

but if he adde somwhat to it.

If ye speake of the chiefe capitaine of hys side: ye maye saye, the capitaine will march on to morowe. But ye maye not say, that capitaine wil march on to morow, but if ye shew which capitaine by some other token, or elles point hym wth your finger. And Lindall knoweth thys wel inough, and therfore he calleth god alway the lord, and not a lord no that lord. And therfore I meruaie why he translated *In principio erat verbum*. In the beginning was that word, for surely that word that, was not to beginne with al, nor to stande there, but if Lindall entended to moeke. But as I was aboute to say, where he translateth Godde was the worde, albeit that in the greke and in the latine it dothe well ynoughe, and in the englishe that maner of speaking maye stande in many other thynges, and specially in the plurell number, or in the fyrst persone or the second singular, where the thynges that we speake of or the article or hys diuersitie of the word whiche is in the verbe in our englishe tonge, chaunged in those twoo persons singular, taketh the doubt alwaye, and maketh the matter open which of the two termes we take for *subiectum* & which for *pr. edic. tum*: yet in this great matter I would rather our own toge haue chaunged and turned the order of the wordes and translate it thus: h word was god, then as Lindal doth god was h worde, likewise as I would in English rather say Christ was god, the god was christ. For these wordes Godde was Christe, or Godde was the worde bee not well spoken, sauing h we vnderstande therby the tother with the wordes chaunged, that is to wpt Christ was God, and the worde was god. For elles vnderstande as it standeth god was Christ, were as much to say as that al the three persons the father, sonne, and holy ghost were Christ al three.

Howebeit I say not this to shew that I thinke that Lindall ment any euill in thys, nor I impugne not in this poynte hys translatio so greatly, but it may be done: but I say the tother is in englishe better and more clere. And I saye thys, to shew that h order of the terte in scripture, may be sometime by h translatour better chaunged then kept. And I tell you this to thentent that ye may h more clere perceiue, that Lindall shoulde not haue letted in the tother place that he alledged in the fifth of saint John, I

receiue no recozde of mā, to chaunge the order of the wordes with setting in the article, and to haue sayd, the recozde I receiue not of man. For and sith the article signifyeth the speciall kinde of recozde: rather then to do as he hath done leaue it quite out, as thoughc god refused all maner witnesse of mā, he shoulde rather haue translated it, the chiefe recozde I receiue not of man, as hymselfe hath in the. xiiii. of saint John translated, the chiefe ruler of this worlde cometh, whereas in the greke is not thys worde chiefe, but that he putterh it in himselfe because of the article. which he woulde not withd^{aw} fro the deuil, lest he shoulde haue minished his honour. But he withd^{aw}eth it here from the witnesse of god, because he woulde take from Godde the wytnesse of all trewe Christen people, which by their trewe belief do set theyr scales as witneses to the trewth of god.

Now if he wyl contende and strive wth vs vpo h vigour & strength of this article h, or of hys correspondent in h greke, & bring vs forth exaple in our speach or in h greke epther, in which it may seme ythose articles haue not alwai h maner strength: all thys shall nothing serue h^l at all. For if they haue sometime that strength, & the matter sheweth that h greke article hath that strength in thys place that we speake of now: that shall suffice to proue that he hath done w^{ro}g to leaue it out, when he might in the englishe fynde the meane to expresse yt.

And it appereth that he vpo pet worse, wh^l he sought the meanes to exclude it, and w^{ro}st of al sith he left it out maliciously for the maintenaunce of hys heresie, by which he would make it seme h Christ by those wordes reiected and refused the witnesse of hys hole catholike church. For which cause he hath double translated those wordes w^{ro}ng, or rather treble as sc^{ilicet} we wordes as they bee. Ones in leauing out the article the, the second in putting in thys worde no, the thirde whereof I spake not yet, in thys worde receiue, in stede of this word take. For the greke is *λαμβάνω*, and the latin is *capio* or *accipio*, and bothe h greke and the latine signifyeth takinge & not receiuing. Now it is not all one to saye I take no recozde of man, and to saye I receiue no recozde of mā. For h^l tone sig^{nificat}

The difference nyfeth that I care not greatly for yt, betwene to nor that I wyl not goe about it. But take any to the tother I receiue no witnesse of mā, receiue. signifyeth

A significth that I wyl not receiue it but refuse it though it bee offred, or elles a nother thynge which wyl not serue for **T**indalles excuse, that is to wylt, I receiue none because no man offreth me none. But chryst without seking for it, was offred the wytnesse of saynt John, which **T**indal maketh as though chryst reiected, while he falsely translateth y woordes of our sauour, & maketh hym say, I receiue no wytnesse of man.

Now shall I plainly shew you by many places of scripture, that it is false y Chryst receiue no recozde of mā, and then may ye therby se that **T**indal hath translated false. **O**r if he woulde blinde you wyth byabelynges vpon the greeke tonge, ye shall at the lest wylse perceiue plainly, that he taketh y sentence falsely. For these twoo be plaine repugnāt, that god receiueh some recozde of mā, and that god receiueh no recozde of mā.

For **T**indall can not say here y Chryst spake it there by y figure called *ypertbole*,

John. 3.

C as saynt John did where he saied, hys wytnes no man taketh, meaning ver ye few. Our sauour himselte in the xxiii. chapter of saint Luke, when he had thewed hys apostles and other of hys disciples that all thing wrytten of him by **M**oyles, and the prophetes and in the **P**salmes, were and must be fulfilled, & therupon opened their wittes to the vnderstanding of scripture, & sayed vnto them, thus it is wrytten and thus it behoued Chryste to suffer and to rylse againe from deathe the thirde dave, and that penaunce and remission of sinnes shoulde be preached in hys name amōge all nacions beginning at **H**ierusalem: he sayed vnto them forth, and ye are wytnesses of these thinges, and lo I wil sende the promise of my father vpo you, but tari you in **H**ierusalem til ye be endewed wyth power from an high.

No here ye may see that Chryste did not saye that he woulde receiue no wytnesse of man. For he sayd himselte that those mē shoulde be his wytnes amōge al nacions. He saith also himselte vnto them in the fyrst chapter of the actes: ye shall be wytnesses vnto me in **H**ierusalem, & in all **J**erowp, and in **S**amary, and euē vnto the woordes ende. The newe testament is full of those places, in which it appereth plainly that men be the wytnesses of god. For though y hys trewth is so inspyed in it selte, that it nedeth no wytnesse neither of man nor aungel, as touching any neede that god hath for

How goddes trewth hath neede of wytnesse.

hymselfe: yeth sith he entēdeth to worke the waye to mannes saluacion, not by onely miracle (wherby he might if he woulde so wylst mānes wyl to content, y he shoulde not saye to beieue, or cast in to the hart such a light of vnderstanding that he shoulde not faile to know euery article of the faythe) but also by a naturall way ioynd therunto, wherein the wyl of man may by the laboure of hym selte wyth **G**od in the captiuing of hys wylt, with helpe of grace into the obediēce of the woerde of god, somewhat inducours himselte towarde hys owne saluacion by fayth: it pleaseth god to be in thys waye the wytnesse of man for a meane, as he sayth in the same. v. chapter speaking of y wytnes of saint John, where he saith, the recozde I take not of mā, but I tel you this because ye shoulde be saued, geuing them knowledge that though hys credence hange not vpon the mouthe of manne, for he hath as he there saith a greater wytnesse then the wytnesse of saint John, that is to wylte the wytnesse of the father himselte: yet was it ordeyned that he shoulde haue also the wytnesse of saint John, and so afterward of his euāgellistes & apostles, ye and after that of hys other holy doctors and saintes of euery age, and specially, the wytnesse of hys whole catholike church to heare and gync credence vnto them for a meane by **G**od puided, by which man shoulde come to fayth for hys saluacion.

Here ye perceiue that not only in other places of holy scripture, but also in the selte same place that **T**indall byingeth forth himselte, willing by hys falsē crāslating and falsē vnderstanding, to make men wene that godde taketh no maner wytnesse of man: it is clerely proued y he neyther sayed nor ment in that maner, but that he receiued not hys chiefe recozde of man, because he had greater recozde then man, that is to wylt as wel the woordes which hys father made him worke, as also the wytnes of hys father himselte, which notwithstanding, he receiued and accepted for a meane of mānes saluacion the wytnesse of man also, as ye see by these places of scripture. And likewise in y. xv. chap. of saint **J**o. our sauour ioyndeth the wytnesse of mē to the wytnesse of y holy ghost. where he sayth vnto hys disciples: whē the cōfōrter is cūmen whome I will sende vnto you frō the father, whych is the spyrte of trouthe that procedeth of the father, he

He shall beare wytnesse of me, & ye shall beare wytnesse also, because ye haue ben with me from the beginning.

And yet for because we should not by these wordes wene that he woulde haue no wytnesses of me, but those only that were with him in hys owne time while he liued here on earth: god saith by the mouthe of saint John the baptist in the. iiii. chapter of saint John the euangeliſte: he that cummeth from heaue is aboue al, & testifieth the thinges that he hath scene and herde, & hys testymonye no man receiueth. Whoso euer dooe receiue hys record hath put his sealether to y god is trewe. And what is y to sape: but that euery trewe believing man is a wytnesse that God is trewe.

And thus appereth it not onely that Tyndal hath misse translated and misse construed these wordes of Christ. I receiue no wytnesse of man, for the furnishing of his heresie, by which he would take away the credence of Christes catholike church: but also ye se it proued by these wordes of saynt John baptist, y euery trewe beleuing man y belieueth goddes worde, is a god wytnesse of god and his worde, which clerely proueth y Christes catholike church is a very speciall wytnesse. For only in that church is the nomb:re of trewe believing men, & all that are fallen out of y catholique knowen church are very false beleuing heretiques.

And also sith our sauour sayeth, my chiefe wytnesse I take not of man, but yet I say to you thys, y is to wit y wytnesse of the good holy man saint John, because ye should be saued: it appereth y Tyndal refusing al wytnesse of man, is likeli to be one of those that for vnfaithfulnesse neuer shall be saued.

Now albeit that I haue in thys chapter plainly conuicted Tyndal of malicious falschod bled by hym, in peruerting the holy scripture of God, as well in the wordes as in the sentence, for the setting forth of hys pestilent heresy, taking away the credence that men are bounde to gyue to the church of God, & thereby the obedience that me are bounden to beare to the church of god, & that he dothe all thys because he woulde in steede of goddes church, bying men into the congregacion of the deuil: yet for as much as I see that Tyndal setteth not a lyttle by thys chapter, and would we should weene that it were highly well handeled, I wil a litle sticke the lenger

therin, to thentent that I may make you the better and the moze clerely preue, that al y he sayth therin is either plaine vntrew, or elles such part as is trewe y uerth hys purpose false.

And forasmuch as Tyndal is all in y worde of god, and woulde ther by make vs wene that mines wordes should vnterly serue of nought, not so muche as for the wytnesse of goddes word: ye shall vnderstande that where Tyndal sayth that the worde of god clenseth mannes soule from falle faith, Jo. v. ye see cleue by reason of the worde, it is not trewe y (as Tyndal woulde haue it seeme) the worde alone clenseth the soule fro falle faith, no moze then saith alone (as he would haue it also seeme) clenseth y soule fro sinne. For beside the grace & goodnesse of god preventing mannes will, with offering ma by the hearing of hys worde a gracious occasion of faith, & beside mannes owne will working w grace towarde the captiuing of hys vnderstanding, toward y bellete of goddes worde, and beside the grace, ayde, and helpe of god working wyth manes wil toward that obedience, whereupon followeth the grace that accompliseth and persayteth the full acte of beliuing: besides al these I say ther helpeth toward it a nother thing, without which many a man should neuer haue cumen to it, & that is beside y word of god, y wonderfull woꝝkes of god in doing great and meruailouse miracles, without which many a man should neuer haue beleued that he had ben god, as himselfe testifieth in the. v. of saynt John sayeng: The woꝝkes which my father haith geuē me to do: the same woꝝkes which I do, they be wytnesse of me that my father set me.

Will ye see that Christ putteth not all in hys worde, but iopneth hys woꝝke therwith. Heare what he saith in y. xv. chapter of saynt John. If I had not cumen and spoken vnto them, they should haue no sinne, but now haue they nothing to cloke they: sinne wythall. He that hateth me hateth my father. Now though thys bee in deede trewe, that if Christ had neuer cumen and spoken to them, therecoule not haue ben layed vnto them the sinne of that vnbellefe, wherof they were now saloty whē they refused to belieue on hym and hated him: yet to shewe that hys onely preaching was not the thing that so should bringe them and bynde them to belieue vpon payne of dampnacion, but yf he

would haue

F God's worde alone both not clenſe the soule from false faith.

Euery trewe beleuing man is a good wytnesse of god.

A wrought miracles among them for the prooffe of his woꝛde, therefore he saith farther. If I had not done woꝛkes among them which none other man dyd, they should be without sinne. But now they haue seen and yet haue hated both me & my father.

B Thus haue I clerely shewed you that where Lindall woulde haue it seeme, y^e Godds woꝛde alone alway clenseth mennes soules frō false faith: he teacheth in that a false faith, for the myꝛacles many tymes helpe to y^e clenning of mennes soules. And let Lindall stricke well to this point, for I entende shortly to shewe by thys, that the miracles wrought in Chrystes church, clerely reꝛoue all the false faith that he and his mapster, & all their whole hundred sectes that are their offspringes pꝛeachen.

But firste where Lindall saith that Goddes woꝛde is trew, and layth therfoꝛe the. xvii. of saint Iohn: no mā sayth nay to y^e. And where he sayth foꝛther, y^e goddes trewth depēdeth not of mannes woꝛde: we wyl graunt hym this, and much moꝛe to then he loketh foꝛ. For I say farther that the trouthe of god depēdeth not vpon goddes owne woꝛde neyther, but is absolutely trew in it self without any depēdaūce vpon hys woꝛde at al. And as it is trewe y^e Lindall saith, y^e goddes truthe is not true because mā so saith: so is this true also, y^e godds trewth is not trew because god so saith. But on the tother side likewise as this argumēt or confecution is trew, god saith y^e who so belteue not hys church, is to be taken as a painim, ergo that thing is trew: so is this confecutio trew, chrystes church saith y^e who so breake hys bow of chastyete sinneth deadly, and who so holdeth it foꝛ lesfull holdeth an heresie, ergo these twoo thinges be trewe, and yet is neyther the sayeng of the church the cause of the trewth of these two, nor the sayeng of Chryst the cause of the truth of the tother. But likewise as if I see one sit, it muste nedes be that he sitteth while I see hi sit, because I could not see him sit but if he satte in dede, and yet he sytteth not because I see hym sit, foꝛ sit he should though I saw him not, nor if I say that he sitteth, the trouthe of hys sitting dependeth not vpon my sayeng, but the trouthe of my sayeng, dependeth vpon the trouthe of hys sitting: so doth the trouthe of goddes dede not depende vpon the trouthe of hys woꝛde, but the trouthe of hys woꝛde dependeth vpon

the trouthe of hys dede. For though the woꝛde of god can not be but trewe, y^eth if the thing were not trew, god that is y^e trewth would not say it: yet is y^e thinge trewe that god speaketh, not because it is trewly spoken, but because it is truly done. For trewth was the thing in it selfe, and trewth it should haue ben, all had it neuer be spoken. And this I saye is trewe, touching the woꝛdes and pꝛoposiciōs by which god any thing telleth to hys creatures by wyting or without lest Lindall make vs here some sophisticacion, as though I spake of y^e great woꝛde of Godde wherby all thinge is made, the sonne of god hiselfe one egall god to his father and their holy spirit.

If Lindall aske vs now wherof serueth then the trewth of goddes woꝛdes: I say that it serueth to make knowen or believed amonge vs the trewth of gods dede. For when God sayth, who so belieneth and is baptised and liueth well after or doth penaunce foꝛ his sinne, shal foꝛ hys faith & good woꝛkes be hyghly rewarded in heauen: though this shall not be trewe because Godde sayeth it but because he will dooe it, nor he dothe it not because wil he say it, but he sayth it because he will do it: yet hathe he ordeyned that his woꝛde shall be the way by whych that trouthe shal be shewed vs, & that miracles ioined vnto hys woꝛde should make vs perceiue that it is hys woꝛde, whereby with reason we muste needes be bounden to belieue it, and yet beyng belieued, we be by reason bounden to obay it.

And thys is therfoꝛe the way that god hath taken from the beginning, that is to witte he hathe from the beginning ioined his woꝛde to wonderful woꝛkes to make hys woꝛde perceiued foꝛ hys owne. Thus dyd he in euery age befoꝛe the comyng of Chryst. Thus did he in Chryste himselfe, whose woꝛdes he pꝛoued by hys wonderfull woꝛkes as hymself saith in the. xv. of saint Iohn. Thus did he also by his blessed apostles, whose doctrine he confirmed by miracles. And thus hath he done euer since. For likewise as when he sent his owne sonne, lest menne should not beliene hym and hys doctrine declaring himselfe such as he was: God made hym doe myꝛacles mo and moꝛe excellent the euer any did amonge men befoꝛe. Iohn. xv. When he sent hys apostles and hys disciples to pꝛeache, lest they should not haue be taken foꝛ goddes messengers, and that

wherof serueth
the trewth
of gods woꝛde

The trouthe of
god doth not
depend vpon
godds owne
woꝛde.

wherof

wherof

Aff they had but tolde the myzacles that
Christ did, the countries to whom they
were sent, woulde haue went that they
had lycd, and fained such fables the self:
therfoze Christ caused them to do mira-
cles in hys name befoze the people, as
Exod. 7. 8.
God caused Moyfes to doe befoze Pha-
rao. And when the wo:zld was turned
to hym, and that apostles were not sent
about: then was the church of euerye
time, the apostle to such as were bo:zne
and came into the wo:zld in their time,
of whome such as lycned and remayned
After their time, were in their stede left
foz the apostle that shoulde teache and
preache to those other that shoulde bee
bo:zne into the wo:zld in their time, and
so fo:zth from age to age.

And foz because that they which from
time to time come into this wo:zld, new
bo:zne first of their fleshye father & mo-
ther, and a ster of god and their mother
holp church by the water and h spirit, shoulde be sure that their sated mother
the church is Christes apostle and tea-
cheth them the trow doctrine, and ney-
ther deceiue thē wyth false scripture
as dothe the congregacion of Turkes,
no: wyth false tradicions, as do the sy-
nagoges of Jewes, no: with false expo-
sitions as do the false churches of here-
tiques: he causeth hys church to doe mi-
racles styll in euery age, and to be dys-
cerned and knowen by the plentuous
wo:zking of goddes wo:zders by hymself
wo:zought therein so many and so greate
that no man can be igno:zant thereof,
but he that wil neither see no: heare, o:z
is so desperat & so foze sette in an obsti-
nate malice that he wyll to the deuill
wyllingly, by doing now as the Jewes
dyd of olde, and as Tyndal now doth of
newe, ascribing the miracles wo:zought
by h goodnesse of god to be done in god-
des church by the powler of the deuill.

And yet when Tyndal is so deuillish
to tell vs thus, he toucheth nothing this
point which I layed against him in my
dialogue, that if hys lyc were trow, thē
shoulde it folowe that of so many false
churches of false heretikes, ther shoulde
some such myzacles be wo:zought as wel
as in ours, sith if that our church were
a false church, yet were it but one of the
many. And if he wil say that ours were
the greatest and the falssest, & therfoze
false miracles therein greatest & best:
yet muste he tell vs wherefoze it is, that
among so many of their false churches
no, god suffreth not at the leastwise foz

they littel pzetly smal falssheddes some
littel pzetly smal miracles to be done.
But where of trowth their falsheddes be
so great and outragious, h they stretch
from heauen to hel: they haue yet among
the al one miracle done great no: smal,
neyther by god no: deuill.

And thys I shew you fo:z the o:zder of
the thing, that ye may perceiue that the
trowth of Godde is iustified in it selfe,
& depēdeth not vpon hys wo:zde, no: hys
wo:zde is not h cause of his trowth: but by
his wo:zde he sheweth hys trowth, and by
his wo:zde we beleue that he doth it, & by
hys apostles and euāgelistes we beleue
that he sayd it, & by the church of euerye
age folowing, we be taught and beleue
that the euāgelistes and h apostles
preached and taught partly by w:ziting
partly by wo:zde without w:ziting, such
thynges as the catholike church of christ
telleth vs to haue ben taught by them.
And by the miracles done in the same
catholique church, we knowe that the
same church is the very church of God,
and that the doctrine of the same church
is reuled and taught vnto it by the spi-
rite of God, and that all other congre-
gacions teaching the contrary be false
churches, and epyther their w:zitinge be
false scriptures, o:z their expositions fals-
ly confounde the scripture, sith Godde
hath lefte his miracles fo:z a marke of
hys trow church, and by the meanes
therof fo:z a marke of hys trow doctrine
to, wherby it shoulde be knowen where
were hys faithfull folke, and hys verpe
wo:zdes with the right vnderstāding of
the same, from al the faythlesse & fained
faithfull folke, and wo:zonge w:ziting, &
false interpretations, and counterfeted
preachinges in the wo:zld, in that God
woulde leaue all those congregacions
bovde of all miracles, wherby hath ben
his perpetuall custome to declare and
magnifie hys trowth frō the beginning
of the wo:zld vnto thys daye, as I shall
yet farther proue in a treatise a parte,
wherin I shall aunswere the wo:zdes of
Tyndal, as well in his booke of obedi-
ence as elles where, as nere as I cā ga-
ther thē, by which he would make vs be-
liene that all trow miracles were en-
ded epyther in the apostles dayes o:z sone
after, and that all were false illusions
of h deuill that haue be done euer since.
Which if he will haue beleued, he must
I saye yet agayne tell vs then where-
foze myzacles haue all thys whyle con-
synued onely in our catholique church
and

And in no false church of heretiques as wel as with vs, sith himself can not deny that of so many sectes as thei be, thei must nedes be all false saue one.

And therfore though it be trewe as in dede it is, that the trewe doctrine dothe proue the trew miracles, and false doctrine proueth h̄ false miracles, by which we be sure that the Chyristen myracles be trew, and h̄ painims myracles false: yet knowe we which is that trewe doctrine, by the reason that h̄ trew doctrine hath ben better proued and daily is better proued, by mo and greater then euer was the false doctrine, or euer shall be to the worldes end. For as our sauour saith himselfe: If I hadde not come and wrought woꝝkes such as no man elles had done, they had ben wythout synne.

John. 15.

John. 14.

And he promisseth that hys preachers shall dooe the same, and yet greater and so did hys apostles, and hys discyples, and hys holy doctours, euer synce in euery age. And as for false miracles, the catholike church of Chyꝛle as it is taught by the spirite of god, discerneth the well ynough from the trewe, & therfore it discerneth & forbiddeth the meruailles, that appere in Chyꝛstall stoness, and such other superstitious coutractions, and is not moued any thig to let by the but condempne the thoughte they be meruellous, and hath the spiryte of god accordyng to Chyꝛstes promisse assistet, wherby it bothe reiecteth the superstitious meruailles, and woꝝketh the best saythfull miracles, for the prooue of the trew saythfull doctrine, and the trewe marke and knowledge of Chyꝛstes verye trew church, syth none hath miracles but it.

Now if Tyndall will say that the doctours of the catholike church haue not done miracles for euery pointe of theyꝛ doctrine: I say, no moze did the apostles theselife, though Tyndal say yes, which he shall neuer proue. But by their miracles they proued theselife trew preachers and goddes trew messengers, and that thing sufficed for the prooue of theyꝛ whole doctrine. And so god hath done miracles since for all hys sayntes in euery age, and that sufficeth to proue h̄ their faith was trew and the contrary false. And if he saye farther that euery man in the catholique church doth not miracles, noz euery doctour neither: to that I aunswere that of many men teaching all one saythe, it sufficeth if any one of them do myracles. For when the

Jewes were in desert, euery man that was of h̄ wel beleuing soꝝt dyd not miracles, noz Aarō also did no miracles, but Moyses did, & god wrought woꝝdes amonge them himself. For whē diuerse apostles went together, euery one of the did not alway a miracle by hiselife. But sith they were all of one faith: it sufficed for h̄ prooue of h̄ teaching of the al, that any one of them dyd. If he wyll say that sometime the doctours whiche we call holy sayntes, haue not al agreed in one, but some one hath sometime thought in some one thinge otherwys then other haue done: I say h̄ this his sayeng is nothing to purpose. For god doth reuele hys trouthes not alwayes in one maner but sometime he sheweth it out at ones, as he wyll haue it knowen & men bounden soꝝthwith to beleue it, as he shewed Moyses what he woulde haue Pharao doe. Sometime he sheweth it ieyourly, suffering hys flocke to comen & dyspute thereupon, and in their treating of the matter, suffereth them with god minde and scripture and naturall wysedome, with innocacion of hys spirituall help, to search and seke for the treuth, and to vary for the while in their oppinions, till that he rewarde their vertuose diligence with leading them secretly into the consent, and concoꝝde, and belief of the trouthe by his holy spirite, *qui facit unanimes in domo*, which maketh his flocke of one minde in his house, that is to wit hys church. So that in the meane while the variaunce is without synne, and maketh nothing against the credence of the church, except Tyndall will say that he wil neither beleue saint Peter noz saint Paule in any thing that they teach, because h̄ ones they varied in h̄ maner of their doctrine as appereth. But he shall neuer synde that any of h̄ holy doctours helde obstinately, the contrary of that thing which h̄ whole catholique church had in hys time determined for an article of h̄ faith. For I dare surely say h̄ yf any so had done, he had repented & changed ere Godde dyd any miracle for him eyther quicke or deade. And therfore as touching Tyndal & Luther and frere Husken: thys obieccion wyll not ercule theyꝛ obstinate heresies, holden so stiffely agaynst all the olde holy sayntes, while they say now that sceres may well wedde nunnes, but if thei repent, & leue their heresies, and do penance, & teach trouthe, for by such meanes they may yet be sayntes to, and so I pray god make

Exod. 1.

Mat. 27.

Col. 3.

A make them. Now yf Lindal wil yet further saye, that the church it selfe, haue not alwaye in euerye age vtterly beleeued a lyke, but that the church in some age hath beleeued otherwise then it hath in some other: I saye that this can also nothing serue his purpose. For what so euer Lindal saye: neuer shall he proue the contrarpe, but that god is at hys lybertie still, and euer shall bee, to teache his trouthes moze and moze, as his pleasures shall be to haue them knowen, and to gouerne his church to his pleasure, in diuers ages after diuers maners, suche as himselfe lyst for to deuyse, wherof his church is by their whole consent sure. **B** For els shall the spirite of God assistent euer with them by gods promise, and leading them into all truth: neuer suffer his whole catholyke church to consent thereto.

And yf Lindal saye the contrarpe of this, he muste also saye that Christ hath broken his promise, and he muste also tell vs, that we be still bounden yet vnto this daye, and euer shall bee bounden still, to the lawe made by God and hys holy apostles at Hierusalem, which thei made and sente out in wrytyng, where they forbode fornicacion and eating the meat offred by to ydolles, and al meat of beastes suffocate or strangled, and the eatyng of any beastes bloude. Whyche ordinaunce yf it nowe stande, and yf we muste nowe belieue that it is not nowe lawefull to do any of those thynges therforboden (as we muste in dede yf God were not for al that at his libertie still in the gouernance and teachyng of hys church, what he wyl haue beleeued and what he wyl haue done) then is quyte gone a good pece of theyr pleasant preaching of their euangelicall libertie. For then where as they preache that euerye manne is at libertie to eate what he list,

D thei leue no mā at libertie to eate a poore puddig. But his church is sure ynough by that they know wel that theyr whole assent is not wrought without the spirite of god assistent in his church. And that themselue bee his verpe church thei bee sure ynough, by that they see hym specially present with them by his continual miracles, whiche sayle in all false churches that be fallen out of this. All which false churches this true church of charitie Christs proper badge, ceaseth not to sollicite & labour to reuoke & receiue again into y port of saluacion & the haue of heau: except y deuill by their deadlye

malice, doctone the vtterly w dzeuyng the down into y depth of indurate heart, thzoughly perced w their pestilēt heresi. And yet I say farther, that this obieccō of diuers articles bielleued by y church in diuers tymes wpll not serue the heretikes for theyr defence, sythe that they teache suche thynges for true, as not only al the holy doctours, and all the holpe saintes of eueri time, but also al y whole church of euery time, haue euer taught to be false. Or els they must shew vs som one man at the leastwise y in this. xv. c. yere befoze theyr dayes, hath holden for good and lefull, that suche parsones as haue bowed chastytie to god, maye rūne oute of religion and wedde harlottes at their libertie.

Now if Lindal wyl take holde of that that I haue sayde, that God is at hys lybertie to reuele a thyng when he wyl, & y he hath now reueled this newe article to him & his holy felowes: they muste I saie then proue vs by myzacles that thei be gods true messengers, for elles why should we belieue them.

If he say y they proue it by scripture, in that they preache hys woorde: I saye againe the scripture I knowe for Gods woorde, but them I know not for goddes messengers, because they wpll not be acknowledged of all goddes woordes, for they wil belieue no woord of his without wryting, and also his woordes wrytten they misconstrue. And therfoze concernyng the woorde of God wrytten: the questyon lieth betwene vs, not vppon gods woorde but vpon the right vnderstanding thereof, wherin whyle all the olde holpe doctours be quite against them, we sai now to Lindal that of reason we maye not belieue hym. For in these pointes wherin we vary, as for ensample that freers may wed nunnes: either the scripture is plaine & easy to perceiue, or doubtuouse and hard to vnderstande. If it be playne and easye: we cannot thinke but that among so many of the olde, holy, wise, & well learned doctours, some one at the least in all this long whyle should haue bene as able to perceiue it as Luther & he nowe so sodeynly. And on the tother side if he say that in that poynnt the scripture is darke and harde: then may we w reason thynke that Luther and he and freere Haskin to, maye as well mysunderstand it now, as al those holy wise well learned saintes al this. xv. hundred yere. So y yet again we be come to the poynnt y Lindal if in his doctrine dependyng

gg. i. vpon

Actes. 15.

Christs proper badge.

A vpon the exposition of scripture he loke to be believed, that freers maye wedde nunnes, agaynst the doctrine of al those olde holpe doctours that in theyr expositions call it abhominable lecherie: he must nedes doe miracles as they dyd, or els must Luther or frere Huskin or some one of their felowes at the least. For where he saith in one place of his booke agaynst me, that we may requyre no miracles of them: if he hadde saide: because thei can none doe, I would haue taken it for a final answer, and would haue troubled him no moze with y troubleous question. But now because he saith it nedeth not, and would it shoulde seme that the miracles whiche Christ and his apostles dyd, shoulde serue for the prooofe of his doctryne: my conscience cannot suffer me to let him go so. For sythe our question is not vpon Christes and his apostles woordes, whiche theyr miracles proued true, but vpon the exposition and vnderstandynge that Tyndall and Luther geneth to them, whiche expositions all thei that god hath euer since the apostles dayes hitherto by miracles proued to bee his true preachers, haue playnely taught to be false: Tyndal may not say for thame, but that for hys doctryne taught by those expositions, yf he wyl be belieued agaynst many preachers proued true by many miracles, he must doe miracles to, or els yf we belieue him before all them, we be much moze the mad specially but if som of his company and felowes in his heresy did some miracles for him, whiche our lord bee thanked he suffereth no false church of heretikes to doe, but his owne catholyke church alone.

D And now in suche thinges as God seeth mosse nede, and the heretikes most busye to assaulte his church: there doth he mosse specially sence in his church to miracles. As in the reuerce of images, reliques, and pilgrimages, & woozship-pynge of sayntes, & his holpe sacrametes, and mosse of all that holy sacramente of y auter his own blessed body, for whiche maner of thynges he hath wrought and daily dothe many wonderful miracles, and the lyke of those that he wrought in the time of his apostles, to shew & make prooofe that his catholyke church is hys perpetuall apostle, howe many nations so euer fall therfro, and howe lytle and small soeuer it be lefte.

The catholyke church is Christes perpetual apostle And therefore we saye not as Tyndal beareth vs in hande, that the trouche of

God dependeth vppon the multitude of mennes mouches: but that the catholyke church illustrate with the myzacles of God, and taught by the spirit of God, is set vpon the hygh mountayne of y stone that is Christ, and therefore can neuer be hid, but that the myzacles whiche God euer wozketh and euer shall wozk therein, dothe and shall make the lyght of the doctryne shyne and shewe the ryght way to heauen.

And these myzacles hath God often wrought to the conuersion and amendement of Jewes and heretikes, and often to the confusion and burnyng dy of obstinate Jewes and heretikes, with y begynnyng of theyr hell euē here in earth.

Howe Tyndall denyeth not but that there be and haue bene suche myzacles, but he sayeth that they be done by the deuyll. But then saye I that in his so saying he is woze then euer was y deuyll. For the deuyll durst neuer saye so much himselfe, as dyd the Jewes & now Tyndal saye. But when he sayth it, I say yet againe he muste shewe me why there bee no miracles amog al his false churches of heretikes, or els to call the true myzacles of god done in the catholyke church of God false illusions of the deuyll, is a woze well able alone to proue himselfe a deuill.

Howe if Tyndal wyl say y the Turkes haue miracles amonge them as well as our church: I may denye it him by hys owne rule, but yf he proue it by playne scripture. But nowe if I graunt it him: yet thal it not serue him. For I may pue him by plain scripture that there be neither none such, nor so many done amog them as these be that bee daily done in Christes catholyke church. For our saviour sayeth y his own miracles passed al that had bene before, & that yet hys apostles & disciples & his saythfull belueyng folk, should do as great & greater. And we se y in the catholyke church god hath done and daily doth for his sayntes both while thei wer here and after theyr departing hence, and hath also done and daily doth at diuers images and pilgrimages, as great miracles in conyrmation of our faith in that behalfe, as euer he dyd in the tyme of the apostles. And therefore am I veri sure that neither painims nor Turkes be able to matche our church in miracles, but that ours as far passe al theirs if thei haue anye, as neuer y miracles of Moses passed y witchcraft of y egyptia iugglers. And of this

I am I as sure, as that the false churches of heretikes do no miracles at all. Forthermore as for miracles or meruayles done amonge the Turkes or Saracens, sith Tindal is not yet as far as I know circūcised, nor professeth not himselfe a Saracene, nor I know hi not very surely for a Turk, but for an heretike: I shal not greatly nede to dispute w̄ hym vpon miracles done amōg h̄ Machometanes, but which wer as god as to doo that he doth, let him go circūcise hymself, & then come again & speke for Machomet & his mē, & I shal answer him further for their miracles. But in h̄ meane tyme while I know hi but for an heretike: it is inough to tel him that amōg al h̄ false churches of false heretikes ther be no myracles at al. But god worketh his miracles in his true church, to shew his true church, h̄ is to wit his true apostle. And then hys true preacher knowen, that is sufficient for al his preachynge, & to proue that he doth teache & eppōnde the scripture after h̄ right vnderstanding taughte & inspired by h̄ spyr̄t of god, sent to dwel w̄th hys church for euer, according to Chyistes promise, & therfore shal not nede no particular miracles vpon euery article, for Chyist vsed not that hymself. And thus in this mine answer to his one chapter, which he so gaily flozished, that he hadde went h̄ glittering therof wold haue made euery mans eyes so adased, that no man should haue spied his falschēd & founden out the trouthe: I haue in such wyse confounded him & al his whole doctryne vnterly, that if I neuer woulde wypte one word more, yet should he neuer against this alone defende his deuylissh doctryne while he liueth, and take al the deuils in hell to helpe him.

Unthither the apostles left ought vnwritten, that is of necessity to be believed.



Come now good chrystent reader vnto h̄ matter, whiche is vndoubtedly one of h̄ most special pointes that are in debate betwene these heretykes and vs. For vpon this question hangeth al theyr whole hold, in the destruction of many holpe thinges believed and obserued in Chyistes catholyke church.

For yf we speake of fasting the Lent, or other holy bygyles: thei saye we fynde it not in scripture. If we speake of keepynge the holpe daye: they saye the scrip-

ture appoynteth none. If we speake of wo:shyppynge the sacrament of the aulter: they saye it is not commaunded in scripture, and so of euery good thyng al most in lyke wyse. For in this point thei end not. It serueth them but for a steppe forwarde. For after time that they haue sayde this once, that euery necessarye thyng is written, al bee it that they saye therein false, and are neuer able to proue their saying true as ye shal see anon: yet when they be confuted and concluded openly therein, they dissimle shamefully theyr confusion, and makynge then as though theyr part wer proued, thei rine on farther, & wyll heare no more therof, but deny also the thynges that be well & plainly written in holy wypte in dede.

As for ensauple when we saye that confirmacion, priesthede, and matrimony be holy sacrametes. Tindal saith nay, for he saith it is not w̄ziten in scripture. We shew him plain scriptures for thē, of grace geuen in thē by the imposition of the hādes by the wordes of saint Paul, and Tindal laugheth his wordes to scozne: saying, it was but a maner of the countrey, as a man layeth his hande vpon a boyes head when he calleth hym god son. And as for matrimony he saith h̄ saint Paule ment not in suche wyse, that he can make as god: a sacrament of salt, of mustersede, of a kay, or of a net.

So that as I saye believe them once in this, h̄ we be boundē to believe nothyng but the onely scripture, and take away h̄ credence from the catholyke church, as though that god leauynge his only scripture therein, had broken his promise and taken his spirite therefro: the very scripture it self shall serue euery foolyshe heretike for a bable.

Nowe forasmuch therfore as h̄ matter of this chapter, wherein Tindal as he dyd in h̄ chapter last before, in which I haue playnely confounded hym, goth aboute agayne to take away h̄ credence of Chyistes catholyke church, whychs once fallē away, the credence & the fruits of scripture and al goeth with it. (For bothe would euery secte of heretyques wresse it vnto theyr owne errors, and as saint Austeyn saith, sane for h̄ church we knowe not the holy scripture of God from vnholpe wyptyng of manne.) I requyre the reader to consider wel what he readeth, and passe it not ouer sodainely, but aduylse it sadlye, and I doubt not then but he shall playnely see that Tindal shall in thys chappyr as solemlyly gg. ii. as

By the church we knowe the scripture of god.

As he setteth forth, take a shamefull sal.
Here nowe therfore what he sayeth.

¶ Tindall.

But did not the apostles teache ought by mouth that they wrote not, I answer because that many taught one thyng, & euery man the same in diuers places, & into diuers people, and confyrméd euery sermon with a sondry miracle: therfore Chyriste and his apostles preached an hundred thousande sermons, and did as manye miracles, which had been superfluous to haue bene al written.

¶

¶ More.

Now consider good reader that Tindales purpose is, to proue vs y^e the Apostles wrote all that was of necessite to be done or to be beleued. And remembre that as yet he dothe but tell vs that they dyd so, and proueth it not yet, but he will anone fall woozthyfullpe. But in the meane waye marke me this fyrste, that he saith that Chyrist and his apostles did confyrmé euery sermon with a sondrye miracle. For tyll he proue me that by scripture, I denye it playnely. For sythe neither scripture teacheth it, nor the catholyke churche preacheth it, nor anye reason proueth it: I maye well & boldly denye it, and so I do.

¶

For I see well his falsheed for which he saith it. He seeth miracles wrought by god plentifully in his church, and y^e thereby his churche and the sayth thereof is confirmed, and therfore to bring at the least wyse some parte thereof in question, he would say that we find not special miracles done for euery point. But I say no more dyd the apostles neyther, nor Tyndal shall neuer proue it. For yf he wyl proue me that, he must proue me true, not onely the thyng that hym selfe saith, whiche is moze then euer he shall proue true, that is to witte y^e they proued euery sermon with a sondrye miracle, but

¶

also that eether they neuer preached but one article in one sermon. Or yf they preached manye, he must then proue me two thynges, one, that they confirmed y^e sermon with as many miracles as they preached pointes, another y^e they shewed the people that the miracles which they then did, was so manye myracles for so many pointes, for els might al those miracles be done for y^e proufe of one of those popntes, and all the remenaunte vnproued. For yf Tyndall wyl say that thing neded not, for as muche as any one miracle sufficed to proue them all, sythe it

proued hym a true preacher: then shall Tindall say loe, the thing that I wolde haue hym saye, for then hymselfe proueth that it neded not that they shoulde proue euery sermon with a severall miracle made amonge one people, nor peradventure anye one sermon neyther other wyse then as by miracles shewed at other occasions besyde they^r sermones, they proued the selfe holy men and Gods messengers. For we fynde many miracles done by them at suche tymes as they were not making of sermons. And yet when they dyd them in Chyristes name, we fynde not alwaye that they added a specyall artycle of our sayth, which specialtie they wolde haue by that miracle confirmed.

And thus ye see that here he affirmeth y^e one thyng y^e he shall neuer proue, which thyng yet I wolde not vouchefase to speake of, sauing that he dothe it of an euyl purpose. For his maister Partyne Luther when Crasmus layed agaynst hym for mannes free wyll the doctryne of the old holy saintes, whose faith was approued by miracles: layde agaynst him againe, that though he they did miracles, Crasmus yet could not proue that any of them did a miracle speciallpe for that article, and therfore he would haue that article seme vnproued as for anye miracle. And this waie taketh Tindall nowe for the selfe same entent, & therfore saith that the apostles confirmed euery sermon with a sondrye miracle. But I doubt not but that if we shoulde bydde Tindall here or Luther hymselfe, proue vs euerye article of his faith whiche he wolde we should weene were the sayth that the apostles preached, if we shoulde I saie bidde them proue vs, that the apostles confirmed euery article thereof by a sondrye miracle: they shoulde seke in scripture tyll their eyen were soze ere they founde it.

Moreouer Tindales woordes fight together, and one part cannot agree wyth another. For yf these woordes be true y^e they proued euery sermon with a sondrye miracle, then is it false that he saith here also, that is to wit of miracles, as many be written as nedeth.

For if it be true that Tindall sayeth, that the apostles confirmed euery sermō with a sondrye miracle, and that was not nedefull, but because it was nedefull y^e euery necessarye point of sayth that they preached, shoulde be proued by miracle: it foloweth y^e euery necessarye point y^e they preached

A preached, thei did proue by miracle. The farther if euery necessarye pointe y^e thei preached thei proued bi miracle, because it was nedeful that it should bee, for credence to be geuen to that pointe for our soules helth: it was nedefull then for the conseruacio of the same credence: if the credence could not be kept without w^riting, that of euery such necessarye poynt of faith and necessarye doctrine of theirs without whiche belieued we canne not be saued, there were one miracle w^rittē at y^e least. But there is not of euery such article one miracle w^ritten: *erzo* it is not true that Tyndall goeth aboute to proue, that y^e miracles as many be w^ritten as neede, and that euerye necessarye thing is w^ritten. And verelye if euerye thing that we should necessarye belieue had bene the entent of god to haue it putte in w^riting, and that it had bene also necessarye that euerye pointe wer proued by one miracle, and not sufficient that the preachers wer proued by miracles them self, and therby their doctrine to be beleued: it werc very profitable then, bothe that the w^riters woulde haue w^rytten some thinges muche moze open & playn then thei haue done, and also that of euerye necessarye pointe of faith, thei woulde haue w^ritten one miracle at y^e least. But nowe sith god entended not to geue hys newe lawe by bookes, but specially by the necessarye poyntes thereof w^rytten in mennes heartes, whereof hym selfe would be the speciall inward mayster: he hath prouided y^e scripture to serue for parte, but not to serue alone for all. And sith such miracles as be w^ritten therein suffice to proue the Apostles Goddes true preachers, and therefore neded not miracles to be w^ritten for euey poynte of their preaching: no moze neded there to be miracles done for euerye poynte of their preaching.

And for farther prooffe thereof, howe many thynges preached the apostles by their pistles, with whiche we read not y^e thei sent by the messenger for euerye point a miracle.

And thus good readers here ye se first that this point of Tyndales preaching must be better proued, which point thus reproued, answereth & reprooeth clerely diuerse other places of his boke hereafter. But yet is it farther to be considered and waped in his wordes that he sayth, that the pith & the substauce in general of euery thing necessarye to oure soules helth, both of what we ought to belieue, &

what we ought to do, was w^ritten. So y^e what soeuer we ought to beleeue or do, that same is w^rittē exp^ressely, & drawē of that whiche is w^ritten.

More.

In these wordes though I find lacke of trowth, yet I somewhat allow his wit, as our sauiour sayd by the wicked bailly *Luce. 16.* which though he played the false shewe for his master, prouided yet wilily somewhat for himselfe. And so playeth Tyndal here. For nowe that he plainly perceiuet that the doctrine is plainly false whiche his maister Luther and himselfe to haue taught so plainly betwene them all this while, that is to witte that there is no necessarye trowth to be beleued, but if it be proued by plaine & euident scripture: nowe commeth Tyndall and seeth that they shalbe put to flight and fayne to runne awaie, and therfore wilily prouideth a startyng hole, steppynge from playne and euident scripture, theyr olde speciall playne euidente wordes, vnto darke debatable termes of general pithe and substauce, and of drawyng oute & deducinges and depending vpon scripture, vpon euery whiche worde he maye make an argument when it cometh to the poynt.

But yet if he would honestlye stande to his tacklinge in this point, and geue vs the like libertie that himselfe wil take and neither vse false deduccions of hys owne, nor refuse our deduccions yf we deduce them wel: we woulde neuer finde fault in this point. But nowe let vs deduce a thing neuer so straight, it can not be allowed. Let himselfe drawe it neuer so far a w^rie, yet will be swere that it is right inough. I shal geue you for y^e moze clerenes one ensauple of either side. We say that sith our sauiour hath hymselfe promised in the ghospell, that himselfe & his holy spirite shalbe with his church all dayes vnto the ende of the worlde: it foloweth say we therof, that his church shal neuer fayle as longe as the worlde lasteth. And because our sauiour sayeth in likewise, that his holy spirit euer abiding with his church, shall teache hys church al thinges, and leade them into euery trowth, and putte them in remembrance of all y^e he himselfe had or would saye vnto the: we deduce therupō that he wil not suffer his church fal into y^e erroneous belief of anye danable vntrowth, but lead the into y^e trowth y^e is y^e contrarye of y^e vntrowth. And sith he said not the

A holy ge[n]t[il] that wryte vnto you al thinges
noz that wryte you all trouth, but shall
lead you into al trouth: we deduce ther-
vpon y^e beliefe wher into y^e spirit of god
leadeth vs & plāteth it in our heart, is as
good & as sure to saluaciō of our soules,
without any wrytynge at all, as if it wer
wrytten in parchment with golden let-
ters & Chrystes owne hand. Here haue
I shewed you a sample of our deduccions
whiche I feult euery man may se that we
draw it not far of, but that the scripture
wel and clerely mainteyneth our dedu-
cynge therof. And the sample also that I
shew you serueth muche for our matter
agaynst Tyndale, that contendeth and
laboureth to proue that we be bounde to
believe nothyng but goddes promyses,
and here he seeth that godd promysed not
to put al thyng in wrytynge, but that the
holy ghost should teache vs by leadynge
vs into euery trouth.

Nowe shall I shew you a sample of Tin-
dales deduccion vpon scripture, whiche
as god would he bringeth forth hymself,
in this same presente chapter, to the en-
tent y^e ye should not lacke a shew, wher-
by ye shall see howe playnely he proueth
his holy doctryne by the holy scrip[ture].

The scripture saith, loue thy neyghboz
as thi self. Nowe vpon this text deduceth
Tindal, that women maye chrysten and
consecrate the body of Chryste, and saue
masse too. Howe other men wyll allowe
this deduccion I cannot tell. But lest
they that lyke it not, myght hap to wene
y^e he saith it not: I shall rehearse you hys
owne very woordes.

¶ Tindall.

Thei wil happely demaunde wher it
is wrytten y^e womē should baptise. Wert-
lye in this commaundemente, loue thy
neyghbour as thy selfe, it is wrytten that
they may and ought to minister not on-
ly baptisme, but all other sacramentes
also in tyme of nede, if thei be so necessa-
rye as they preache them.

¶ More.

Loe sye here ye see that yf the masse be
so necessarye as the churche teacheth,
whiche sayeth and hath ordeyned that
it is necessarye to be said vnto the parish
at the least wyse euerye Sondaye: yf the
p[ar]ishe bee not at home, then some good
wyse may for a nede step to the aultar &
saue masse in his stede, because the scrip-
ture saith, loue thy neyghboz as thy self.

What is there that these folk may not
proue by scripture, if thei may deduce it

thus, and haue their deduccion allowed.
¶ A made as good deduccion as this, &
yet had no thanke. For he thought that
because of the commaundemente, thou
shalt honour thy Lorde god, he myghte
and was bounden to set his hande vnto
stayng and keppng by of the arche of y^e
testament that was aboute to fall. But
God taught other men by that mannes
sodayne death, that he was to malapere
to medle with that kynde of goddes ho-
nour that was not mete for hym. And
Tindal because a woman must loue her
neyghbour as her selfe: wil haue her not
touche the arche but the blessed bode of
God, and badely consecrate it her selfe,
whiche neither y^e blessed mother of Chryst
noz the highest angel in heauen, durst e-
uer presume to thynke, because god had
not appointed them to that office. Such
deduccions vpon scripture made thei of
lykelyhode that toke vpon them in y^e old
testament moze then their part came to,
as Choze, and Abiron, and the kyng
Darius, that woulde nedes play the p[ri]est
and encence god hymself, for whiche ho-
norable seruice our lord sent him shame
and sorow. Nowe yf Tyndal aske me
why a woman may chrysten and not co-
secrate syth both be sacramentes: I can
answer hym the common answer, that
though both be necessary: yet both be not
like great nor lyke necessary. For bothe
is there greater reuerence to be had to y^e
sacrament of Chrystes body, then to the
sacrament of baptisme, & yet is baptisme
of moze necessitie then y^e tother, sith that
for fault of baptisme saluacion sayleth &
not for fault of housell. But as for my
part I will geue him none answer to y^e
questiō, other then the ordinaunce of
gods spirite, whiche I see that God hath
taught his church, and els would he not
suffer them to believe y^e it wer wel done,
wherof no manne is bounden to geue a
p[re]cise cause. But it wer ouermuch bold-
nes to think y^e we could p[re]cise ly tel the
cause of euery thyng y^e it pleaseith God to
deuyse, though Tyndal & hys spirituall
sout wil not obey gods byddyng, tyl the-
self as he sayth haue enserched & founde
the very full cause why.

It is to me for al Tyndales deduccio
a greater questiō yet, sauynge for the cu-
stom of Chrystes catholike church, why
a womā may chrysten, the why she maye
not consecrate. For surely sith god set out
only me to baptise: I wold set no womā
ther to for any nede, no moze the to be a
cofessor, & assoile me of theye synnes for
nede

1. Paralip. 12.

Amos. 16.

2. Paralip. 16.

1. Paralip. 22.

Nede, saying yf I se yf one euer bled euery wher in Chyistes whole church, & the consent of holy saintes approuyng & allowyng the same. And in consecratyng neuer woman dyd it, nor good man belyeued that any womā might do it. Which belyefe yf it wer false: I doubt not but yf spirit of god teachyng his church, wold ere thys haue lead hys church into yf contrary tract tructh accozdyng to Chyistes pntise.

But now as I say ye see by Tyndales ensample, for what entet and purpose he putteth in hys deducyng and drawyng of articles of the faith out of yf scripture, wherin he maye as wel belyeue what he wyl and take what he list, not of the tradicyon of Chyistes catholyke church, but of the tradicion of Martyn Luthers lemman, as frame hymself a sayth by a deducyon of scripture deduced in suche a fashyon. In the same maner he draweth out of scripture in hys booke of obedience, & in this boke also, that a freere may mary a nunne by thauozity of saint Paule. For beyng asked where he fyndeth it in scripture, he sayth it is wyrtte in these wordes to Tymothe, a Byshop must be vnreprouable and the husbāde of one wyfe. And in the wordes of saynt Paule, there shal come false prophetes yf shal forbyd maryage. And in this texte also, it is better to mary then to burne.

Is not this conclusion trowe ye well deduced: In the fyrst because saint Paule dyd put in this worde one, to forbyd and exclude any mo then one: Tyndal deduceth that a Byshop must nedes haue one, and therby maketh saint Paule false in another place, where he counsaileth & wiltheth that he shold rather haue none.

In the secōde text because saint Paul condemneth thē that would say, it were not lawfull for any man to mary: Tyndal deduceth that euery man may mary though hymselfe haue made vnto God a contrary promyse before, and myght as wel deduce that no man may be forbyde to mary, though he haue a wyfe already. For the freere is as well and as clerely forbydden to mary by the scriptures, that forbyddeth hym the breche of hys vowe: as is the man forbydden to mary yf hath a wyfe already.

And vpon the thirde text, because saint Paule saith that it is better to mary thē to burne: Tyndall deduceth that it is better for a freere to mary, then to forbyde heare lecherie, and considereth not that when he breaketh hys vowe and weddeth an harlotte, then he burneth bothe

bodye and soule, fyrste here in the fyre of soule fylthy lust, and after this world in euerlasting fyre of hel. Is not this conclusion worshipfully deduced by scripture: It is meruaile that he deduceth it not rather vpon the text that he speaketh of here: Loue thy neighbour as thy self, and vpon this text also: Doe to another as yf wouldest be done to thy self. These haue yet some better colour for Luther and his lemman, and I doubt not, but he wyl fynde them at last, and saye that his mariage is grounded there, because he loueth her with suche a lewde lowlye loue, as the lewde lousy louer in lecherie loueth himself, and is iustly punished, that he wyl neuer desyre that she shal lye wyth hym, but when he is euen as well content yf himself shal lye w her. This that we saye nowe in sport, he wyl say once in earnest I warraunte you.

Nowe for the declaracion of his purpose, in drawyng and deducyng of that article of theyr feithlesse faith out of scripture of god, these ensamples suffice, and therfore I shall procede farther.

Now next he commeth to the purpose, to proue you that euery necessary thyng that we be bounden eyther to belyeue or do, is wyrtten in scripture. And now harke I pray you how properly the god man proueth it. These are his wordes

Tyndall.

For yf that I wer bounden to dooe or belieue vnder pain of losse of my soule, any thyng that wer not wyrtten nor deduced of that which is wyrtten, what holp me the scripture that is wyrtten?

More.

No here is his fyrst argument that he setteth forth in the fore front of the field, as a specyall stronge bande. Which argument whoso wil aduise and consider: yf hymselfe haue wyrt, shal playnly saye that it commeth out of a madde mannes mouthe.

For by thys reason tyll the ghospels were wyrtten, euery man myght haue refused all the doctryne of Chyiste in euery poynthe that was not wyrtten in the scripture before hys daye, nor drawe oute thereof by a lyttle strepghter lyne then Luther draweth hys. And when Chyiste taughte them the counsaile of virginittie and manye other holcōme thynges aboute the perfecyon of theyr olde lawe: they myght haue saide, shew me thys in wyrtynge. And then yf he

gg.iiii. hadde

Math. 22
Mat. 7.

1. Tim. 3.

1. Timo. 4.
1. Corin. 7.

1. Corin. 7.

A hadde answered that himself being such as he was, and soz suche testified by wzt syng, and by the woꝝd of his father, and by his owne wonderous woꝝkes, ought to be believed of them in euery thyng, vpon paine of the losse of theyꝝ soules: they might haue sayd agayn as Tindal saith now, yf we be bounden vpon the paine of losse of our soules, to belieue any thyng that is not wꝝiten, noꝝ dependeth of that which is wꝝiten, what holpe vs yꝝ scꝝpꝝture that is wꝝiten? This tale of Tyndales might they haue tolde vnto Chꝝist himself, agaynst the sacramente of bapꝝtisme and the sacramēt of the aultar to.

1. Corin. ii.

Sowe when saint Paule in his pistle to the Coꝝinthies said, I wyll oꝝder the remenaunt when I come my selfe: they should by Tyndales reason haue set him his pistle agayne and saye, If we shal be bounden to do any thing vnwꝝite, what anapleth vs all that euer thou wꝝiteste?

But there nedeth no places of scꝝpꝝture to this blasphemous folpe of Tyndall spoken agaynst yꝝ scꝝpꝝture, becaule god hath taught and leste some parte of his pleasure without scꝝpꝝture. For yf a man wꝝite certain rules to his household seruauntes, and yet geue them certayne besyde by his owne mouth, such as peradventure shoulde nede no warnyng in wꝝityng, because the continuall vse and exercise of them could not suffer them to be soꝝgotten (in which kind of commaꝝdementes be the blessed sacramentes so daily vled in Chꝝistes church, that soꝝgotten they cannot bee, noꝝ lest they shal not be soꝝ all the busynesse that these heretikes the deuyls doctours can make) yf this lordes seruauntes were so wyse to learne this lesson of Tyndall and say, naye syꝝ, and ye leane these thynges vnwꝝiten then a straw for all that ye haue wꝝiten: might not the maister say that his menne were a soꝝte of malapert foolyshe knaues. And this is as ye see Tyndales syꝝt reason, wherewith he ful properly pꝝoueth vs that the apostles wꝝrote all together that euer we should be bounden to belieue. Which reason ye se pour self is not wꝝithe one rꝝthe, but rather a playne vnrasonable blasphemye, soꝝlyshely spoken agaynst the scꝝpꝝture of God, which he saith serueth for nought, yf god bynde vs to belieue any woꝝde of his besyde.

Sowe lette vs procede to the seconde whiche is A pꝝomple yon very seconde, for any frute that ye shall fynde therein. These are his woꝝdes.

Tindall.

C

In as much as Chꝝist and all his Apostles warned vs, that false pꝝophetes should come with false miracles, eue to deceiue yꝝ electes if it wer possible: wherewith should the true pꝝeacher confound the false, excepte he brought true miracles to confounde the false, oꝝ els autentique scꝝpꝝture of full authoritie already among the people.

More.

Great cause haue we to geue thanke to god, whose goodnes wꝝesteth yꝝ tonges of heretikes and maketh the ther speake most agaynst themself, where they wene to speake for themself the beste, as he serueth Tyndal here. For these be the woꝝdes that I wold haue wished him to say. For where he meaneth that all muste be wꝝritten because that els there were nothing that coulde confounde false pꝝophetes that should come and shewe false miracles, excepte the true pꝝeachers shold shewe true miracles agaynst the, I answer to Tyndall two thynges. The first is, that it is plain false that Tyndall taketh for a plaine trueth, that is to wytte that the true pꝝeachers coulde haue nothing to confounde the false pꝝophetes that shoulde come with false miracles, but if al the trouth wer wꝝritten in scꝝpꝝture autentique among the people. And that if it so wer, then the true pꝝeachers had ynough withoute true miracles to confounde the false pꝝophetes bynyng false miracles. The second thing that I answer him with, is this, that if it were true that he sayth, yꝝ withoute miracles nothing wold sufficiently serue in such case, except that euery necessarye thyng wer wꝝritten in autentique scꝝpꝝture: yet syth hymselfe confesseth that true miracles might in such case sufficiently serue the true pꝝeacher, and confounde the false, and saue the sayth byꝝyght, and that he can not saye but that God is habile to do them whensoever he lyst, and wyll neuer leaue his Church destitute of helpe ond counfoꝝte necessarye, and therefore in suche necessarye wyll not sayle to dooe them: Tyndall maister nedes agree (be he neuer so loth to come to it) that God hath no necessarye for auoydyng of suche peryll, to pꝝouyde that hys Church shoulde haue euery necessarye thyng delpuered vnto them, and euer moꝝe kepte wyth them in autentique scꝝpꝝture, whyle hymselfe by

A his promise would euer dwell with the, and hadde for the prooffe of theyr saythe agaynst the false Prophetes and their fals myracles, the myghty meane of trewe myracles, and out of measure greater in his owne hande. Which meane of myracles for the true prooffe of his woꝛde among mortall menne, is and hath bene, and euer shall be, the finall peremptorye stoppe agaynst al contradiccion.

This seconde aunswere is open and playne ynough in it self. And forasmuch as the firste appeareth not peradventure so fully playne at the firste sight, I shall make it clerer. When Tindall sayeth y^e except all were wrytten that we be bounden to believe or to doe, there were elles nothing save miracles to confound fals prophetes that shoulde come with fals miracles: ye perceiue well that he presupposeth that if euerye suche thyng bee wrytten in autentique scripture, then without miracles the matter is safe ynough, and the true preachers hable ynough to confounde the false by the scripture alone. For but if he saye so, he sayeth no more for the alledging of scripture then for the alledging of the sayth wythoute scripture.

Howe Tindall telling vs thus, we must firste wit of him which false Prophetes he meaneth, Painims, Turkes, or heretikes. If he meane Painims or Turkes, then goeth he very farre wyde, for the true preachers cannot confound them with our autentique scripture, for it is not autentike among them, but they say that it is fals. If he meane heretikes, he goeth almost as far wyde, for they wyl also when they list denye for holy scripture any part of holy scripture that prooueth agaynst their purpos, as they denie the booke of the Machabees, because it prooueth purgatorye and prayers for them y^e are dead, and denye the ppylle of saynte James, because it reprooueth a bare faith without good woꝛkes.

Howe if they admitte the scripture for scripture, yet are ye neuer the here, for they will denye the true sence thereof, & obstinatlye defende a false, so y^e the true preacher and that false prophete shall be kyll as farre a sonder, as yf they denyed the very scripture it selfe.

Howe when he speaketh of confounding them: we must witte of him what he meaneth by confounding the. Whether he meaneth that the true preacher shall make the false prophete ashamed, or that he shall make the people perceiue theyr

doctrine for false. As for makinge the false prophetes ashamed: ye see youre selfe they be so shamelesse y^e it wyl not be, for ye see they wedde nunnes openly. And when they be not ashamed to loke folke in the face, after that shameful sacrilege and abhominable bycherye: whereof will they be ashamed? Nowe if he meane that the true preacher shall by thautentique wrytting, make the people perceiue the false prophete false: I saye that shall he not do by scripture any thyng more largely, then he shall doe the same by the woꝛde of god unwrytten, whiche woꝛde Tindal would haue no mā believe. For the perceiuing wherof, suppose me now that the true preacher and the false prophet came together to dispute the trowth in a great audience of people, by some suche article as the false prophet would teach agaynst the common faith of y^e catholyke church. As let me see for ensample, whether freers may wedde nunnes. Tut nay, that can serue for no sample, it is to clere and to sarre vndisputable for any false prophete to finde any reasonyng therein, as the thyng which neuer sythe the woꝛlde was peopled, could haue founden any man to think it lawful, til now, nor yet now neither syndeth any that so thinketh, as many wretches as so saieyth and so dothe, nor it were not possible for y^e false prophet to finde any colour therein, but such as al the woꝛlde would wonder at, except such beastes as lust to see it so for hatred & despyght of honestye. But let vs take therfore for ensample, some such heresy as hath bene holden and disputed of old. And what rather then one of the greatest: that is to witte that heresy that Arius helde and his great company, that our sauour Christ was not one egall god with his father.

Suppose me therfore I say that some false prophet wer so deuillysh as to preach that poynt agayne, and that he hadde by false preaching wonne vnto him (as Arius had in his tyme) muche people already of ebery estate and degre, and that he should then come in an open audience of a mayne multitude, to dispute with any true preacher that woulde offer hymself to defende in that point the part and belief of the catholyke church. Now when the true preacher & the false prophet wer comē together, & fallen in disputacion in two pulpits on high y^e al y^e people might heare the, and that the sene alledged diuers textes of scripture for the trowth, & the tother as many for the fals part, and

A final stop agaynst al contradiccion.

15

16

17

Arius error

18

19

each

A eche of them glose agaynst glose, & whē the true preacher would laye thereto the consent of all the olde doctours, and of all the catholyke church of Chryste, thys sifene hundred yere, the false Propheete would say agayne as the false Propheete Luther sayth hymself, I set not by Hierom, I set not by Austine, I care not for an hundred Gregories, I care not for a thousande Ciprianes, I laye for me the playne worde of god. And for the catholyke church ȳ thou callest the church of Chryste, it is but a multitude of mortall

W mē, whō yf I shold beleue for the multitude, I must rather beleue ȳ painims or ȳ Mahometanes, whitch bee many moe. And thy saintes whō thou laiest for thee be dead, but ȳ word of god ȳ I lay for me liueth & shal liue for euer. And ȳ church of Chryst is vnknowē to mē, but it is wel knowē to god, out of whose hand no mā can take them as our sauour sayth, but though they slepe now, & rest in hope, as the scripture sayth, my fleshe shal rest in hope, they shal yet in the day of the lord awake at the blast of the trumpe, and euer after liue with ȳ lord. In his reigne. And of these I doubt not was that holye man Artius, and mani another holye mā of his secte.

Now yf agaynst all this, ȳ true preacher fall in farther dispicions agayn, as wel about his first question as aboute ȳ church, with diuers other that incidently fall in debate betwene them, and then for the final end and playnest p̄oofe conclude and rest vpon the scripture, & saye that he hath p̄oued his part wel therby, and that his tertes be clere, and ȳ tertes of the tother part are falsly w̄elshed, and his own answeres effectual, and the tothers but sophistricall, and then the false propheete for himself agayn saye, that he loyeth muche that theyr disputacion is come to so good a pointe, for he knoweth wel that he hath alledged the scr̄ptures right, and construed them in theyr true sense, and that his aduersarye is aduersary of the playn open trowth, and preacheth and teacheth again his owne conscience, and thereby sinneth against the holye ghost, whiche shal neuer be forgeuen in this worlde, nor in the worlde to come, for whose sc̄r̄m̄p̄sible synne hym selfe is full forye, and exhorte hym to remember the false propheete Balaam, and beware by time, lest he com to like end, & the say ȳ he is yet glad again on ȳ tother side, & highly thāketh the lord ȳ hath by his true teaching ther opened ȳ eyes of ȳ

people about them, ȳ thet now clerely se the light of trowth, whiche hath now put away the darknes of their ignorance, wher in the blinde leaders the false Popish preachers haue led them w̄ronge al this whyle before, the erroare of whome he douterh not but that god hath by him made them nowe so plainly to perceiue, that he wel dare, and so doth make them all his iudges, whether of the both hath defended his part better, and therefore prayeth them to speake and thetwe theyr myndes therin, for ȳ apostle sayth while other speake, the congregacyon must iudge, and euery man (sayth Luther) for his own soule beleneth or belteueth not, vpon his owne perill, and therfore vpon his owne beliefe what he shold beleue and what not, must nedes be iudge hym self: nowe good readers when they thus haue spoken bothe, thinke ye by youre trowth that the people v̄lerned of their audience shal bee mete to discerne and iudge whither of the hath spoken better, and whither part is betwene the better p̄oued by scripture: Are not the people well likely with such doubtful disppcyons to be rather ledde out of the trowth, then wel confirmed in it: namelye s̄yth many of them shal bee corrupted in corners, and drawn into that false sayth before, as the guise of heretykes is.

But now how much perill wer there more, if this false prophet shold as Euidal putterh his case, come forth w̄ false miracles too, and in the ende of his dysputacion and his holy exhortacion therupō, say farther to the people thus: Were byethzen in the loue of the lord ȳ father & his onely begotten sonne oure sauoure Chryst, ȳ came into this wretched world to shewe it ensample of mekenes, & not to make hymselfe as great a god as hys father, as the Popithe preachers preach vnto you, whiche thereby make you beleue that our maister Chryste passed in pride the proude angel Lucifer, that for the same pryde was dep̄ued of heauen and thowen into hell, where he reygneeth as Prince vpon all the sonnes of pryde: I am come as ye see sent by ȳ blessed spirit of the lord, that hath praied for you with sighes vnspeakeable, ȳ ye myght be delyuered frō this error, ȳ this false preacher here and I haue disputed v̄pō your p̄esēce, wheras you see & I am sure p̄ceiue ful wel, ȳ I haue w̄ ȳ word of god ouercome hi vtterlie though he bable on stil. But yet because ȳ trowth stādeth not in wordes but i vertue & power of dede, it pleaseth

1. Corin. 14.

F

C

H

Job. 17.
Plaine. 15.

Math. 12.

A pleaseth god that for the strengthning of weak consciences, I shall shewe you more proove of the glozy of god. For sith this euil man misse ledde with an euill spirite, would leade you still in a wrog way, and make you misbnderstande y scripture, saying that I take it wrog & teache you false, where as I made your selfe iudges of the matter: I shall nowe call god to iudge it himself in your sight by some shewe of his speciall presence & power. And then after this spoken, hold cal by vnto him some wel knowe blinde manne, and in the syght of all the people sodainly make him see. **¶** What saith **Tindall** to this: here is his owne case. **¶** Where the autetique scripture in this case likely to save the people? surely me semeth naye. For though the scripture be trew in it selfe: yet sythe it is not so playn but that many great difficulties arys thereupon, in which though he, which vppon the studie thereof hath bestowed manye yeres, may perceiue the true part from the false: yet vnto the vnlearned it shall be likely ful oft, that in suche dispicions the false part may seme truest. And then howe muche more yf he see in hys owne sight miracles set therto.

C But nowe saye I that on the tother side the woorde of god vntowritten, maye save altogether. For I say that y truethe of that article taught and believed as y churche without any doubt or question belieueth: maye be so surely grauen in mans heart, that though he neuer haue red nor heard neither any scripture in y point: yet presuppofyng it for an vndoubted trouth, he shall sette at nought al the false wretted scripture of the false Prophete, and al his false miracles too, and shall euer conser the scripture by y knowen article of the catholike faith, which was taughte and believed befoze those tertes of scripture were witten, & hath yet the same trouth nowe that it hadde

D then, notwithstanding al the tertes that seme to save the contrarpe. And by thys faith in the woorde of God vntowritten in theyr bookes, and yet witten in theyr soules: byd there manye martirs stande & shedde their blood in the witnessse of the trouth thereof, that neuer red nor heard the scripture in their dayes, and woude in the same woord vntowritten, with gods grace haue withstanden false myzacles too, whische had yet bene vndoubtedly y sozell pinche, sauing for the moe & moze meruetious miracles that themself saw or believed done on the tother syde for y

trouth. **¶** But I say therfoze as I haue oft ten saide befoze, that as for miracles he hath so specially kept for the proove of y trouth, that all the miracles whiche the painims or other infidels haue done excepte heretikes, he hath euer made hys true preachers to do greter miracles against them: and by y greater miracles, to destroy them, as he did in **Doiles** and in **Heliseus**, and in his holye **Apoffles**, & other holp saintes after them. **¶** But as for heretikes, god hath neuer suffred the to dooe anye miracles at all, because he would haue by the mark of miracles his very true churche knowen from all the false churches of heretikes. **¶** For neuer shall he suffer them to dooe anye, tyll the gret archeheretike **Antichrist** come himself, which as help me god I feare be very nere his time, and y **Luther** is his very foregoer & his baptist, to make ready his waye in the deserte of this wretched woerde, and **Tindall**, frere **Hulkin**, and **Swinglius**, his very false **Prophetes** to preache for him. **¶** But when he shall come hymself and woake wonders, to peruert (yf it might be) y very chosen to: yet shall he not woake miracles alone, but **God** shall for his Churche in miracles farre passe hym, for anger wherof he shall kyl them and trust al in strength of swoord. **¶** And because he shall haue so many waies to tourne the people wroge, **God** shall not suffer the wretch long, but shall shorten his dayes, and putting strength and miracle together, shall kyl hym with y spirite or blast of his holy mouth. **¶** And thus good readers ye plainly nowe perceiue y sith y scripture alone against heretikes & miracles may not sufficiently serue to vnlearned people, otherwise the may the belife wout y scripture, & also y heretikes shall do no miracles til **Antichrist** come, & yet the shall haue also greter miracles wrought against him, and that his time shall be but short, and hym self finalli by miracle destroyed & killed: ye see pzoued plainly, that **Tindales** second reaso w which he wold pzoue that the apoffles left no necessarye thyng vntowritten, hath in it no reason at all.

Tindall

Some ma wold ask, howe did god contine his generacio fro **Ada** to **Noie**, & fro **Noie** to **Abrahā**, & so to **Moses** wout witting but w teching fro mouth to mouth. **¶** I answer, fyrst y there was no scripture in the woord al the whyle, y that thou pue when our **Ladpe** hath a netwe none.

¶ **Noie**

¶ The true churche is knowen by myzacles.

¶ The bestato.

Many greates difficultis arys vpon scripture.

The strength of the woorde vntowritten.

A

¶ More.

Tindall sayth that some man would aske this question. But he knoweth wel ynough that I laye this against hym in my dialogue, because he so precisely saith that nothing may be certaynly knowen to bee believed but by scripture. And nowe he answereth me y our Lady shal haue a new sone, ere I can proue y ther was not scripture from the beginning. He wayeth his wordes wisely, when he saith that our Lady shal haue a newe sonne firste, which he might as wel say by euery woman y is palled this world, sauing that our Lady neuer had a newe sonne beside our sauioꝝ Christe, is none article of his false faith, as hisel plainly confesseth, because it is not plainely wꝛitten in scripture.

But is not this a proper answer now: where as agaynst his false ground that ther can be no true sayth but if it be wꝛiten in scripture, I objected agaynst him the faith of many good faithfull men, in whose dayes we cannot proue that their faith was wꝛitten, and yet we doubt not but that thei wer good and saythfull: he saith I cannot proue that they hadde no scripture. If he wil saye (as he dothe) that thei could haue no good & sure faith without scripture, and will also cofesse (as he dothe) that thei had good and sure faith: he muste hymselfe proue that they had scripture, and not tell me that oure Lady shal haue a new sone ere I proue y thei had no scripture. For it is ynoughe for me y our Lady shal haue two newe sonnes ere Tindall proue that some of those faithfull folke in the first or second generacion, had any wꝛityng at all, and that our Lady shal haue fiue new sones ere Tindal proue that the faithfull people had befoze Moyles dayes any scripture

suche as Tindal must mean, but yf he go about to begile vs with sophistꝝ call equiuocacion. For our matter is not of scripture, as it is taken for bare wꝛityng, suche as euery scriuiners boye wꝛyteth in his maisters shoppe, but as it sygnifyeth suche holy wꝛityng as god causeth to be wꝛittē, and bindeth folk to beliene, vpon the perill of their soule health. And then I saye yet againe that it is ynough for me that our Lady shal haue systerne newe sones, ere Tindal be able to proue me that some of those whom I alledge, & he confesseth for saythfull folke, hadde any suche scripture at all. And Tindall selynge full wel that this popnt pricketh

him, thynketh hither and thither therat, and seeketh many shiftes. And for all the shiftes that he findeth here, because thei all satisfie not himselfe: he is sayne afterwarde in his answer to my dialogue, to seke by some newe, and saith that in Popes dayes when the floude came, there wer no mo left that believed right but those that wer saued in the shippe. In which place he testeth vpon that vertuous cunnyng man Nicholas de Lira, saying: *Lira deirat*. But it is moze easly for Tindall to make a moke vpo his name then to obtain his vertue and learning. But what winneth Tindall by that answer therex yf he sayde true, yet were he neuer the nere. For if the whole world were at that tyme fallen from the sayth, saue those fewe: yet were it for my purpose sufficient that the true sayth hadde first from God to man, and so furth from man to man, comē by mouthe withoute scripture vnto those fewe, though al the remenaunt that had heard therof hadde then bene fallen fro the belief therof, except onely those fewe, as all the knowen nacions of the world that hath heard of Christes faith and holy scripture too, be nowe fallen from bothe twayne, saue onely these fewe that yet remayne. And of them some fall from the faith and fro the effect of scripture by false interpretation, as thei that fal fro the sacramētes, and that so conser the scripture, y they would make it say that freres may wed nunnes. Of bothe which sortes yf there went so many away that the remenaunt which were left were as fewe as wer taken into Popes shippe: yet shold alway those fewe be the very church of god vpo earth because of y right belief, although that of those fewe some wer nought of liuing. And amōg the shold there miracles of god cōtinue to shew y presence of god, & strength the in y faith, & make his churche knowen, y such as are out, may finde the way to it to come in if thei wil. as he ceased not to walke with y Jewes by miracles, although there wer manye nought, tyll he quite forsoke the, whiche by his promise he shal neuer do Christes catholike church.

¶ Tindall.

God taught Adam greater thynges then to wꝛyte.

¶ More.

If he meane of spirituall reuelacions, it maketh litle to y purpose, if of worldly thynges, I thynke well he taughte hym

A hym thynges of greater necessitie, as peradventure tyllage of the ground. But as for wrytyng, I wene as long as he liued, was founden yet long after Adams dayes. For though Adam had as greate a wyt as anye manne hath hadde synce: yet he founde not out euery thyng that manye a more meane wyt hath founden since, except Tyndall tell vs that Adam prynced booke, and made glasses, and shotte gunnes too.

¶ Tyndall.

And that there was wrytyng in the world long ere Abraham, yea & ere Noe, do stoics testifye.

¶ More.

Full well. But there is none of those foz yes any thyng lybbe to saynt Johns gospel. He fyndeth not in them: *Qui vidit testimonium perhibuit, non, verum est testimonium eius.*

¶ Ther wer foz yes, which as saint Austeyn saith, wrote of thynges done thousand yeres before the world was made. And though it wer proued as it is not, yet there wer wrytyng from the begynnig: yet as I sayd before, it would not proue that there was holy scripture that tyme, which is the onely wrytyng that must be proued, or els al that he proueth is as good vnproued.

¶ Tyndall.

Notwithstandyng though there had bene no wrytyng: the preachers were euer prophetes gloriouse in doying miracles, wherewyth they confyrmmed theyr preaching.

¶ More.

This is right wel sayde & very largely, and lacketh nothyng now, but euen to bee as well & largely proued. Which when he shall so largely proue me by playne scripture (without whiche by Luthers owne rule, Luthers owne scole maye not looke to bee beleued) he shall haue muche a dooe I trowe. For he sayeth that by all thys tyme whiche was the space of so many hundred yeres, the preachers were euer prophetes and gloriouse in doying of miracles, wherewith they confyrmmed theyr preaching. Verely, Pope we finde that he confyrmmed hys preaching with miracle, that was wyth the flood that drowned the whole worlde. But elles in that age from Adam to hys daye, what miracles fyndeth Tyndall done by the preachers:

Nowe from Pope to Abraham, howe manye miracles fyndeth he done by the preachers. For from Abraham to Moyles neyther, he fyndeth not very manye, so that it wyll I wene, be very hard for hym to proue, that the preachers dyd alwaye proue all that whyle theyr preaching by miracles.

But I am very glad to here hym saie so, and am content to discharge him of y proufe, and agree that he sayeth trowth. And then say I that syth hymselfe agreth y for the proufe of the preachers doctrine, preachinge all one thyng downe fro generacion to generacion by y space of so manye hundred yeres, holpe preachers and miracles were so necessarpe, that for y necessitie therof he presumeth that it was so: it is reason that he agree also: that by this whole tyme of fyftene hundred yeres of Chyffes church, holy preachers with miracles haue bene as necessarpe. And then sithe he muste also graunt that god hath had as much cure of the church of his sonne, as he had of any church before: he muste graunt that of ech thing necessari god hath as wel prouided for it, as euer he did for any. Wherof it foloweth that sithe holpe preachers and miracles wer alway so necessary in the other, that god alwai prouided them so plentuously, that thei neuer lacked: he hath in likewise al this whyle prouided, that in his owne church holy preachers & miracles haue also continued & haue neuer lacked. And then foloweth farther: y sithe in al this whyle there hath neuer bene in any church of heretikes (as many as haue bene of the) neither saint nor miracle, but bothe swayne euer plentuously continued in this onely church: which is the comyn knowen catholyke church of Chyff: thereupon foloweth it finally, that onely it is the true church of God, and that all the other bee false churches of the deuil.

Now if Tyndal wil say that it is now not like, for there is no cause neyther of holpe preachers nor miracles, because we haue the scriptures, as Abraham sayd vnto the rich glutton y lay in hel & would haue Lazarus set into his fathers house to geue his brethren warning, thei haue already Moyles and the prophetes, and if thei belieue not them, no more wyll they belieue one that were come hence neither: this wil not serue Tyndal. For thei were not excusable whiche then had the scriptures, consyderyng that the scripture had been & yet euery age were well

well

John. 19.

C

F

G

H

Gene. 7.

Luke. 11.

A well testified with miracles, in that the prophetes and preachers therof, and the places where it was preached and occupied in Goddes seruice, were by God illustrate and set out with miracles, in so much that he dyd not onely sende into the worlde his prophetes & true preachers with miracles, but also by h bones of them rayfed and sente into the worlde dede mē also, to geue h worlde warning too, though he list not to doe so much at that wretches requeste. And synallye when all was to lytle, and that they fell to false construyng of the scrypture, and so beganne to multiplie theyr false doctryne, that they made h better belieuing folk the fewer, and the false part h greater: he rayfed not long but came himself to reforme it and beginne his owne speciall churche with his owne preaching and his holy apostles, not with bare dispicions and bearynge men in hande the woordes of the scripture were playne ynough, but with plentifulous myracles, to reprove the false doctryne of h false pharisees that had begonne to teach contrary to theyr olde holy fathers before. And thus hath god euer since set holy saintes into his church, as the reaso of his goodnes required that he should. And where these newe pharisees, these manyfolde sectes of heretikes, both nowe doe, and fro the begynning haue done, misseconstrue the scripture of god against h mynd of Christ and his apostles: our lord sendeth and euer hath sent not onely good vertuous preachers agaynst them, but also reproveth & euer hath reproveth their most comō heresies agaynst saintes and sacramentes w̄ dailye merueylous myracles, & neither suffereth nor neuer suffered any one to be wrough t amōg al thē, but such as he worketh somtime, where he maketh an image to speake, or h blessed sacramēt to blede, to detect their dispightful dealing, & make thē bee burned therfore, whereas they shal never find in scripture y euer god suffered fals miracle either by mā or deuil to be done to the confusion of his true prophet. And therfore it is plain yet againe that the catholyke churche is the true churche, and al these heretikes congregacions false.

¶ Tyndall.

And beyond that, god wrote his testament vnto thē alway, both what to do, & what to beleue euen in sacramētes. For the sacrifices whiche God gaue Adams sonnes, wer no dūme popetrye or super-

ficious mahometrye, but sygnes of the testament of god, & in thē thei recd h woꝛde of god as we doe in boke.

¶ More.

Tyndal telleth vs here another fayre tale. But in this I say as I sayde before in the tother, that his tale lacketh but al that it should haue, that is to wytte, the prooffe. For ye shall heare nowe how he would seme to proue it.

¶ Tyndal.

The testament which god made with Noe, that he would no moꝛe dꝛowne the worlde w̄ water, he wꝛote in h sacramēt of h rainbowe. And h appointmēt made betwene him & Abraham, he wꝛote in h sacramēt of circūcisiō. And therfore said Steuē. Actes. vii. he gaue thē the testament of circūcisiō, not that the outward circūcisiō was the whole testament, but the sacramēt or signe therof. For circūcisiō preached gods woꝛde vnto thē as I haue in other places declared.

¶ More.

Is not this wel proued now. We sheweth vs of sacrifices of circūcisiō, and of the raynbowe, which he coupleth wyth sacrificyes and circūcisiō, & calleth it a sacrament like the tother, because he would haue vs wene that no sacrament eyther then dyd or nowe doth, any moꝛe profite the soule then doth the rainbowe. Whiche rainbowe whether God made new to make mē sure of his promise by the merueylous new sight therof, or that it beynge but an apparance natural by the reflexion of the sonne, I wyl not dispute because of other mennes wꝛitynge. But this I wote wel, I see no mā wꝛite therof that euer sawe it afoꝛe.

For yf it hadde neuer bee sene yet, there woulde I wene for all the natural reasons that mē make nowe therfore, neuer a man haue missed it. But as I saye wer it h tone, were it the tother, God eyther made it or appoynted it but for a sygne of bodely health, and the worlde to bee preserved from vniuersall floode, whereas sacrifices and circūcisiō & muche moꝛe the blessed sacramentes of Christs churche, pꝛtayne to the soule helth, not as bare signes, but as thinges well helping there vnto, as prayer doth and all reuerent maner and deuoute fashion bled by man therein. But this is al Tyndales purpose to pull downe the sacramentes and haue them take for bare symple sygnes. For surelye to couple the

whē god made the raynbow.