 wel perceiueth, al his whole heape of he-
 resies, & for as much also as the popntes
 of hys sermō do specially pertaine to so-
 dy dyuers chapters of my dyalogue: I
 shal hereafter in answering of hys par-
 ticuler obieccions, touche in theyr pro-
 per places, the diuelyshe doctrine of thys
 his holy collaciō. And for this time wil
 I touch onely those woꝝdes that I haue
 reherced you & examyne a lytle farther
 hys feelynge saythe, and vpon gis owne
 woꝝdes wyll I make it open. And on
 the woꝝdes of hys fellowes and hys
 mayster to, that none canne be the bery
 church, but onely the catholyke kno-
 wen, and therewyth wyll I synyshe all
 thys present woꝝke.

Let vs therfoze now consyder what
 great thynge thys man hath taught vs in
 this chapyter. To make vs clerelye per-
 ceue that onely electes that can not sin,
 though they synne, be the bery church: &
 that the catholyke knowen church, is
 not the church: he telleth vs here for the
 synal speciall profe y this woꝝde church
 hath a double interpretacion, and that
 there is a carnal Israel & a spiritual Is-
 rael, and that euē so is it in the church.

What a great high secret miseri this
 man teacheth vs here: ani other then the
 self same y I haue told him already, mo-
 times thē his hand hath fingers, that in
 the church there be bothe good and bad:
 And

Gene. 9.

A And yet is it for al that the very church: as the arch of Noe was the right figure therof that had therein both cleane & uncleane, and of the menne also not all electes and good, for of Noe hys owne sonnes one ye wot wel was so bad, that hys owne father accursed him.

Math. 13.

And as the parable of our sautour significth hys net. that is his church, catcheth and keepeth both good fishe & bad, tyl it come out of h waues of this world into the banke of the tother, where the nette shal be taken by & the fysh sorted, & the good saued & the bad cast away. And the field of God shal beare both weede & cozne, til the haruest come that borthe be reaped, and the cozne conueied into the burne, and the weede caste into the fyre.

Math. 13.

B Yea and many very electe is at some tyme full nought, and many sometyme full good, y yet wyl ware after nought, and go to the diuell at last. And therfore I can wyshe no better for my purpose, then the very thing that Tyndal here laieth agaynst it. For sythe that in the catholike church be both good and bad, & out of the catholik church be none good but al bad, as none were saued leste out of Noe hys thyppe: this one thing alone lo euen in the beginning broughte in by Tyndall hymselfe, is suffycient for all the matter for my parte agaynst him, as a thing clerelye prouing that onelye the catholike church is the very true, and al his other counterfet and false.

C Now where it pleaseth hym to iesse & say: Euen so now none of them that be lieue wyth theyr mouthes moued wyth the authoritie of theyr elders onely, that is, none of them that be lieue with Wayster Woyses faith, the Popes saythe, and the diuels faith, whiche maye stande (as Wayster Woze cofesseth) with all maner abominacions, haue the right saythe of Christ or his church. Euery man here well seeth how loude he belieth me, and what folye he layeth for the in this litle space.

D For fyrste I neuer sayde that anye man be lieue with his mouth, whyche though it be the member wyth whych a man is bounden to confesse hys saythe, yet is it not the member wyth whyche a man be lieue, no moze the his hele. And therfore in this point Tyndall helpeth me ones. Wozeouer I sayde neuer that men be lieue moued wyth the authoritie of theyr elders onely, but I saye that sauuing for the credence gyuen to the ancient tyme of the knowen catholyke church,

che, Tyndall hymselfe had not knowen nor yet were sure at thys dape, whyche bokes be the true scripture of God. But I say therwith that like as God hath ordered the bodelye wyttes as wayes toward the vnderstanding of reason, so toward thinges aboue reason he hathe ordered the bodelye wyttes and reason both, for wayes toward the perswasion. But yet sythe the end is heavenly and so highe aboue the nature of man, that the nature corrupt, could not wythout help of God, attayne and reache therto: God helpeth forth them therfore that are willing wyth hys supernaturall grace, toward the inclination of reason, into the assent and obedience of saythe, and that the whole catholike church be it neuer so syke and soze in other synnes besyde, is yet led into the trouth of beliefe by the spirit of God. And this is it that I haue euer sayde, and therfore here Tyndall helpeth me twyfe.

Now where he saythe that the saythe which may stand as I confesse wyth all maner of abominacions, is not y ryght faith of Christ nor of hys church, but is as he sayth the Popes faith, & my faith, and the diuels to, and that y ryght faith is onely in them that repēt and fele that the law is good, & haue the lawes of God wrytten in their hartes, and the sayth of our sautour Iesus euen wyth the spirite of God: I say that the very thing that I say of faith alone, that it mai stand with all abhominable dedes, Tyndals owne feelyng faithe sceleth and affirmeth the same. For Tyndal saith that his electes hauing his sceling faith, may and do by the frute of synne remayning in them & breaking out at theyr frayle members, fall into right horrible dedes, and that yet their faith standeth styl therewyth & neuer faileth at anye tyme, and that because therof al those horrible dedes be they neuer so greate abominacions, be yet no deadlye synne.

That Tyndal thus playnely saythe, ye haue your selfe seene in my fourthe booke befoze. And then that it playnely foloweth vpon hys tale, that wyth hys owne feelynge saythe all maner abhominacion maye stande, and houres and dapes, and monethes, and yeaes, abide and dwell together, ye see plainely your selfe. And therfore ye see also as plainly, that sythe I neuer sayd as Tyndall reherseth me, that me may be lieue with theyr mouth, nor neuer commended sayth alone for sufficent, as Tyndal here beareth