A carelesse askes, if any grafty mind upon your god, with yauve your gracious almes, and your god send hether to you: what comfort on the contrary parte than al we hal thank you what help ye that have here of your god send hether. Remember what binne ye and we bee together, what familiar friendship have ere this ben betwene us: what were wrodes ye have spoken, and what promise ye have made. Let now your words appeare, and your faith promise be kept. Now dear friends remember how nature and christendome binde you to remembre us. If any point of your olde saunter, any piece of your olde love, any kyndnesse of hinfeld, any care of acquaydantance, any favour of olde friendship, any sparc of charitie, any tender hought of pistle, any regard of nature, any respect of christendome, be left in your heaues; let never the malice of a fewe fonds be shown to perseone borne towarde pisthe, cristion, and your chistien faith; race out of your hentes the care of your hinfeld, all force of your olde frendes, and al remembiance of all chistien foules. Remember our thy's: whyle ye sit and think: our younger whyle ye be feedinge: our restlesse watche whyle ye be kepyng: our soe and grious panye whyle ye be playing: our hote burning whyle ye be in pleasure and sportinge: so mote God make your offpying after remembre you to God kepe you hence, or not long here, but bring you mostly to that blisse, to which ye: our lordes love help you to bring us, and we hal let hand to helpe you thether to us.

THE CONFUTACI
ON OF TYNDALE'S AVNSVERE MADE
Anno 1532, by Sr. Thomas More knighte, Lord chauncellour of Englands.
The preface

A such way to goe forwarde, that we shal well perceiue and fee that the cresse of oure grieue, that all the geere hether to is but a beginning yet. The prophe-

trely, as it is written in the third booke of it is, saith the prophete that thair was dyed in Israel, by his hartie paper made into god, kepyt whole curret or caple of science of it, peres & a halfe, not of euell but of malice, but of descion & pitte, by the pain & pinching of the bodies, to compell men to remember their soules, which elles were in perill of perishing by false yostolatry. Now albeit that these bolde shamelesse heretiques, have of longe whyle neither letted, nor caas, falsly to intimulce & accuse the church of god, calling all god children people yostolaters for honouring false soules, and recency behawde God in their imagines, yet that but they done so farre against their owne conscience, by which themselves well wote that the church of God, both to yostolates & imagines none ovence but ordinate, not honouring imagines, but for the soules sake, nor yostolates but for the sake of God, & neither imagines nor yostolates (as God) this knoweth, I say that God himselfe is well, thereby to farre bath laid against his owne conscience, that now at the last in his hour, did in my booke, he retreated to farre backe, that he couched almost as that ever he said before, & is saie now to graunt that chysten men maye haue imagines, & kneele before them too, as ye that hereafter see, when we shall come to the place. But we on the other side lay plainsly into them, that the yostolates where with they corrupt the yostole, are of insidetie and yostolatry the very most cursed kind. The yostoll in an yostole was, that it bare the name of god, either it selfe, or the yostole that it represented, being so repented one yostolatry to god, robbe the reverence & benoue honoure fro god. Howe when Lyndall calleth his heretikes by the name of yostole, & maketh menne yast the yostole while they were to serve God, that abominable yostolatry is this: Fit be yostolatry to put trust in the yostole, and serve the yostole with faith, it is worse then yostolatry to make menne there to serve God with yostole, while they despise hym with a false yostole. And if it bee yast yostolatry to doe as the yostoles doe, bidde me believe in Sathanas, for it is worse yostolatry to doe as Lyndall hath done, purposely my yostolestate Christes hope gospepl, to sette forth heretikes as euell as the Alchozane. And if it be yast for yast to doe as the yostolatry done, make an yostole God, it must beaues be muche yostole yostolatry to doe as the yostolatry does, that call God the cause of all euell, and therfore make God not a yostole, but a very euell. And what can be yast kind of yostolatry, then to make books of yostoles, and call them the right faith? And what may be abominable yostolatry, then to abuse the scripture of god to y colour of their false yostole. And what may be yast yostole, then to believe that the sacramentes that God hath or depend by his holy spiritte, but inventions of man, as Lyndall faith of co-

fession, But invention of the yostole. And what can be yostole yostolatry, that Godes word is not the yostole, but if it bemone in yostole? Or what can be a yostole yostolatry, the to believe that mennes good yostoles bee they never so well done, be yet nothing worth, nor the man never the better for the, nor no re-

ward for them coming towarde the heauen? Or what can bee yostole yostolatry, then to believe that a man doeth wrong to paye for his fathers soules? Or what can be a yostole yostolatry, then to believe yaman may be a yostole yostolatry as a yostole yostolatry a white suonday, as mocke yomday, and as boldly eateth on god febrary, as on theye tuesday? And what can be a yostole yostolatry, then to believe that none other fynne can damme a man, but only lacke of yostole. And if it be yostolatry to doe as the yostolatry doe, gene yostole yostole unto an yostole, how much is it yostole then yostole to doe as Lyndall doeth, so bidde us to gene yostole yostole to the very yostole and blased blood of god in the holy sacrament of the ather. These pestilences yostolaties and these abominable kyndes of yostolatry, farre exceede and pales, and inscrupably more offend the malefice of our Lord God, then all the seyngype of Bell, and Saul, and Beziabub, and all the benites in hell. Wherefore the as in other places where these heretikes have been taken beper roude, & been most sperado as brave, God hath taken most beper & side vengeance, not only be death & death, but also by battale and sweare: so it is to bee feared, that for the receit of these pestillence yostolatry, our Lord beender by some lacke of corne and battale for a begynning, and will not brest but our soule be mended to tende to as for puse, albeitment as he hath tene already, into fac.
A such other places, as would be nor be by
like warning mendit according as he
lately in the, crvi, chapter of Leviti
cus, where he speaketh in this wise.
If ye will not give ear unto me, not
fulfil all my commandements, but
set me at naught, depose my
judgments, and leave those things
undone which are by me ordained,
I brake my pact and covenant; then will I
gapward do these things following
unto you: I will make you a sore
pains, and burning pains of fever,
which shall sore bere and grievous
eyes, and consume you even to the death.

But this, ye shall have power feed in
baine, for your enemies shall devour
it. I shall also set my face against you,
and I shall fall before you, abode, and
be made subject unto them that hate
you: ye shall see where no man chaseth
you. And if ye will not yet for all this
be ye mine, I shall make your lines adde
and put to these plagues seven more;
I shall tread downe the pride of your
bovines, and so farre. And who doth
more properly fall in the danger of this
communion and that he that
despite Christes sacramentes, which
are his holpe remonences, and a greate
parte of Christes new law. testament.
And who that letteth by his
commandements, then they that upon the bold
nes of once faith, let all good works
at naught, and little forst the danger of these
cruel devils, upon the bovines a
bare faith and steep repentence
without chistle or penance sufficeth;
that no voice made to God can bynde a
man to line chalk, nor let at monke fro
marriage. All which thinges with many
pertinent errors beside, these abominable
books of Lindall and his felowes
reache by. Of these books of heresies
there be so many made within these before
years, what by Luther him selfe, and by
his felowes, and afterward by the
several sects spurge out of his, which like the
children of Zippora would now graue
out their mothers boly; that the bare
names of these books are almost enough
to make a booke, of every secte of those
holyes be some brought into this realme
and kepte in hurke mucker, by some
Hereby matters that kepeth them for no
good. Beside the books of latine, French
and Dutch, in which there are of these evil
sects are innumerable. There are
made in this English tonge. First
Lindalls new testament, farther of them al
by reason of his false translating. And
after that, the true books of Popes,
translated by the same man, we see not
doubt of that manner, when we know
by what men for what purpose. Then
hauing his introduction into Sy_Francis
Poules scripture, with which he introdu-
ceth and bringeth his readers into a false
understanding of Saint Poul, making
them amongst many other heresies be-
lieve, that Saint Poul was in the mind
that only faith was a way sufficient for
salvation, and that mens good works
were nothing worth. No doubtable no
thanks deserveth no reward in heau
though the were wrought in grace. And
these thynge teacheth Lindall, as the
mind of Saint Poul, where. Saint
Poul saith himselfe that they who are
not sufficient to construe him to the despising of mens
good works, be we worthy of damnation.
Then hauing by Lindall the wicked
Pammona, by which many a man
hath been beguiled and brought into
many wicked heresies, which thing (saying
that the devil is ready to putte out mens
even that are content willingly to waste
blinde) were elles in good faith to me no
little wonder, for never was there made
a more foolish franticke booke. Then
hauing we Lindalls boke of obedience,
whereby we be taught to disobeys
the doctrine of Christes catholique church,
and let his holy sacramentes at naught.
Then hauing we c Lindall the first epis-
tle of saint John, in suche wise expoun-
ded, that I dare say that blessed Apostle
rather than his holy words were in suche
a sense believed of all chritien people,
had leuer his epistle not beene ever put
in writing. Then hauing we the supplic
ation of beggers, a pitieous beggery
boke, wherein he would haue all soules
in purgatoy begge as about for naught.
Then hauing we to George Fawe, other
hyr wife called Eure, a godly godly epistle
wherin he teacheth divers other heresies
but specially mens bones and princi-
ness made of chafftite, be not forfutall nor
can binde no man in conscience, but he
make wed when he will. And this man
considering that when a man teacheth
one thing, a dooth himself another, he
people see the lette by hyr preaching;
determined therefore with himselfe that
he would of his preaching shew himself
ensample. And thence being prier he
hath beggyled a woman and wedded her.
poor woman I were unware that he is
prier. Proue do it, if it be not done alrea
The preface.

Alreadye, it is well ientde note that but if God be her special gye, he hall by lapture woake her 3 winne her to his own heretic. Then hau ye an expositio also upon the by. Chapter of St. Poules pistle to the Couthines, by which expopstio in likewise, pistrel, frekes, mokes and unnnes be taught that evangelaie libertie, that they may rynne out a cather-vawing, 3 so pow a weede, 3 lathy live in fercy. That woake hath no name of the maker, but some wene it was ferrer Roy, when he was fallen in here, then found it unlauful to live in challice, ranne out of his oyer, and hath since sought many a false unlauful way to live by, wherin he made so mani changes, that as Bayfeld, a nether heretic late burned in smithfield, tolde unto me, he made a mere ende at last, was burned in Portingale. Then hau we the ramentation of Baypo put forth as it is laid by George Constantyne, by wherin the bath been 3 love well of that for great plente sent into this realme. In that boke the heretic ye made it as a communicacion between the bishop & his chaplaines and himselfe, maken alo the partice praysse as himselfe lieth, and lappen nothing spoken against his heretics, but such as himselfe would seems of tople. Whose boke, taked any good clyske man readeith, that hath euuer learned 3 any natural wise, that not onely be well able to perceive hym for a foolish hereticke, and his argumenues eazy to answere, but that also see that he be thewth himselfe a false lying in hys re-hercal of the matter, wherin he maketh other part sometime speke for his commodo, such maner thinges as no man woulde have done that wer not a beyme wild goode. Then hauoe we Jonas made by Lyndall, a boke that whoso delighthe therein, hall stande in perill that Jonas was never so ffolualowed by with the whale, as by the despite of that boke a mannes sole may be so swallowed by the devill, that he never have the grace to geat out again. Then hauoe we by Lyndall also the auntwine to my dialoogue, whereof I hall nothing nove neve to tafe, because the conffutation of that auntwine is the matter of my present booke. Then hauo we also the boke of Freth agaynse purgatoye, terrorus of whiche boke I hall hereafter, God willingly declare you. Then hauo ye a boke of Luther, translated into english in the name of Brightwell. But as I am enforuned, the boke was translat- ed by Freth, a boke of such sort as Lindall never made a more folly, no more full of falsie lyeres. And surely Frethes Pologu, if it be hyps as it is famo, is righ tuly, and a beyme mete conter for suche a cuppe, as hyngeth the people a draught of deadly poision. Then have we the partice of pleates, wherin Lindall hauo went to have made a speciall slewe of hyps highe worldly writte, and that menke shoule have been therein that there were no thinge done amonge princ- es, but that he was fully advertised of all the secretes, and that so farre turet, that he knewe the partie partie made betweene the kynges hyghnesse, and the late Lordes Cardinall, and the recerent father Catheter then Bishoppe of London, and me, that it was durnt turely that the Cardinal hauo leave the cha til enghesse to me, and the hyssopperticke of Buchanan to my famo Lordes of London for a while, till he lent himself to take them both agayne. Was not this a wyppes wyppes crowe pou, which wypple every man well felt, there was no manne so maude to tell Lindall, no man doubteith, but that Lyndall durnt it of his owne imaginacion, and the nedeth no man to doubte what maner a braine Lindall haith, that durnt such frantike durntes. Then have we nowe come forthe the booke of Freth Barnes, sometime doctor in Cambryge, which was so; heretic before this time abiered and is at thys tafe commen to the realme by tafe conduce, whiche at hys humble suite, the kynges hyghnesse of hys blest disposition confindenced to rant hym, to thende that if there myght pet any sparke of grace be founded in hym, it myght be kepte kinneled, and increased, rather the thanem to be cast away. Whiche manner of chysfen sel, and ppynccelby bemogtitt, hys grace hadde before dier, both to Richard Bayfeld, and George Constantyne, which came our hyther withoute tafe conduce, upon the onelpe truste of hys gracyous faygurettet, and hadde it. And thereupon to by and by botch twynp deceitful le by habbe hys goddes, and brouht in agayne no of Lyndalles bookes and fals herevyes a frely, whereof as God bache of hys justice since requirte the tong, so moughte his mercy by grace amende the other. But to speake of Freth Barnes boke, sereve of al thypp bookes that ye came abrode in english
to the chylten reader.

A (of all which was never none ye of hys grace, no good was never none yet to havyse, so foolish se, so false as hys, as it were the seyne hys cunninge been playnly proved in hys face, and that in suche wise, that when the bokes that he cyzeth and alledge in hys boke were brought fyrth before hyn, and his ignorance haved him, himselfe did in suche things contelle hys outcight, and celry knewledged that he hadde maste taken, and wroge understeynd and the places. And

was in suche wise finally confounded with thame, that he was in a maner whether he would returne again ouer the see, or tary still here and renounce his heresies agaynse, and tourn all again to Chyltes catholike church. And therefor he deyled that he myght have a learned man, than presnet appoynd un to him, for the farther instruction of his conscience, which his request was granted hym, and what will further come theroon God knoweth. If God gave him the grace to amend, eyere good man will be gladde therof. If he have so fare gone agaynst Goddes trueth, and thereby grieved God in suche wise that God have alreadye gwen hym ouer so ever, or elles that though God offer hys grace agaynse, the malice of the manere will withstande it yet and reecte it is not then to be doubted, but God will find a tympe for hym well enough to the hys injustice on him, as he hath done to suche other, and nameth of late in Sommerslande upon swingling, which was the spot that brought Barnes heresy therby, concerning the sacramente of the brede. But as for brede, he shall I am sure, have leaue to deprecate it, accoyncing to the kynges sake conduce. And yet that he so demeaned this hymsell since his cunninge better, that he hath cleerly byken and scathed his face coute, and lawfully might be burned for hys heresies, if we woulde by his heresies his demeanour. Hys cunnynge by therboth wayne into his charge. But lette hym goe this once, for God shall ynde hys times full well.

Then have we farther yet beside Barnes boke, the A.B.C. for chylde, and because ther is no grace therein, lest we shoulde l acquere bokes, we have the psalter, and the ploughmanes praper, and a boke of other small benicions, then the whole Psalter to. After the Psalter, chylde, the want to goe to thys Do nose and thys accenture, but now they goe straughte to scripture. And thereto have we as a Do nate, the boke of thys waye to scripture, and for an acci dent, because we shoulde be good chooers shortly, and be done speede, we have the whole summe of scripture in a little boke, so that after these bokes well learned, we see more for Lyndales pentateskes, and Lyndales testamentes, and all the other lyth heresies that be, and Jay, and Fryth, the azure Barnes, tache in all these bokes besides. Of all which heresies, the sebe is to blame, and prettely strengthen in these little bokes before. For the Primer, and Master, papers and all, were translated, and made in this maner, by none other but heresies. The Psalter was translated by George Jay the presste, that is bapted nowe, and I see the Primer too. Wherein the seynen Palms be sette in without the Lernaye, left folk shoulde praye to Sayntes. And the Dirige is there outclene, left a man might happe to praye theron for hys fathers soule. In these kalender before the day of prayere, they have sette vs a new Saynt, by thinking Thomas Byron the herete which was marrie, burned in bente, of whom I shall telle you now after. Hym have they sette on Saynt Nathie hys even, by the name of Saynt Thomas the martyr. A longe time would it be to rehearse you all these bokes, so there be yet more I knowe. Agayne all which, the synnes high wordable politelike pounde, in that his highenes by his proclamations forbode any maner English bokes printed in this maner, or any to be solde, printed within this maner, but the name of the printer and his dwelling place wert sette upon the boke. But yet it is as I sayde before, that of these infragations books full of pestilence porsoned heresies, that have in other realmes already killed by leyynes warre many thousande bodys, and by sinfulle errors, and abominable heresies, many more thousande soules; have nowe a fewe maliciumous and philtreous persons brought into this realm, and laboure to envoie them selve in all that ever they mape, to corrupt and infecte all good and verine people. For no man is there any where living more indiscrine and bayse to be occynnynge good, and those incurious witches be laboures and feruent to doe all other menme harmes, in bodye, substance, and soule.
The preface.

A there be sowed out of this realm feare, that there be some ungracious folk, what manner folk they be writing and they liuing, and thecaptains been priests, monks, and scrotes, that that this place made matter, no matyn, no never come at church, calling full of saucet, so full of false hereticks, would some Christ's apostles, d that the beastish bious, speaking much of the spirit to no more deceits then dogges, drones of the priests, monks, and scrotes, not to be had, nor to be taken. And when they have once bilawed the sacrament of matrimony, then would they make the violote the sacrament of the salt, to tell us as Tyndale doth, it is time to ooe his blessed body of Christ that in that sacrament any honor or reverence, but only take it for a token. And where there are such captaines be such, we shall not need to doubt of what sowe we shall reten the remanent. These fellows that naughte had here, and therfore naughte cared hence, nor anything singing thare to true God, bee perlawed and maintained with monnery sente them by some enuill disposed perthons out of this realm thether, that for none other entente, but to make them fighte and seek out of the preachers, and specially sende them bether. Whiche books, albeit that they either can bee there pened without great cost, nor there sold without great advantage, yet casse they not with money sent from hence, to print them there and sende them bether by the hole sattes full at once, and in some place lookeing for no lucere, call them abode by night, to create a pe Christophlet pleasure have some beluisable people caught with the labors, travaile, cost, charge, peril, harme, and hurt of themselves, to seke the destruction of other. As the devil hath a deadly delighte to begyle good people, and bring them in everlasting tormente without any manner winning, or without final encreas of his own eternal payn; so doe these hereticks the devilles disciples besette their whole pleasure to play to their own small damnation, in the tryning of simple souls to hel by their beliefly hereticks. Much they crye out against the clergie, saying that the priests lose to raygne in mens conscience. But they themself sayd that when they have made the devill raygne in a mans conscience, to farre for, that he hath no conscience to rate alone on godly pryce, no; to caste Christ's cross in the caneell, no; to show his blessed body out of the pyrken after that likewise as the false preachers that wer Jews, laboured to have at christens people convinced, to thinteth that as saunt Paul theys mighte goze in thoyt hel, to bee these arche heretikes verry gladde, and great goze they take when they may be haere that any man is brought to burning tho; there they books. Then they boaste that they have done a great matter, and saye they have made a martyr, when their pontifical books haue kiled the christe man both in body and soule. Thus rejoiced Tyndale in the death of Pynten, of whose burning he boaste in his annwr to my dysalge, where he wright thereof, that where I saide that I had never founden no heard of ane of them, but that he would forwaere to saue his life. I had heare he fayred of hy Thomas Pynten, whom the bishops of Rochester, and camerbury saw at mapdollon. Of this man they to highre rejoice, that they hace as I saide sette his name in the calendar before a boke of their englishe papers by the name of saunt Thomas the martys, in the bigle of the blessed apostle saunt Matthie, the xxv. daye of February, and haue putte out for him the holy doctour and glories martys, saunt Polycarpus, the blessed bishop, and the discliple of saint John the angelike, so: that was his daye in dede, and so to it in some kalendars mar ked. Now to think that we may some what see what good chisfen sawert the hy Thomas Hynto was of, this newe faite of Tindales canonisation, in whose burning Tindal so garly goze, which hath hyss holie daye to newe appointed to him, that saunt Polycarpus must gone hyss place in the calendar. I shall some what shew you what hole some hereticks this holy martyrs helde. First ye shall understand, he was a priest, a falling to Luthers sect, a after to the sect of fere Hulsine, of syngluous cale of matins, mass, and all divine service, and so became an apostle, set to and fro, betwene our englishe hereticks beyond the sea, such as we here at home. Howe hap ped it so that after he was visited here his holy congregations, in divers corners and lukkes lanes, and counted them in the Lord to stande stille with the devill in their errors and hereticks, as he was going back again at gransemb, God confereing the great labour that he had.
to the Christian reader.

He had taken already, and determining
to lose his bullies to his well ordered
ende, gave him so many such a favour
and so great a grace in the glass, that
every man that beheld him took him
for a fayce. For, where there had been
certaine lynder cloths pilst above
that were hange on an hedge, and
Sir Thomas Hyston was walking not
far, suitable in the meditacion of
his heretike, the people doth know that
he beggerly knaue had stolen the clostes,
toll in question with hym and ferched
him, and so founde they certain letters
secretely conveyed in his cote, written
from ecclesiasticall berseborne here, unto
the ecclesiasticall herestikes beyond the
sea. And upon those letters founden, he
was woth his letters brought before
most reverend father in god the archi
bishop of Canterbury, and afterward
as well by his lorde. Whom as by the
reverende father, bishop of Rochester
examined, and after for his abominable
heresies deliered to the secular bandes
and burned. In his examination he
resolued to be flouer to say trouth, affirming
that neither Bishoppe nor Pope
had authoritie to compel him to soe.

Which point although it be a false heretike, yet is it likely that he refused the
other, rather of seardemus the or any
respecte that he had ebyther in keeping of
breaking: for he never could finde heretike yet, that any cyeilere had in any
other. And of trouth Lincolne in his all
sore to my dialogue, teacheth the that
they may breake the; oth and breer to
twoone without any scruple at all.

His father and his mother he would be not abrown of what they were, that
were some so good false of lykelyhode, that he could not abide the glory.

He would not be abrown that himselfe was prieste, but faied that he had no
space of 2. yeres, but beyond the sea, there lived by the fowres craft. Howere
be he lene that he had alwayse as his
levy were would gueve him leave, and as
he coude sone opportunitie in places
where he came, taughe lytell of god
after his owne minde. As his owne opinion,
not forcing of the determinacion of
the church and said that he entered
to his power so to peruerue after. Of his
teaching these thinges were part.
First as for baptisme, he agreed it for a sacra-
ment necessary to salvation, howbeit
ever lay persone he said might as well
baptised as a prieste, were the child in no
resite or not, as that the forme of bap-
tising, as in the church, were much bet-
ter, if it were spoke in English. Oner
heretique Whether it were a sacrament or
not, he said he would see but. But he sarp
yet that it was thing necessary and of
ehennice to people to be obserued and kept.
Howbeit as for the solemnization of
marriage at church he agreed it for glo
but laied it neede not. The same by
likely shewed to be good enoue to
leapt a cushion when the dogges
be a bedde, as theyre pivettes wente on
wone where theyre pivettes be known.

For elses ther was no bedde opene
at church, to take the whole parle for
witnesses of theye deadly brychery.
The extreme as of any brychery and
confomacion, he laied it for no sacraments
of the church, nor he nothing necess.
arie to the sole. The sacrament of
der he sarp was no sacrament of church,
nor was never ordained by God in the
newe testament, but onely by man.

The tale he said should dicer be said.
For he sard that to lay was after the
manner of the church, is rather sinne the
verite. As for confession made to a priest
he sarp nothing proffeth the sole, no
penitence enjoined of the priest unto
the penitent confessed, is nothing necess.
abye. Puritane he denieth, and saide aldo
that neither praiour nor tasling for the
sole departen, can do them any good.
To bow and entere into any religio
approved by the lawe, he sard anapleth
not, but he sard that all that entere
into religion sinne in so doing.

He sard also that no man hath any fee
lovel after that he hath ones sinne.

He held that to faye any divyne service
after the ordination of the church, was
neth nothing, and that a divyne service
may be left brouen without any sinne.
He held that all the images of Christe
and his fante, should be shoude out of
the church. He held also that whatso
ever the Pope or the gernell countaine
make, be thare that is expressly
comanded in scripture, every man may
lawfully breake it without any maner
sinne at all most call: beniall ethere.

He sard also that it is not lawfull nei
ther to the kynge of Englande, nor for
any other Christian prince, to make
lawe or statute for the punishment of
any thes or any other crime, by which
lawe any man shoulde suffer death. For
he sard that all such lawes be contrarie
to the gospel, which will no man to dye.
As touching the blessed sacrament of the altar, he said it is a necessary sacrament but he believeth there is nothing else therein, but only the very substance of material bread and wine, and so he said it firmly believed, and that he would holde that opinion to the death. Finally holding at these abominable heresies, with yet divers other meere and sects he said he knew them to be very certaine sure, because he had the grace of God with him, and that he held it in his own, and so he was after much labour shewed him, and much labour charitably taken for the sauing of him, delivered in conclusion for his obstinate to the secular handes, and burned vppe in his fall of death and heresies, whereof he learned great part of Lindales holy booke, and now the spirit of error and lenge, that being he had wretched to him straight for the short fire to theyre everlasting. And this is by Thomas Prynne the devill looking martyr, of whose burning Lindale maketh bose. Therefore lett Lindale alone be his cauall, hemust needs defende his articles. And nowe wote I well that some of those articles Lindall hath himselfe given over at last for shame, as the article against images, and the article against the lyberie of man's free will, wherein he heareth mee in hys case, and to my dialogue, that he helpeth Luther. But when I shall eate to his place, I shall let ye Lutherians owne wronge in his point to plaine, ye that not unereale though Lindall were ashamed of his manner. And yet let ye untrue that Lindall was to swaine, lest to keep the thing, which ye let see to plainly prove. But ye see yt of hys holy martyr, Lindall hath not to great cause to gloze, but that he may scape out by his name against out of the calender, and reforde the blessed bishop latte Policarpus against into his place. Then have ye had her burned since at London of late Richard Balfedow, late a monk, and a priest, whoe fell to heresie and was abjured, after he like a dogge returning to his bonite, and being abjured over the sea, and sending for hys Linclalles heretike to many michonous force of hys booke, he in the kynge's gracefull forgiveness, after it was after proved bothe by other mens and hys owne confession to, was occupied about two heresies at ones, ye is to wot both in letting to remitte and pardon of his offence for bringinge in those booke, and therewith also in selling them here if secretly, and fendinge over to me, with which at last he was taken. And to reporte his heresies neere on thee, the booke that he brought well thewith them, and his polemike well declarre them, why bying both a princke or a monk, he left about two loupues, one in Baband, a nother in England. What he mete I cannot make you sure, whether he would be sure of the tone if the other he dare have refuse him, or that he would have them both, the tone here, the other there, or elles both in one place of tone because if he was princke, the other because he was make. Of Baysides burning the hys Lyndall, no great cause to glory for though Lyndalles booke brought him to burninge, yet was he not to constant in his euangelical doctrine, but that after he was taken, all the while that he was not in utter dispaire of pardon, he was well contente to have told us, and lettet not utter his euangelical brethen both in Englande, ells where cautinge fowre of them to be taken, as George Constuntine ere he escaped, was redy to have in worde at the leafe his wife abured in hys holy doctrine, what his heart was god and he knew, and aduerture the devill to if he entended otherwise. But surely there was entered toward hym some in which more good, then his dealing had before defered. And so the more so favor was then minded him, in that he lesed brave penitent of his mylesing of hysselfe, in falling to Lyndalles heretike agayne. For which he knoedged himselfe worthy to be hanged, that he hadde to fallie abused the kynes gracious remission and pardon givene hym before, and had so al in the while both bought and solde of those heretikes bookes, and secretly let the fowre heretikes. Whereof he shewed him selfe repentant, that he utterd and discloesd divers of his companions, of whom there are some abused science, and some that he well were abjured before, namely Mr. Richard Hecnot which was by some in Francistes detestis take to committe to hellgate hys lawes, except he had to die before in prison, he in great peril to be crete he longe, for his falling againe to Lyndalles heretikes burned. And thus leamed by the maner of George Constuntine, while he was here in prison, that
A that he so farre did for thy seruors and servyldnes, and so perswaded the pele
lent popish of them, that he thought it
better that such as were infect therwith
might be by the meanes of his detection
amended, and with the loss of his body
the soule cured, then bath Aynayne caste
awaye, as if the man were peradventu-
erie of hard hart and melancholy minds
timeable, he thought it were then bet
fer to send him to the deuell alone;
then let hym live and draw multy other
with hym. This good mind it seemeth
that Constantine had the end of it
was ther good hope of his amendement.
And peradventure the man had amend
ed and standen still in grace, as if some
could counsaile had not commaund at hym,
of which there was not brought to be
demostrated, or they were sent him in
which one of the letters I was
trued to intercept my selfe written
by hym, by one John Birke otherwyses
calling himself Aynayne, otherwise John
bokehinder, and yet otherwise now
I can not tell you what. Of trouth George
constantine after he had confessd on

to a faithful servant of mine to be declared
to me, that secton had of his del
ivery many of those heretical books:
he sent word forth with to secto, that
he should send the books home to me.
Which if he did and that I might have
performed the tokens of amendment in
the man, Constantyn perceived well that
he had beene likely to have had favour
heued him. But when that secto had
ones made by secto of his counsaile, the
bussid him with these the secto shoude
not do so in any wise, according to C
stantine that it could not be done, and
happily it could not be done: for peradven
ture they were all sold at rede. How
be secto now fith it was taken sayd
that his wife had burned them. But it
is well knowne that secto hadde him
selfe and a man of his also, solde ma
ny such bokes of heresy, both in Lond
and in other partes in his abuaractio.
But howsoever the matter was, by
secto by his letter aduised Constantyn if he
might possibly to call backe his custum
gains, wherein I thinketh it good that ye
heare your very letter is selfe. So in those
bodes he wrote. The grace and peace of
our sauiour Jesu be with you good
honneur Constantyn. So as for the
matter that ye would have brought to
cast, will not be in no maner wise, a
person is not at home that shoulde re
ume the staff, and deliere it according
unto your minde. Therefore if ye have
not spoken so farre in the matter that it
may beneone prejudicially; oyt unto
you: I would ye should go no further
in the matter; but such as a man armed
in faith, go to yon in your matter boldly
and put the to there posse. As for one
is none you know well by the table
of god of man. If there be any thing that
I can do, sende word and ye shall find
me redy to my power enue to beate by
Godde grace, who I pray long to pre
serve you a conforte in your troubl
the to the confution of all tyranies.
Lo here ye have herte an apostoly call
pryste, counsailinge the man to go bache
with the trouthe, and armes him selfe with
false, and make him to booke to
swear him to me if he bache, and
forye were his lyfe if yet were, by
Bryte wrote well I was not likely to
love and believe hym at his bare word.
Yere will Bryte peraduenture speake,
and bring in the mistudes of Egip
that saved the chilender of Israel from
Pharose, for which God gave the newe
hommes. Wherein Bryte and I was not
much dispute. For albeit that god hath
given him no hommes yet, nor is it not al
one with a lye to taue a pinge Innocent
babe, with pertuity to defende an olde
pelledent heretike, and though said Ast
ten sayd that it is not lawfull to lie for
nothing; yet I tell not my tale to lye a
lie to highprize any suche verites not lawfull.

To be x and

To be x and

To be x and

To be x and

To be x and

To be x and

To be x and

To be x and

To be x and

To be x and

To be x and

To be x and
There fore.

Al Xindalles heretickes to I pray god it be, for I woulde be soe y ever Xindall should glory and boast of hys burning. Powrful in the meane while, till it may wel appere that he be surely turned to y Caro heresy again, I will advise all good Christian folke and specially the Kingdes subjectes, to spore to eche other hys company, for that engulde many which that be sodan to be familar to hys there, before his convertel here knowe y pious, may thereby bring himself in salpicion of hys, happely heare therof at his retourning hither. I heare also that Xindall was made royalteth in the burning of Lewkesbury, but I ca fe no very great cause why but if he taken it for a great glory the man ddo abbye still by the face when he was fast bound to it. For as foy heretics he would have abjured them againe with all his harts, and have ansewered Xindall to, that that might have faced his life. And so he gave countrye unto one James was foy heretic in prision with hime. For as James had since declared, Lewkesbury fayed unto, tace you self and abjure. But as I have befoe because there is no remedy in, with vs death. By which woodes if he should not ben in despaye of vs, yet wel appere he would with good will have ones abjured, and abjure him self again. And yet at hys examinacion he denied that ever he had holden any such oppression as he was abjure for, notwithstanding that there were at hys examinacion some persons present of much honesty and worship, two that had ben present at hys abjuracion before, to which also his owne band was subsered. And after ward being afterward being examinacion upon the same, some he denied, some he defended againe. Amonge other things he failed that he bled to praye to faintes, and that he beleued them to be goddes strenes, that they prapers were profitable to vs and well done to praye to them. Thereupon I fayed unto hym my selfe that I was glad to se him in that point yet amede, and I helped him as the truth was in thee, that James helde the contrary, and that he had to great a trull in Lewkesbury, that I bouted not but when he should heare y Lewkesbury had revokt that point, he would not praye to. As soone as Lewkesbury heard that, he went for it againe by and by, and that so farre, that finally he would not agree that before the day of dome there were neither any falsitie in heaven, or foule in purgatory, or in hys wunderfull either. But he right faith in the sacrament errounious of the altar would he not confesse in no humors, wise. For which thinges and divers other horible heretics, he was delivere at last unto y secular handes burned, as ther was never wright he was better worthy. Yet is there onething notable, and that declareing what good and charitable minde the man had in, For after that he was delivere unto y secular handes, neither he while he was in prision no; at the time of hys death, woulde he by hys will be acknowledged of any of his heretics unto any manne that asked hym any question, but cowered and hidde them by at the meanes he could make, and laboured to make every man werr, that he had never holden any such oppinn, And by this dealing every man may feare that he sought not so much for hys heretics, ne take the not in his owne mind for such thinges as he so greatly forcely whether ther were afterward, as he would faine leave an oppinnion amongst the people that his judges had borne of hys, in hys hande, condemned him for such heretics as he never held. And what consience he had that died in that minde there is no good man woundth. Now was his examinacion not secret, but solke knowed therat both spiritual and temporal, and of ebery part right worshipfull, so that hys maltrouyle minde can it point little take eftor. And yet did the same James, as also confessed afterward, that Lewkesbury had rede to hime wickedly wicked against the blessed sacrament. And over y was there founden aboute him by the thrones officers in y prifon, a book of heresie of his owne hand writing, y is to withe the bok of Harten Luther, wherein he techeh men under the name of chystike libertie, to runne into the devils bondage. And in hys house was founden Xindalles booke of obedience, wherehe he was allowed, and hys wycked boke also of the wicked Mammon, mayenge at hys examinacion, that all the heretics therin were good and Chysten faithfe, being in deede, as full of fals heresies, as frantike as ever heretike made any spoth Chyste was borne. And yet at this norwithstanding, when he was in the bokes, and at the time of his death, he would not speake of hys heresies any thing, nor say that he hadd
And would holde thys point and that, but hance his owne as courte, as he could, to make the people wene that he had holde no matter oppinio to al, no never had I think fe Lindales ungraticious booksy had never come in hys hande, so which the pore wrych lye now in hell, crieth out on hym, as Lindall if the do not amend in time, he is lyke to synne hym when they come togethe, an hote fire he be burning at hys backe, that all the water in the world will ever be able to quench. Another is there also, who hys unappy books have brought into the fyre, Thomas Bynat that was before abjured, which was the man of whom without name I spake so much in my dialogue; which being convict by pr. Wyches above, dyed yet fiches fyll in his belling, and sayd they were all forsworn and had vitally beloved hym. But god which is very trauh, and bringeth at last alway y trauh to light, would not suffer such obstinate trauh at light to passe unpunished; but of hys eneles mercy brought hys body to death, gave hym yet the grace to tournhe a lane his soule.

So was it also when diuerse termes which he had after his abjuration, and against the prohibicion gven hym by hys abjuration, made in sundry secrete corners, and some also openly, whereof the bishop pett because he heard of none heres therin had forborne to lay y disobedience to his charge: he wryttes to Bynat, wher he had indicted duires of y cutte before. And being there secretly kept by a certayne space, had in y while releaste of an anoiide, and there bega the secret to low his coule, brought unto his diureth of Lindales books, there taken in the boinge; and the books after founden aboute another man that was convicting them there, ceteris the things who so heard the whole procels came in such wise to passe, that he could nothing doubt but that it came to lyght by the very proision of God. When he use to examinacion, he wryted Wyes and suburned hys opiniones.

But yet was God so good and gracious toke into hyn, that hyn have now so fully converted into Christ, and hys trew catholike faith, that not only at the tyde, as well in wordes as writing, but all many days before, he had renouked, abjured, and detected such heresies as he before had holde, which not withstanding there lacked not for that were very foris to it, of whom the land, and some onwy out of Norwich to Londen, he had not renouked hys heresies at all, but hyn had abyrden by them. And such as were not abyrden thus to faye and write, bryng afterly examined theurupon, saue the contrary to plainly pronounced in thore faces, by suche as at hys execucion forde by hym, while he rev his reversion hime self, that they had in conclusion nothing elles to faye, but that he recede his reversion so lately, that they could not here it. Howbeit they confirmed that he loked upon a bill and red it, but they sayd that they could not tell, whether it were the bill of hys reversion or not. And yet refrained the them these certaine things spoken by hym to the people at the fire, whereby they could not but perceiue that he renouked hys erroris, albeit that some of them watered hys words with addictions of suche owne, as it was well proved before them. They could not also deny but that so this with upon his judgemen and hys degradacion, he knelde downe before the dyshoppes chancelior in the presence of all the people, and humberly sought of God by the sentence of excommunication, and with his judgement held him selfe well content, and acknowledged that he abyrdenly well deserved to suffer the death, that he then wife he would. They could not say yet that upon this hys humble request and praepar, he was there in presence of all the people assembled, before y was carried out of the court, which themselfe well would never have ben, but if he had been renouked.

Yet was there a subter thing that the could not deny (for albeit they sayd they were not therfore yet they had hared it in suche wise, that as it ther they believe it to be trewe) that thynge was such, as if elles alone must nebes make them sure that he had renouked hys here sises. The thing was this: he labored made great influence certayne dyes after his judgement, that he should be suffered to receive the blessed dye of Christ in forme of bread. Wherein the chancelior made a while great pickings, and the court for the extent y would the better and more clesly receye what devotion the manne hadde therto. And finally perceiving hym to be of a trew per Lis faith, and his desire to prede of a serues mind, it was agreed and granted. And thereupon was he
The preface.

A houseled in to trewe persite sapythe, to great deuocion, that every good Christen man hath great caufe to spere therin. And when hys conseture in the ende of the whole, which Blyne full devote: is heard upon hys knees, brought unto hym the body of Christ upon the paten of the chalice, with very good a Godly exagistatioun to he scope him, that except he were in heart as he was in word a outward semblance he should elis so beare to receiue that bledad boode, thi he shoulde thin knowled to receiue it on his owne damnacon: it woulde have gladdad any good christen hearde, to have heard his faithfull chasen auowere, as they reporte, and telleste that were at that tyme. Moreover where as in the preface of that holie sacrament holien in yet the pat in the pieckes haides, Blyne before he receiue it saide the colecte, Dominus Iesus Christus: when he cese at the woode, etcie the poesem & concordie, and, he divers times repeted those woordes with tunsions and knochinges bypon his boke, and there unto god console and alwed his mercy, that he had so gransuely erred in that point, and so lose offended hym in contemning his church. And no merwale it was, though he had a special remonstrie of that article. For the concepung of Christes catholick knowne church, and the framing of a secrete unknowan churches that he learned of Luther and Lindall, was verye pointe that brought hym into all his mishiche, as the verye soudacion whereupon all other heresies are builded. And therefore as the goodnes of Godde gauu grace to cast ou to the dempl all hys other errores: so gauu he hym hys special grace to hauve of that heresie that was and is the ground of all the remonmunt, moste epervall repentance and remorze, whereby he maye berce well hope and truut that our lord (whole hys goodnele gauu hym in the grace so fully to repente and revoke his heresies, that he with glad heart was exten to suffter hym for the penallmet of his offence) hath of hys infinite merci taken and accepted that payne for so farre as he will eract of the post manes purgatoriev, and leeting the merites of hys done payntfull pation thereunto, hath faeth with from the fire taken hym into heave to heauen, where he now praieth incessantly for the repentance and amement of all such as hesen ben by hys meanes while he igned into any such errores induced by consriment. And I verily trust that gods grace to that effecte with that holy waues prazour will work and so I pray Godde it maye. But thus pleaseth that Lyndall hath no greate cause to glory of hys marwies, when that their living is openly nought, their opinions lucy as hymselfe will abordere, they ready to abstride againe if it mighte faile them: lyfe, their sectes to desparate that ethe they dare not at the lyce letterd tothe their opinions for shame, or elles of materie doe bathnule them to bring the people in a false opinion of their judges, to weene that they judged wronge. And Blyne that hadde learning, and had ben accustomed in mostall verrues, was be god renched sin Lindalls be reserere he died, and that of lybelisnothe the rather, because Godde would not have all hys good works lose. And yet gosteth Lyndall ungraceously in their dissuision, elening that there painefull deade the both great ver sipphe to hys books, which are of suche sorte that never were there wrot no more abominable written. And yet hys books bying such, some folke there are that with such foolishe favour and such blinde affection reade them, that there tale infected with the furor of heresies, thay not onely can not descerne the thynge that they reade (whiche if they couse they were in good wape toward amendement) but are also discontent; angry with any man that woulde help them to perceiue it, and fayne woulde they have them rather beleived then answered. Of which sorte some have asked what have I to do to meble with y matter, sayeng that being a lay ma, I shoulde leue it to y cleryge to write in, not having prested y study of holie scriptrue, I shoulde leave the matter hole ynd to deminer, Surely fiste as touching learning, if that these matters over yre done douftfull and thynge of great question, or hadre beene so cunningly hande by Lyndall hys felowes, as the mighte seeme thereby matters of great doubte and question: then would I preadureted lettre them alone my selfe, to be deated by men of more erudicion learminge. But now the matters byng to plaine, evident, and clere, and by the whole church of Christ so clercly put out of quesioun, that it is plaine and open hereby earnestly to bringe them in question: I never purpose toinge in my right
A right minde and a trewe christien man, to gyue an heretique so much authenticite, as to reten my selfe stable in so plaine pointes of the churche faithe to anfwer hym, namely this have gone somwhat to feele my selfe, and bestowed as many yeres in lydpe, and under as cunning masapers as some of the haue, and that I am not blind to these matters handled in suche wise by Lynball, so the bête of them beyde that ever haue written therein, but that a right meane learned manne, so almooste an unlearned wome having natural wit and being sure and faste in the trew catholic faithe beyde, were well able to answere them. For to helpes me God as I nothing finde effectual amongst the al, but a blameless but unnececsarye, and unreasonanable cayling, with speeches uselesse and ayrye, and made to misstate the mater into there typping, scoffing, aoute ragioute ribauldye, not onely against every estate here in earth, and against the most be most religiose in living, but also against at these faintes in heauen, and against the blessed body of Christ in his holy sacrament of the altar.

In whyche thinges they care as solke that trul in nothing elles, but to wer al yppers at lase with endelesse and impostige babbling, so to overwhelme the whole worlde with words.

Now as for me, the cause is of my writing, not so much to debate and dispute these thinges with them, whych (though I trulke therein to gyue them no great place) many menne may doe much better yet then I, as to gyue men warning what mischief is in theire booke, because many good simple solke believing that these men neither saye no meane to evill as they be borne in hands, a longyng therefore to reade theire bookes and see the thinge themselle, bee false infecte with some heretike that seeme nor at first intollerable, ereuer they come at the greatest, and then being befor infecte with the lye, they fall at last to heare the greater, to whyche in the beginning they could never have abyded. Now if they will abide, ther is no booke to gyue them warning but I se there be that be meate thereto, so there be in beede do to, and yet among other that parte appertayne to me. For I well knowe that the kings hyppynesse, whych as he for his most faythfull mind to Godde, no thinge more effectually defendeth the maintenance of the crewe catholic faithe, whereof he is by hypp no more honorable then well bewered poynte delved, so nothinge more bredeth then these pestilent bookes that Tynball and suche other sende into the realme, to sette for the here their abominable heretikys, both of his blessed disposition of all earthye thingyes aspire the neccesitie to doe punishment, and for that cause hath not only by his most erudite famouse booke in engylishe and in latyn, declared hypp moste catholyke purpose and intent, but also hypp open proclamotions divers times iterate and renewed, and finally in his owne moste royall person in the serre chamber most eloquently by his owne mouth in great presence of hypp lytes spirituall and temporall, general monition and warning to all the indyces of peace of every quarter of hypp realmes then assembled before hypp lythyes, to bee by them in their countries to all hypp peole declared, and did prohibite each of hypp great paine, being in, reding and keeping of any of these pernicous poisoned bookes, to the intent that every subject of hypp by the meanes of such manifolde effectual warning, with hypp graciuose remission of theire former offence in hypp commandement before broken, would from thence forth approving and effecting the periyl and danger of punishment, and not deace hypp highnesse of necessitie, to the thinges whych the amyndemenge of hypp benigne nature abhorreth. So beinge the kynges gracius purpose in this poise.

I reten that being hypp princely chassellour, it appertayned me I had bin to my parte and bewyse, to follow the example of hypp noble grace, and after my poszt and learning, with opning roypes the peole the maisme and popion of those pernicious bookes, to helpe as much as in me is, that his peole abandoning the contagion of all suche pestilent writing, mape be farre from infection, and thereby from at such punishment as following thereupon, both oftimes rather serve to make other behaver that are yet cleere, then to curse and help well those that are at ready infected: so harde is that carmeline, cas persone thynge on a rode, to bee by any meanes barred to well and surely cured. Somebeit God so woketh, yometime it is. Towarde the heles whereof, or if it happen he be incurable, then to the clene cutting oute that parte for infection of the remensit:
The preface.

I am I by myne offys in betteue of nine vtre, and euery of fuerce through the realme for his rate, right especially bounden, not in reason onely and good congruence, but also by plaine obedience and statute. Wherefore I reache my selfe of one ye good ye good, so help you (good readers) the pryncipall of these booke, whereof fakers have such mischewing mind, that the be good and glory the be their ungraciously wyping bringeth any man to death. And yet make they obedience as though they were for it. And the Cindal eeu the princes, s calleth them murthurers s martys gauge, distilling that the true wretch with his wretched booke, murdereth the man himselfe while he geteth hym the portion of his heresies, and thereby compelled princes by occation of their incurable and contagious pestilence, to punish them according to inference by false payntfull death, both for example and for infection of other.

Which thing as soe these heresies repove, attempting it is against the gospell of Christe, that any heretique should bee persecuted, punished and speciallie by bodily paine, death, and some of them say the same of every manner crime, witch, murder, treason, and alliet in Almaine not contrary to their owne euangelsical doctrine, those euangelsical themselfe cease not to pursue and punishe by all the meanes they may, by purg, by prizon, by bodily paine, and death. But euers them euangelsical hether that varye fro these secte, as there are of thos counterfeite euangelsicals two sundry sectes of diabolical sectes; then a manne may well rebeke. And to this at the last be the diuine themself, contrary to these heresie former doctrine, because they finde noe true by experience, that though there sectes be but false heresies all: yet cannot the tone soe longe dwell with the other, but that if they begin ones to be soe matches, they shall not fail at length to edifie and stirre together, as by seceution, the tone despise the other to ruine. For nother that contrary long abide without debate and rasse, where euens and factious heresies are suffered a whyle to grow. Believe me not if any man e reken a place where ever he founde it otherwise, in Affrique the Donatistes in Grecce the Arianes, in Voseme the C

Hullites, in Engolm the willicytes, and now in Almaine the Lutheranes, and after that the Zuinglianes, what busines they have made, what destruction and man slaughter they have caused, partly the foules wittesse, partly meane have presently sette. And yet hath God alwayes maintened and continuing his true catholique faith, with the great fall and ruine at length of many seculistic sectes, whose fall unknowingly the remnant wittes in continuo solowe, with the plains open beare of god shewed vs; they false prophetes, as it fell upon the prophetes bothe of Beale and Baal, and now this pere upon Zutinglius himselfe, that soke brought into Switcheleand abhominable heresie against blased sacramet of the altar, was as I say by the hand of god this were fraine in plaine batall against the catholiques with many a thousand of his wretched secte, being in number to the catholiques the against one, and as prowdely and with his ma
ticus purpose invading the, as ever did the Egyptians pursue the children of Israel. But now faith Cindal and Sere Barnes bothe, that I loe them wonge, in that I call thire booke se
dicions. For they consoule they loose the people in their booke, to be obedite unto thire soueraynes and rulers, although they should sufer wonge, and how can our booke then (say they) bee sedicions? Surely to make men hers etes, and then byp them bypke (whiche hers etes eyengeth as saint Justus faith of pride) handeth as well to creade, as to make a man drunke, and byp him be los
er, make hym stark madde, and bidde hym be well appe, make him a stark chorle, and bypde hym lese he strake not. Howbeit before the sedicion that every seism and diuision must needs move proude amonge any people that are of divierse sectes, although they were all obedient one to one prince, cause them thereby though they rebelled not against his person, yet to breake the peace and quiete of his country, and ruine in to the daunger, a perill of his soules, let us yet further lods and colde in what maner a nation the countayle the people to obey their princes. God bid the people for a consideraunce to be obserue. But they say therwith that the ladys of pricetys of thire soueraynes doe nothing bind the subiectes in thens consi

ences
to the Christian reader.

As sciences, but if they are employed by them as
commanded or forbidden, were before
commanded or forbidden in scripture. And
if words of scripture whereby they be
commanded to obey their governors,
would they restrain unto those things
only, that are expressed already within
the compass of scripture. So that if they
be able the laws, and precepts of
these tyrants, unwise to other men,
and thereby see the perils of out-
twist sudden punishment; their eu-
gelical libertie should serve them suf-
iciently for discharge of their conscience,
and inwardly make them in those
counsels more angelical hypocrites.

Now what they falsely tell them that
they be not bounden to obey their go-
nernors lawes and commandements,
and then holyly galloose them to obey
their unlawful tyranny (as by that
name call they the laws) what effect
were ye that they advise Doubt have ye? They know themselves
well enough and the manner of the peo-
pel, and be not so mad I warrant you,
but that they perceive well, that if
they can persuade the people to believe
that they be not in their conscience boun-
den to obey the laws and precepts of
their governors, themselves to be such
pious and apostles, that folk would
sacrifice their own ease or pleasure, for
the saint lawes and treasures of a fewe false
apostates. And thus ye see, that by
their false doctrine they must if they be
believed, bring the people into the ex-
cract contempt, and spiritual disobedi-
cence, and inward hatred of the laws,
whereof much after follow the outward
break, and thereby overthrow punish-
ment and peril of rebellion, whereby
the princes should bee diuined to lose
exclusion of these subiects beside,
as hath already mischappened in Al-
mavay and of old time in England.

Let ye yet consider further a pointe of
their good holy counsale concerning the
peoples obedience. Free Barnes in
his treatise book, did teach the people
they should not rebel to no will. But
he breedeth them thereby that for all
the kings commandment, that should
not sufer Lindalys false translation of
the scripture go out of their hands, but
rather die then leave it. Now knowest
he well that the false malicience manner
that Lindal had put in his translating
thereof, as I have said both in my dia-
logue and since againe in this book,
and as Lindal both himself in his own
account openly confesse in the titles
of penance and priest was done to set
forth his false heresies with all. And
therefore it appeareth well that Barnes
would have the people rather dye then
obey their princes, in putting away his
book that is falsely translated for the
maintenance of many pestilent heres-
ies. And thus ye see how they would
glory in the peoples blood. For he wor-
teth very well that the kings highnesse
will in no wise, not in no wise may, if
he woulde have his own soule, rather that
false translation in the hands of un-
learned people, which is by an open
hypocrite purposely translated false to
cause confusion of so many soules. But
how it man doubted I thinke, but
Lindal himselfe would no lesse be
done for the maintenance of his false
translation of the euangelistes, then
would his euangelical brother Barnes,
but that folk should against the kings
proclamations keep still his books, s
rather then leave them, die in squarel
for the defence of his glory. Where as
I before in my dialogue byd say that
Luthers books be false, and so I notew
say that Lindal be to, movings people
to the lawes undoeing to be disobedient
and rebellion to the kings souereign,
in affirming that they bee not noe can
not be bounden by any law made by me;
Lindal aunswereth me so; Luther I
say vntrewothly, then sayeth he further
in this wise. A christen man is bound
by his tyrant, if it be not against his
faith no; the laws of God, till God de-
clare him therof.

How woe I say much rapling that he
consequently maketh his princes, and
shall for his time openly countayle pot
to consider these fewe words of his,
which he saith forth for all a rule of peo-
oples obedience to their prince. For his
rule is this that obey their tyrant, till
God declare him therof. And in this part
I will not be Lindales interpreter, he
may meane dieire white, but when he
sayeth he meaneth it in due, he hath stille
declared at his former plea for mee
hath he or other more well, saith that
I will not take hym to the law.
But in the tother pointes I may bee
bound to say that no good manne may
take hym to well, where he saith that a
christian man is bounden to obey their
princes yeman, if it bee not against his
laws; and yet he saith not.

And
And yet will I agree that if these words were spoken of a good faithful man's mouth, and where any need required it: they were very well spoken, as they were when the apostles spake, we must rather please God then man.

But when Lyndall that is an heretick, putteth to a rule the peoples obedience to a good childen prince, that they be bounden to obey his tiranyp yet doe not agaynsth his faith, I say that his rule of obedience is a plaine ephes tation to disobedience and rebellion. For every man well feth Lyndal that many other abominable heresies teacheth for right faith, that freers may lawfully wedde names, and that no man is bounden to the seruing of any sallinge daye or holydaye made by the churche, and that no man shoulde praye to any saunter, nor praye for all childen foules, and that it is great sinne to doe any worship to Christes precious body in the blessed sacrament of the altar, and woulde the people shoulde kepe his false translation of scripture for main tenance of these heresies. And therefore if any prince make a law agaynst Lyndalles heresies, in any of these poiteres or such other lyke Lyndall here teacheth that the people are not bounden to obayit, but may and must withsaide such tiranyp. Yf at least wise, though they be bounden pereaduenture opispe to obay their princes tiranyp, in sowehearing stepshe on good sabbate, or coming to Goddes service on whitsonday, or freers in sowehearing open wedding to marrene in all which thynges they be yet by Lyndalles godly gospell at their euangelycall libertie, secretly to do what they listethibele, where no peace is broken or any weake conscience offended, yet by an law or commandement either of prince, or Pope, or generall countable of all manes nationes, or of any angell that would come out of heaven to commande in Goddes name the contrary, every manne must kepe Lyndalles fals translation of scripture, abide by his other fals books made for the main tenance of his manifolde false heresies. And no man muste for no lawe or commandement pry to ant fals, nor for any soule in purgatory, nor kisle any relie, nor crepe to Christes croste, nor doe any worshippe to Christes blessed body and and blood in the holy sacrament of the altar. But if any prince would by any lawe or commandement, compell his people to ant of those thinges: then Lyndall here plainly teacheth the that they may and must stille withstande his tirannyp. So that kyndely concerning obedience, Lyndalles holy doctrine is, that the people shoule in the defence of his false heresies, not let to disobey but stillely to resist their prince. Which if any man were so mad to doe, and then were therefore in their obstantice burned, or otherwise in their rebellion slaine: there were stillye, the great feate and glory of Lyndalles perill, the provode disputation hearte, to belte and reioice in the effusion of such peoples blood as his popoloned books had militerly bywitched, and from trewe childer folks, turned into false wicked witches. Powre to theent that pray the more clerely perceive his malcieus morte of these men, that they pestilent books be bothe advoue to god and deadly contageoue to men, and so muche more perilouse in that their false heresies wiply walke fro the under the constant blissage of the trewe childer faith: this is the cause and purpose of our present laboure, where by Goddes willinge I shall to pull of theire gap painted visours, that every man listig to bethere shall plainly perceiue and beholde the bare ugly gargoyle faces of their abominable heresie. And for because the matter is longe, and my leisour fild and short, I can not as I sayne would sende oute at ones, but if I shoulde kepe stil al togethe by me longer then me thinketh convenient. I sende out now therefore of this present worke, these three booke first. In the first of which I answere Lyndalles preface made before his su fer to my dialogue, which preface of his is in a maner an introducion into all hys heresies. The seconde booke is against hys defence of his translation of the new testament. The thirde against two chapters of Lyndalles answere, y tone, whether the worde were afore hys church, or the churche afore the worde, the other, whether the apostles left ant thinges unwritten necessary to salvation, whereupon great parte of all his heresies hange, now that I god willing at my next leisour go further his booke, I come to a very best of all this bataille that is to vite the question which is the churche. For that is the point that all these heretiques by all the means they
A maplabour to make a paire, that by theire wittes no manne thonke wryte what they meane. But I tryst to draw the serpant out of santic brenne, and as the poetes saide that Hercules drawes by Cerberes the matter if hell into the light where hyes eued bate; so shall I by the grace of light which illumyneth every manne that commeth into this world, make you that matter so lightsome and so liere to every man, that I shall leave Tyndal neuer a dark corner to crepe his, able to hide his hed. Then after that I have so clere coloued Tyndal concerning that point, and shall have playfully proved you sure, and sodenly & studyke authentique knowed what the Tyndiales traynings catarachyes, which he would have beene loste to solemne unstable行s, which ps he shall prove very frastique folles see after these sone pass, before I go further with Lin dall. I purpose to answere goode poyng father Fryth, which nowe sodoainly commeth forth to sagolesly, as my olde men, my brother Balef, the bishoppe of Rochester and I, matcht with father Fryth alone, bee nowse but very barren and howe as he calleth us inspentes. But thus goeth the world forth betweene Fryth and us. He encreaseth as well as fast as we decay.

For once I were the poynt of this shynge, thes days ere father Fryth was borne, had learned within a little as muche as father Fryth hath now. Holowever I shall leave poynt father Fryth in his pride & glory for the while. But when Linnedall is passes in that articl touching the church confuséd, then bath Fryth alredye concerning peracocy clearly mode the field, and al this welbeloved booke is not worth a button, though it wer at al as trewe as it is fals. For then is the sacht of the church in that point insaluable, as ye least incapable, for there scripture therof so not. And no scripture can there prove this serpant to the church to hold an article as holy, that were in deed damnable false. And yet I shall for all the goesther thyesthoph, as ye father Fryth, and why god will every part of his thee painted booke, and so to to all of wrytting that these most glorious fathers from his gape pockes so part, that I shall leave hym upon the he bane wytte and grace, a little less delightes and lyking in hym feele the he seemeth nowe to bane, whych change hard hypersto made hym so to stande not a liette in his owene lyght.

I pray Godde hartelesly sende that poynt man the grace to hew the wryte and learnyngs such as it is, about some better busines than Lindedall maybbbewte it now. For nowe to Francis wryte and learnyng, nothing but Lindedall in
crument whereby he bloweth out hyes hencefly. Finally after that I shall have answered Frith, I purpose to retorne againe into Tyndiales booke, and answer him in every chapter that he hath impugned in the iiii. booke of my dialogue. Wherin I tryst to make every child perceiue his newes and false erastres, with his open blamable hyes putt in and mergled amonge the, whereby he shoude wytte and wynde to blinde in such wise the world, that folk should not cyppe the falshed and folly of hyes excusable heresies. I think that no man doughted but that this worke botho hath ben and will be some paines and labour to me, and of troth to I Tynde it. But as helpe me God I finde all my labour in the wryting not halle to gree nouse and painefull to me, as the tediouse reading of these blamable heresies, that would Godde after all my labour done, so that the remembrance of theser trepynt errors were araced out of englysh mennes heartes: thes abominable books burned by, myne olone was walked with them, and the name of these matters utterly putt in oblivition. Howbeit beth I see the buuill in these days so stronge, and these declineth heresies so foyllete a booke in some bryndable heartes, that they never cease in all that ever they may to speade these booke abode to such as keppe the in hukemuther, and secretely popen themselves: meaning the booke were very good while the reade but them alone, then of these still booke to muche dayly made by many idle heretiques and by and by sent hyther: it were neede as me seemeth that diciple wise and wel learned men should let their penes to the booke which though they shal not sacrific thes that will never be nought, yet shall they doe good such as fall to these folk of our light, to make very new wates ther wel. Our faith saith Laced, that the old borne of darkeynes be more politenes in their knade then are the chil
dren of lyghte in their kindes. And surr
dy to seremeth is knowe. For these false faithles heretiques, whole heartes are
The prefacer.

A in the depe darke donges of § devil are no more to pipe, no more blye therwith in setting forth of their heretickes, then are the faithfull learned false in the defense of the truth. And as the true disciplyes of Christ were in number and fell in hope in Chrystes copany, while Judas Itercoun was making and watching about his delitable treason, so while these Judases watcheth and study about the making of their untractable booke, good and true beleewing men that were mete to answere them, and that were able in writing to much more the overmatch them, if they could be wake and prove and take the penne in hande, be now so overeyred with the scoue and hauniness to se the world were so wetched, that they fall even in a number thousand, yet these watcheth alone, fating that they sometime some good Peter in a good yeare to unshich of Salchus ear, that Godde setteith it on better againe and guisethe grace to drave backe from the herenyng of false heretickes, and to give it self to the heignyng of Christes crewe catholike faith. And sometime agayn some good holy Poute shaketh the poppleed ather into a fayre lyce, that pentge and lurking amonge the dy frutelse hegethe catcheth good folk by the fyngeyng, and so hangeith on their handes waphe the popplee spynge of false onele faith, that they would withholds them from setting they handes to anye good vertoule worde.

But now leaving other men to doe as Godh shall like to put in there minds: I shall for my parte perserne that I have promised it Godde gyne me lyfe and grace thereto. For as for levye I shall not trust one time or other lacke to fustle, for to muche for to muche more to. Whych when I have as I before faped all together perfomed: I would in goode lyce that newer manne should neede to receve anye worde. For surely the very best waye were neither to receve this no ther, but rather the people billearne to occupy them selfes therin other busines in pater goode meditation and reading of suche englishe bookes as mooste may nourishe and encrease devotion. Of which kind is Booneauture of the lyfe of Chist, Seron of the following of Chistes the deuotee contemplative booke of st. a perfection, with suche other lyke, then in the learning what may be answere vnto heretickes.
The aunswere

And other folk to rede that part of their books. And thereto as I would advis any man neither to rede these hereafter books no more, but occupie theryr minds better, and wandling strily by the catholike faith of thyse, &c. per, never ones musse upon their new fagled heresie; to the other hode if it must haue any man to fall in such a fond affeccion, and bane curious minde, that neyer peryt, tempos, all in bres of thyse proclamacion, and lawes of the realme, nor the peryt spiritual in hurte of bys own soule, no; the both together by putting bymself in danger to burne both here in hell, & bys his stichyng sinners from their poisned books, ther would I caste ym in anr wolve to rede ther to such stinges as are written against them, and way them both at the lefte pye indifferent, and not to fall sodenly to baneke in bys new musst of their newffangled newelisises, that the olde holome wone with which good folk have pyned now this fiftene hundred per, offend their drunken saffie, because it is not so wslowly.

Yuet, but thynketh most of the border.


The grace of our hode, the light of bys spirtu, to se and to judge new repentance toward godes have a last faith in the mercifull promisses that are in our favoure. Christ, fervent love toward the neigbour after the example of Christ and bys sauntes, he with (Dreader) & with all that love the truthe, and longe for redemption of godes elect. Amen.

More.

In aulr here beginneth with an holpe salutacion, so both Luther to, and so both sincere sufshine to, so both sure and false fellow of any of their sectes. They begin theire pries in such apostolical fashions, that a man would done it wer wyse; if bys saint Paulus himself. But would God they would one rather follow him truly in faith goode workes, then in simulaees of like afecteous with their holyc salutations. For if one childer where Lindal here praved holpye so, the light of the spirtu to see trewe repentance, he then teacheth him selfe a robberes niehbor repentance, sodélyng both confessto all.
All dealing of penance: the Hall if they be good men let little by his holy salvation. And who the consider that where he gaveth god tend them a fals faith, himself teacheth a fals faith against the sacramentes, and meaneth that they should be falt in the same: there will no good Chrisen man can hym thank for that holy pravoure. And when he praveth here to holp the love of the neighbour, some lose on the love that is died among all the masters of that whole holy lecte, and consider their linitures, and looke upon frez Frappe the very father of their holy lecte, for hym rule out of religion, and fallen to else and eaten and live in lechery with a numre under name of wedlocke, & all the chiefe beddes of them late monks, and frez, and now apostates and liniture in other lectures under the name of wyres: he that looketh on they and then feed them and such foole, as Lindall here and such other cometh faith & speake to holp, would be not to know that they are a sort of frez, following an abore of misrule in a chystians game they were pricked in blankettes, and then should shané and preache upon a foule and make a mowlyng sermon. And as lose sermons as they make in suche noughty games, provide god that these menes earneth sermons were not yet much wayes. But surely as euil as the tother be, yet is ther more harme more deadly povison in this one serome of Lindallies, as ye shall here of: it come at the end: then in an hundered sermons of frez Frappe, that half gathet the blesseth, and looke holp and preche thibau: ye to the people y kand about. For ther is not the wayes thinges that frez Frappe precheth in a lewe post: but father Lindall here wisteth muche wayes in very great earneth, and muche waye then doth the other abusethe the scripture into it. The tother when he preacheeth that men may lawfully go to lechery, he maketh commonly some note testes of his ownde bed, and dare not in such mad matters meddle with the very scripture itselfe. But Lindall teacheth vs in good earneth that frez may walke out and wedde nunes, and is neither aferde ne ashamed to drawe the holy scriptur of god into the maintenance of abominable sinne & service of the devil. The other ribau: ye in hys founde sermon medelth but with fleshly dices and woldeely wantonette. But Lindall here with an earnest highe & feuon of godly spiritual doctrine teacheth by a false faith and many mortal heresies, & would the scripture destroy the scripture, and amends his earneth holynes falsify in to mockes, & mockes, and maketh inward apostle lefing against the holy ceremonies and blesse sacramentes of our sauiour Chist, and the things sanctified with blesse blood of our sauiour Lindall turneth in to scorne. Never wast there any losznyng frez Frappe preaching upon a foule, that durst play the knowthe foule on: & a fashion as ye shall see Lindall do here, For if any shoule, hys audience (wote he never to wanten) would pet at such wordes (if any sparkle of chist) & zele remoyned in theirhartes, put down the pyrhalde by the pyrhalde, and beate hys foule upon hys hede. And now where as he toluted by the light of hys spirite, & entenched to bringe vs in barrines of the heart, where he speakeht of trew repentance, and then would put above two partes thereof, that is to wyte both confession and satisfaction, and where he speakeht of fals faith, and then teacheth a fals presupstopoule faith, with such trust put in faith alone that he rece Helvetica all good wordes frustelle a unprofitable, & that faith alone sufficete to satisfaction, for euilfully that any man live beside: we may wel perceve that these that so teach, be with the vs holy satisfacturions the false pyde pheres of whom the blessed apostle Paul wisteth unto the Romans, by their false blessings was out and enuynge procent weddo houses. For by such holy satisfacturions, as by were blessing, praving for them, so good things as they leene to do them impume their hartes to assent & after to them; hysyes, and so xepel and kyl trewe faith in their hartes. God to taken from them they make the yps weddo, and to waste and empty out the substantials vertues of their foules. But now when he speakeht of fervent love after the ensample of Chist: vs hys saintes, as earneth as the matter is, who can fore laughing when he feteth the lecherouse fleshly love of these frez and thys nunes, whereof spil Lindall telleth vs some like ensamples of Chist and his saintes, that ane of hys were wonte to breake these hysoues of chastitie, and fa to such filth lechery, spil he can tell vs, that we may wel tell hym that hys holpe payer of fervent love.
The answer was to seek the scripture of God and lay it against God. To doth Lyndall here work the words of our favour against himself and his whole church, I lay his whole church not the clergy only, but the whole congregation of all Christ's people. For it is well known that Christ spake those words against the Jews and Papists that refused him and his true faith, showing that the holy ghost at his coming showed Christ their false judgment, and their unsavory tale, that judged Christ's time and gave God, and that the should teach his church and his congregation the very truth, and lead them into all truth that should be necessary for their salvation. And this prudent hath our favour both made in the gospel and also fulfilled in the Deed. For the holy ghost hath sowed the church at the kinde of truth from the beginning hither to now, the church to the end of the world, and shall give that the cause of there scripture-months is corrupt, so that they judge the text to be false and use it in their preaching, that they think that to be very service of God, which is but a blind superstition, for zeal of which yet they persecute the true service of God, and that the judge to be the law of God, which is but the false imaginaries of the corrupt judgment, so blind and fictitious of which yet they persecute the true law of God and them that keeps it.

More, Christ was not to be the blind, so that they think that to be very service of God, which is, but a blind superstition, for zeal of which yet they persecute the true service of God, and that the judge to be the law of God, which is but the false imaginaries of the corrupt judgment, so blind and fictitious of which yet they persecute the true law of God and them that keeps it.

The church was never lost in the truth.
A voyage those meate to be good and holy, which these false fellows affirm to be bitter and perillous meate, and have alwayes affirmed for unlawfull meate and cuill, such as nowe these mad men affirm to be well seasoned good, have alwayes hitherto reposed for Gazette of wealthy lechery, freely compilling to gether of steeres nines of these stories now do boldly put to the and now for good and lawfull matrimony. If Tindall grant that I say trew in this, then shall be seen how to graunt that the words which he alleges to be spoken by the mouth of our saviour are not spoken against by him as all Christs church hath being ever hither, but that the be spoken against him selfe by his fellows that believe the contrary. And on the other side ye Tindall ben me this, and will take that at good men and gods elects have alwayes believed as he, and his fellows do teach, and that they have alwayes taught so done the same: let Tindall then tell us one good honest man, what speake we of honest men, let hym tell of ane one to be the first the Balthle in all thys, hee, after Luther daggers and dys, or else if he let him tell me which of them did not abhorre a pick should wedde a nunne. And therefore this ye see that by Tindalls holy tale there were none of all these they were never to great philosophers, never so well known in the lawe, never so learned in scripture, that could understand the things of the spirit of God, because they were but natural men not borne againe not created a newe with the spirit of God. How knoweth Tindall that none of all these that hath bene adversaries to his doctrine, that is to witte of all good men ye were in Christendome, such Christ was born into Tindalls time, was borne againe or new created for the spirit of God. How himselfe understandeth his high spiritual words I were nere, but I were well, that all those holy fathers were reputed so good children, and I believe they were not baptised and born againe of water and the spirit as John, our saviour taught to Nicodemus, after that the liued well spiritually, died well spiritually, as appeareth by their books histories written of their lives, and miracles shewed for the spirit of God after they deathes. And unto such simple gross carnal people as we bee, these things seeme well to ye, that they were borne againe of God and newe created with his spirit, and so by Tindals owne tale should seeme to understend the things of the spirit of God. But yet will Tindale none of that. For he liketh not their judgement, but he faileth that the spiritual judgeth all things. And where as Paul in his place alleged by Tindall faileth that the
A the holy goll spirit of god searcheth eu-
then the depe thynge of God, because he
unto that holy spirit which is god there
is nothing of god unknowne: Lyndall
taketh that high power unto his wou-
diyful spirituall fayse, saying the spiri-
tuall judgeth all thynge, and his spirit
searcheth the depe secretes of God. And
with this not satisfied, he amplifieth &
enhanceth they, holy search up height,
and faith that the spirit of these spiri-
tuall lost searcheth the depe secretes of God
so farre, that what so ever god com-
mandeth them to doo, they never leave search-
thyng till they come at the bottome the
thyng, the quicke, the life, the spirite, the
mary, and very cause why, and so judg
all thyng. What an heape of hygh beha-
verments god doth unto Lyndall, hear heart
hepcd by together; who woulde not wene
that he were with some hygh meditacion
carped up in Eucadoch & Hellos chaple.
But yet good churche reader, for all his
holy tale, remember againe here is the
nunneth, Luther and his yfpe, Lyndals
owne maister, and maisters, the chyfpe
heath and authour of his hygh spiritu-
all fayth, Fo Luther ye wote well of Lin-
dal and his seelowe he spirituall and s-
lecte mysfe as they fayse authour of the
pe neve spirituall sect, he needes one
of the brefe chyfpe. Let not therefore Ly-
dall (good reader) with his gape glor-
yous woodes carpe you so fast and so far
away, but that ye remember to pull him
backe, by the fleue a little, and akke hym
whether his owne hygh spirituall doc-
tour maister Martine Luther hymselfe,
being specially borne agayne and new
created of the spirit, whom god in many
places of holy scripture hath comman-
ded to kepe his bowme of chastitys,
when then so farre contrary ther bi-
to take out of religio a floupe of Chrest,
webbed her hymselfe in teapoches of wed-
lesse, called her his yfpe, and made her
his harlot, and in double despite of ma-
riage and religion both, lusted with her
openly and lyvet with her nightes, in
hamefull incest and abominable
cherie: both he the whole after Lyndals
hygh woodes searche the depe secretes,
and newe leave searchyng till he come
to the bottome, the permanent, the
quicke, the life, the spirite, the marpe,
the very cause why, and indgeth all thing-
ges: I say as I layd before it may pre-
adventure in some thyngs doe well to co-
sider the causes of gods commandement
so it be done moderately and with re-
serve: But manye lyvet spirituall par-
tones as Lyndall, and Martin, and
A freke Huskin, to be wont to read and search the cause of goddes commandements with themselfe as hyng saulke did; but to the devill and them selfe as our mother Eve did, that they fell upon fallacies and false causes, whereby hyng saulke was deceiued in laung of the beastes for sacrifice, which belted god had strictly commanded hym to depose, and Eve was so beguiled that she thought she might belate the apple which God had strictly commanded her to keep; to bothe I have too, these memoines that are in this newe falsid spirtually, the devill they call spirit and themselfe with their incelans search sünde out false causes, whereas ofte take occasion to break the commandements of God, where commandements are ther good sclave simple soules without any searche observer. As for example, where as God hath in holy scripture evidently commanded, to make a bowe shall perfore and keep it, as is written by the holy Psalmist, Bowe ye and pay your bowes to your lord, and where as our blessed Ladevy thought her selfe bowen thereto, and all the bowes saints, since Christes came unto Christendome, yhe and paid and paid your bowes to your lord, and where as our blessed Ladevy thought her selfe bowen thereto, and all the bowes saints, since Christes came unto Christendome, time, have without any variance written and asssumed the same, and not onely that but also all Christes people the good and baddie, have this ri. T. pere abhorred as an abominable moner, and accommed it in common talk, for thus a prodigious crime that ever monks or freere should wedde an unne, as they thought had never happen in Christendome, and therefor have alwayes felted that Anachist should be borne betweene a freere and an unne: these newe spiritual men have nowe, Luther, Tyndall, and freere Huskin and the deffil togeth, as long ensarched the cause of this commandement of God, by which euery man is commanded to kepy hyv bowe, that they have with long searche founden out at last, y monks, freeres, and nunnes, be not bowden by that commandement at all, but may fo for all they bow lawfully runne out of religion and he together when they list, and call theye frithely lecherie good and lawfull wevelock. And thus loe good rede, these newe spiritual men with they depes learned interpretes and expounded holy scripture, and sended out therein the godlye vertues as this is which hyde holye doctors coude never finde therein; for lack of grace by likelybod, foz we see well they lacked no wisse and had as muche learne as themen have and ten tymes more too, and did their diligenc e too, but they were as it seemeth but natural one, not bothe agayne nor creatid of new with the spirit of God as Luther is and Tyndall and freere Huskin and hye sefolows.

Take enasple faith Lyndal in greek commandement, lowe god with all thine heart, the spiritual searcheth the cause to know the benefits of god, and receiveth love in his heart.

In these wordis I have no fault, but all be it a man myght alnysne other causis of our lowe to warden God the Lyndal both, as for example his own excellent nature and goddes of it self, to worship to be loved, loved, and honore of us, though we shold if it were possible receiveth to our selfe no benefites of his hand at all: yet I very well allowe the cause Lyndall allegeth, that is to wity consideracion of the great benefits of god, and it is a cause of lowe in bothe the reasonable of itselfe, also by many a godly vertuous man alleged and considered before. But yet me thinketh that this cconsideracion of love apprhowed by Lyndall, doth confounde bothe Lyndal and Luther and at ther whole sect, in that they holdeth that it is not lawfull to love and serve God neither for avoiding of pain, nor for obtaining of reward, calling this maner of love and service servile bondage and mercenary. This is theye opinion, and Lyndall hath it of of ten as well in this boke as in divers other. But nowe remember good reader that Lyndal saith here the contrary which I am glad to heare him saie. For I am better content that he say sometime well then always naught. And here he saith right well that the respect of goddes benefits is a cause of our love towad god, and surply do it in deo. For although the very good and great excellent nature of god be worthy to be loved of all a wo, discarded and seuered too, for the sowerain and surmounting godnesse of it selfe, though we shold our selfe take no matuer of benefite thereby; yet may we well have no causis of lowe, honour, and service toyned therunto. Yet am I not sure whether Lyndall wyl saye that I do him wrong in that I spyn service with love, where he speaketh not of service but of love only. But I have bene bold to spyn our love a service toward god together, because I verly think Lyndall will him selfe
A sincere grant be, for whatsoever cause it is lawful for; be to love God, for his sake and for his own sake. And the latter is lawful for; be to serve God. But Lindal agreeeth that we may love him for his benefit, whereof it followeth except he say that we may love him for some cause, for which it is not lawful to serve him. Thus Tindal neveth grant that for his benefits it is lawful for; be to serve him. Now if Tindal grant be that conclusion, we shall then have a more clear and full knowledge that it is unlawful for; be to serve God for his benefit, whereas we have received it is also lawful for; be to serve him for his benefit, which we have received it is also unlawful for; be to serve him for his benefit.

Duo good causes of our voluntary do well.

And therefore as the respect of his benefits by which we have received is a good cause of love: so is the belief of his promises and hope of his benefits to come, a good and a great cause of love towards him. For if we may serve God for his benefits to come, it seemeth not for but that we may serve him for his benefit, whereas it is of all benefits the greatest. In this pointe will Tindal simply stick with me, and he will make by my faith that we may use and serve God therewith, to that entente therewith to serve him, for faith his fellows and he affirme to see the thing which only doth satisfy us. But then they say plaine enough that if we serve God with any other good work, fasting, prayer, or almsdeed, to that entente that we may serve therewith please God the better or the rather come to heaven: this service is unlawful, displeased to God, and plaine unlawfulness, for a much as we that we do serve one another by our benefits and the benefit of this cause, and therefore shall it please God if any good works; for heaven, or to that entente that we might please God by his better therewith. For that thing they say Praise the Lord, and to say that we shall be our own saviours by our own works, and not by Christ by the works of his passion.

In this pointe they seek to help, and when they see anointed that all though we serve God with any good works as much as to make our God Christ, and to say that we shall be the Son of God, and not by Christ by the works of his passion. And how they do seek to help, and when they see anointed that all though we serve God with any good works as much as to make our God Christ, and to say that we shall be the Son of God, and not by Christ by the works of his passion.
Yet why we aske them whether we may not lawfully for the same entendence serve God with hope too: why they say they care not to grant, but then they confound the terms of faith and hope, so as neither would have them self neither. Then if we aske them farther whether it be not lawful to serve God with charity too (which is now they leave and saith all to lulty alone) with intent to get heaven the rather: to why they say not to grant also, but they say the cause is for to say the cause hath always charity the rather. But albeit that in that popine their assurance is false: as by reason a plain scripture hath bene often proved unto them: that is enough to me why they grant that a man may lawfully love God and serve him with charity to shentent to be the rather saued and come to heaven thereby. For now seest me that if ye lawfully may as Lyndall will grant we may serve God with the benefits of faith, and hope and charity, so as of any one of them, with respect unto Gods benefits receaved and also to shentent thereby the rather to be saued and come to heaven, we may then lawfully with like respect purpose and entendement serve God in any other benefits proceeded of faith, hope, and charity, so of any suche one of them in which it is lawfull for to be suche respect, enter, purpose to serve God: then will not Lyndall deny but that pater, failling, almoosebeede, and continuance and clemence of boody, penance, trouble of the mynde, with sufferance of tribulacion of affliction of the slye, fullyng taken, with many other outwards and inward works, may proceed of faith, hope and charity. Wherefore I can not see but that Lyndall as he granteth here that we may serve God with love, entencing thereby to please him and be saued the rather: so multe beneeds grant and agree that lykewise may we with the entendence and purpose servitute with all other benefits of God obserwed proceeding of a faithful doing of charity, whereof he and all his fondre felowes in eruer place holde themselves the contrary. And thus have I now playnedly deduced oppon Lyndals obse benees the full confusion of bys obane common conclusion, so many times by him and his felowes objected, and among them all never once yet well bloned nor never able to bee proved, agayne the profite of good mens christes works, for christes be their praysers, their sailling, and their almoasebeedes, why they be done in faith, hope, and charity, in the state of grace. Tindall And why he is contented to obeye the powers and rulers of this world, he loseth on the benefits which God intended through the, therefore doth it gladly. More.

In his obedience Lyndall is yet contente to have a respect to the benefits that God woulde and theweth the world through the powers and rulers of the world, and put thy that for that the ouerlye or the chere cause of his obedience, as he putteth it for the ouerlye or the chere cause of Gods commandement. But in which kind of obedience femeth not lynceth not, the greatest vertue of a man is obediens only for his owne advantage, but the chere cause of his obedience is to obeye specially for that god to commandeth, and not to seeche and limit to the cause of goodes commandement, as he mape thereby take hymselfe and gene to other an easie hold occasion to disobay, reffuse, and rebell against their heades and rulers, pretending they be not profytable. This thing meaneth Lyndall as it appeareth by his wordes here in the cauſe of his obedience, to the powers and rulers of the world, and as it appeareth in divers other places of his wordes and in other his matters too. But God all though he wyl that the governours and rulers of the world should be good and profitable to the people, yet will he not that the people shall measure the bene of them: obedience by the owne rules and measure of them: one proue new proue new, but that they shall observe the proues and other rules and governours, because that they be the proue governours and rulers, and because that God hath so commandeth. For if they may measure their obedience by the measure of them: one proue as Lyndall tellth us: they that observe the occasion of feccion, and there of by themselves also more harme in one day then should their rules in many yeares, all over the right unprofytable in deed,as appeared by the plesant Luthernes in Amap, where measuring the obedience by Lyndals rule given them before by Lyndales prayer, became all byerwise and byoosened and rebelled agaynst the rulers, and thereby byoosened Goddes commandement, and brought thereby the benegaunce of God.
The auncwer

A God upon seyy owne heads, to the
slaughter of aboute fowre tho sathousand
of thern in one sommer, and the remenat
the reste entreated eversince, and that
hath made Luther and Lintail a little to
retire and let a newe glove thereto that wezel but thetowly lure them as
I thal show you when I come to speke
hereafter in his bok.

Tindall.

And when he is commaund to love
his neighbours as himself, he searcheth
his neighbours is created of God,
ought with Christes bloud to godth.

More.

B Cloe thisis very lounly spoken,
and be saith very well, and I praye God
that he be one of those spirituals that so
doth, but surely many places in erce
bok y he witten seme clerly to declare
he hath another maner of spirithe then
such a spirithe of love. And yet were it
hard except God commandeth gene by
wran, els will it be somewhat hard
for any man upon the other two causes,
by any seach to perceiue that he wer in
reason bound to love another as well as
himselfe though theyr mage treue to love
him right well.

Tindall.

And therefore he loue them out of his
heart, and if be evil to search them
with al love and pacience draweth him
to good as elder brethren waite ou y
piger and serue them and suffer them,
and to them when not come they speake faire
and flatter and give some gage thynge
promise fayze, and to drawe them and
sume the not, but if they may in no wise
be holpe, referre the punishment to the
father and mother, and so forth. And by
these indeth be all other lawes of God,
understand y trueth be meaning of the,
be these underthele he in lawes
of man which are right which tiram.

More.

Byseth Lintail and his spiritual
mayefer this maner of love, this so;
baxying and this maner of pacening toward the
Pope and the clerge and toward prin-
tes and other tempor; all rulers: we see
perdy though at thayse bokes in what
lovy lounly fashion the serue and suf-
fere them, and how fayze they speke and
how pleausant they flatter all holpe
and this is malett true.
A leafe be linered with dunbald web butter, as anointed with charmed ope, except me ca tel the the canles which they say that no man ca, and therefore the mockes and falsely here, now ye this they...be as lyndal saith the spirittua...by the elcer bretsten; then will we lase to Tindal and ask him why do ye not Tindall and your spirittua felowes according to your owne wodes here, none out of your heretes? Pope, Cardinals, the clerge, the priders, the people, and so forth, being as your yonger bretzen not yet boaine againe, and why doe you not to boaste with them all love and pacietee and to foorth, and Fay on them & ferre them and suffer them and so forth, and when they wyl not with you come forth why do you not the speake them Fayres flatte them and promisse them Fayre to forth, and so draw them forth to forth. And yf that for all these they wyl not come forth, why doe you not then fer the punishments to the father and mother, and ferre them not, but enure to your owne wodes, let at your yonger bretzen to laugh them to scorne, to mock, to tell to check, to chide, to bawle, and raubously to rale, calling the apites, phantas, poplith, poyngers, theses, mankeredes, bloudsuppers, torments, traitours, yplates, Caipyhaes, Herodes, Amaas, and AntiChristes, Judas, hipocrites, mothemongers, pythistes, poanteres, whoe emisses, and bommites, abominable, hauneleste, fake maade, faithlesse beastes, hange, martys, quelleres, and Chast killers, serpentes, scapions, dymeres, and very devils, and finally with suche venerous wodes and other malicious ways the woot that the devil and you devile together, builid put forth your papie to olde debate, vnsencio, crimines, stricte, and sedition, cause your spirittua people, that is to wyte the elcer bretzen boaine again of the priest, to wyse and rebell againe your yonger bretzen, but natural yet and not boaine again, and the one part to smite and byl the other by stoufades on a day, as ye have done in Almayne, providing alway that your felles' chief captaines and authores of such ferosis and rebellious bloudshed, gate by gate, in some byl the meanee white, and land and lode byl sure and safe a fyre halfe out of a gunflot, and come not at hand strokes in no wise, but ferre for trumptours to the blatt of your wodes & braggacious wrtygues to kinde the...call upon and let them all a wyke, and ye & wate on your speth then to gawde and glory, and if ye go against you and your part go to wyache, then stinke away to the field, and make as ye came not ther, yee neuer entendestre borne noe; ment and such matter, as ye your maister dry in Almayne to put your self out of fulpiscion, erie to the contrary part to kill them downe hand, whom your owne wodes rapised and finefully sette a work. And so thus hath Tindal conningly declared the great commangement of love, and by himself and his felowes as ye see so longingly put in the, that they would help the therter part to all the mischypet that might, and would that on the therhe wheather they do themselfe be it never to infectious, no malhold once chypet them, noe; gene foole wodes but in their denith bedes to beate still and suffer them, and take them then as yonger bretzen little babys intauntae, and gene them Fayre wodes and petyes proper gear, rattles and coptelles and gay golden stone, and if the wantons wil not leaerne yet, but byte and irech their felowes, beate the babys yet in no wise, but go and tel their mother and so forth. And when Tindall hath thus conningly declared the great commangement of love, and hath so spiritualy set it out to his aewh: the coldeneth he wyl and wo, shippfully that by this commangement of love in suche a wyse way understan and his spirittua feitfighet at the labes of god, and understan and his true bie of him, and by the game in the whole understan and thi at the labes of manne which are right, and whereof treanne. For by this they understan and thi at s lone that they beare to them owne wy, every glose that the gene themselves is the right meaning of the wode of god, and all that al other holy men have written is but fantasies and false. And in many law to let them beat other men for yppy truth, wer well defined and right, but any man to chide once any of them for a hundred heretes, that were utter wyke and no unlawful law but plain straunge, Tindall.

If god shold commaund hym to drine no wyne as he commaundede in the olde talmiet, that s pyferes shold not wyt they ministrifde in s temple and fo wyde divers mettes: the spirittua because he knowede that man is too over all other creatures, s the his fernantes made to be.
At his pleasure, and that it is not commanded for the wine or meat itself that man should be in bondage to his own servant the inferior creature, certainly not to search the cause. And he further it is to come the flesh, and that he be always sober, he obeys gladly, yet not so superstitiously, that the wine of his disease he would not drink wine in way of a medicine to recover his health, as David eat of the balado bread, and as Moses for necessity left the children of Israel uncircumcised, and were yet thought to be in no worse case than they that were circumcised, as the children of Egypt. So within a whole kingdom were counted in as good, as that the law circumcision, which the examples might teach us many things if there were spirit in us. More.

Thus commeth he to those things which be taken for indifferent, that is to wit their nature neither good nor evil, but taking their goodness or their evil of commandment or prohibition and of the mind of the deceiver with circumstances of the doer, and these things he speaketh as one that would he bore were that his high spiritual wisdom had a very deep insight in that he telleth us as a new strange tale, that never man had heard before, that the inferior creatures be subject to man and not to them.

But now this truth laboured he to make a stable ground to build his eyes upon. For by this word bare we been that we were at liberty to construe and interpretate all commandments either of Christ's church or of Christ's own mouth immediate, after our own wills, whensoever we can find out and fall of the commandment to flatten and begirt our false wall. Hereby god should command hym to drink no wine as he commanded in the old law, they ministered in like wise he would anon search for a crake. And he saith he should find a cause to be for taking of the jest to help him sober, the jest to cause he would obey the commandment gladly, but yet not so superstitiously, but in time of his disease he would by virtue of his recovery his health, therewith the last entrance of David of the prophets. But what we pitch hym at this tale, no we are not, but the two spirits of god be essentially represented. But we say the act spirit did not in restraint hold at aventure, and although the things be plain and easy enough, yet it is pernicious to any man except certain revolucios of god to come to his open sight.

Lane to the whole catholike church, none of the church of one electe which the church no man can know, but unto which can catholike known church of all christians, where people do heretics, which catholike church by what means Lydall can never fall in damnable error. For if a man leave these things and boldly close a cause of his own seeking, he is well likely to beware the commandments. As here Lydall pretends that god would himself forbid all men to eat certain davers, or command the certain daves to fast; here would Lydall remove one as a man spiritual on the cause why god would command the hym so, and then would he find that he can only to same the flesh to help men sober, and therefore would he observe it.

But now by this fashion if god gave Lydall a commandment whereof Lydall could find no cause at all, he would not do it at all. If our father Lydall had be in paradise in the deed of our father, he would never have needed any serpent or woman either to temp him to eat a apple of the tree of knowledge. For we had god forbid him the eating thereof upon pain of death, as he forbideth lecher upon pair of danacion: the would he have searched for the cause of the commandment. And when his tire would have found one because the flesh had there no need of taming; they would he have cast on a good pace, he have thought God almighty had laid a ballon with him, and would not be angry with hym for an apple, and so would he by his own rule of searching, being out as much mischief as the worm and the serpent and the devil and all. And latter now too, by this spiritual rule of ensnatching of the cause of taming a for bearing meat, and synching the cause to be done other but for taming of the flesh and soberness, whosoeuer think hymself to the hymes of the flesh not more inclined as some of nature are not, nor by moderate thinking of its, and any daves hystymped to beonnekete: as, as.
A shall interpret himselfe diversly charged of the commandement, and shall despise wynnnes, and break his fast at his pleasure, or the seaow hoon of kepe, saith he shall at the uttermost keep it but for a countenance, and as they wepe themselues in anoying the loud, yong of such as have a weake conscience, and where such a thing is bounden to the keeping thereof. And therefore when they have kept the fast in sight, they that not for to break all those fastes usually, where the weake conscience of other simple soules are abusedit no body by the, but aske as are all spiritual and have a conscience strong enough to break the right fast upon good Friday without grudge of conscience at all. And afterwardes yet at little they shall when they be satisfied, amend also and make strong in the lode the weake conscience of their sick brethren, and make them break all the fasting fastes too, with laude and thanksgiven to the Lord that by his elect preachers in these latter fastes of this blinde world, that could not on fasting fastes fynde their meate, but now illuminate they even geue the lightes, by which they have recovered the way into the rest.

Then liberty of eating, drinking, and honestly pilgrim lytering, from the bondage of all fasting days, & al professed charity.

For to this end we see that they, spiritual doctrine hath all ready brought it in Sarony, for there is now the lent turned into the fastes. And there it well appeareth all though it wer true? Tindall faileth, that fasting were of god ordained for none other cause, but only to tame the flesh: yet was it neede for the church to doe as it hath done by the scriptur of God, aayne and appoynte certaine common fasting days in which the people shoulde take together. For els if there were no fasts, the most part of people which now in the cunon fastes do tame the fleshes together by the commandement and laudable custome of the church of God, would finde very faste days torture of their own minds, as many not one through the whole pere at ye noonse because in Sarony, where they were wont to fast many, faste nowe never a one.

And solery if fasting were not profitable, done of any other devotion but only served for taming of the flesh, and then the custome was not away of command fastynge days, in which both fast dayes ther in obedience of the commandement, and those common fastes taken away, soleke wer only left to their own libertie and private generall conscience, to choose their fasting days their fleshes, not of any other devotion but only for taming of their fleshes, when they would it be beginne to boole: then many wedded men shoulde nece of the fasting days to their papes, hangyng they remedy to pleasant and so present always ready at hende, & then would many an honest maiden bee ashamed to fast any daye at all, lest she should sem thereby to gene young men warning that the weare warne and bon them if they will soe, speake nowe.

But Tindall with his spiritual folowes are fallen into this fault by the looking of their owne lust, in favor where of they some times fully study to fynde out false glose, to bee open glotisons without reproofe, and also with the pappye of suche people as they false doctrine hath corrupted and brought in a wronge belief, contrary to all doctrine of all the holy doctors, and against all holy scripture, euery thing gyspel it selfe and euery words of Christ, by which not only all chrestian people hyther to but also ye folowes hare freyly beginning ben taught to believe, that manes fasting hath bene pleasunt to God for other cause, then Tindall would have it seyme, by searcheth of and selh the onlye the means to beeke it.

Lindall and his maister be wonte to philosophye erve out upon the Pope and upon all the Clergy, for that they make philosophye with the thinges of God, whiche is a thing that maye in place be very well done, hythe the wysdome of philosophye all that we fynde true therein, is wysdome given of God, and maye well doo his other gifts of Higher wisdom then hythe. But Tindall here in this place as it semeth, both leaneth to old natural philosophye all together. For as so, abstinence to tame the fleshes from hys irrepence and soule lustes also, this was a thing so many philosophye by bothe theeeke and bie. But as for fasting that is another thing whiche God hath allowed among his faithful people had observed and kepte, not only for his purpose, but also for a kind of paine, affliction, and punishment of the fleshes for their sinnes, and to put us in remembrance that we bee noone in the bale of tears and not in the hyle of top, hangyng for the comfort of hope.

And altho that Lyndall bee lothe to hear
The answer

Ahearethereof, because he would not say, as some hold to do true penance by putting himself to any pain for his own sakes, yet would God the contrary. And as he spake that men so; they sinned should be holy in their hearts, so would he be that; so the same cause the whole of these hearts should be reduced into their bodies, and that we should do the protestation of God's mercy, humble ourself before him, and not only praise for forgiveness but also put our bodies to pain and affliction of our own selve, so thereby to have how beautiful we take it that we have offended him.

And to the intent that we would well know that salving not one for the taming of the flesh, but also for the sacrifice of the beast, was pleasant unto him; he taught his people by his prophets that he would fast, and appointed them certain days. It appeareth also that the fasten was so pleasant to God, when men did for devotion to God not only to bear their pleasures, but also part of their needful sustenance in occupying the time of usual fasting of the flesh about the plentiful nothing and spiritual pampering of the soul.

Also unto the obtaining of great spiritual gifts of God and high revelations, how special a thing fasting is, both our favour declared by itself in the gospel of Mathew, where he saith that he that gives us that kind of beasts which he does cast out of the chyle, is not cast out but by pleasure and fasting.

And of all these things we have in holy saintes many examples, that it were long to rehearse them. But so much as we see, as in Judah, as Matthew, when he sees that the sacred miracles were wrought in all such matters, and all they holy revelations and miracles taken for trueths; we shall send them to look better upon good books which himself bath evilled and of evil purpose translated, the books I mean of the holy scripture it selfe. For therein shall he see that fasting sertynly not only to tame the flesh, but for all these good things also that we have spoken of before, and yet for many other more. And there shall be as the life by the thing that he is most likely to let you see, that fasting and other holy affliction either taken by commandment of God his church, or willingly take of our own good mind done for our own, done in true faith devotion with purpose of amendment, is one of the very special things of God.

Note.

Satisfaction.

Satisfaction, not meaning that we can deceive one for our sins, nor that we could do any thing thereof at all without help of grace, and that all we can doe, could be worth a life to be bestowed without Christ's passion, but that with help of grace and mercies of Christ's passion, our good works well wrought, helps to great resumption a purchase of pardon and release of paine, may well be done for that intent, and be for God ordained to serve us to intent, and for that cause be they by the church called satisfaction, for the endeavour that we should do to punish at the full our offenses of our flesh, that God thereby be rather moved with mercy, should thereby his great heavy punishment, which else he had cause to be done unto his selve, and not to lose we judge, and amend our own ours selve, according to the words of the blessed apostle to Corin.

Then: If we judge our selves, we holde not to be judged of our Lord, and surely if we judge our selves truly, we shall be content to punishe our selve.

And so salvinge is one of the good God's purpose therewith for satisfaction of sinne, and procuring of remissi, grace, and pardon, and that it secretly not only for the taming of the flesh as God did here would have it done: ye shall see to manishedly power of many place places in every part of scripture. For the promise of God, saith that God shall not bear the sin of the people and the sin of the children, and wheresoever he is not by but so to take his death: He is in the chapter of the third book of Kings, where Achab had heard these words, he take his garments and put on his body a thigh of horse, he failed and slept in a sacke, and bente hanging his head lowe downe, and our loose laid to Delit as the title: that is not done how Achab hath hibbed hi before me: And therefore because he hath hibbed but for his sake I will bring no enume in during his life. Both it not manishedly appear by these words: big Achab failed not for taming of his flesh to keep it red; but he failed for his idle name, because he were here kept in a sacke, is to move
A to humble himself above the face of god, and to doe penance in punishing himselfe for his sin to move thereby almighty god to mercye, and to the withdrawing of his high punishment, which else he feared would fall upon his head, which punishment he at the respectes of the longes humble penance and paine of fasting and other affliction willingly taken by hymselfe, doth mercifully withdrawd from hym, so that in al his dates he suffered hym to se for no part thereof.

And so may ye see this place of scripture evendent and plain against Tindall and that very repentaunce required of the repentant parton, not only taming of the fleshe against the sinne innocent os to come, but also punishment by fasting and other affliction for the sinne already done.

And notwe Chrift hath to christen men promised of our times in generenes, and of our pain release by vertue of his par, but this meaneth he to them that fed not their owne synnes at to ligtte after his great bynings of newes, but they owne fleshe thew by they owne wilful punishment worthy to suffer paine also thisselfe thereof, and then his paine bath given they payn the lyfe that makest it quick and auyable, not enteyndyng yet that hymself so should take paine if the sinnes themselves should flme at their pleasure and bee saued all with ease, as Tindall and Luther would make it bane. For that were the wayes to make men wanton and ware very bolds in synne.

Furthermore in the first boke of Cypchyn the third chapter it is written thus in the person of the people: we have fessed and payed to god for this, that is to witt for help against our enemies, and it is come prosperously to passe. ye may here clerely see this pestilente opposition of Tindall with few words confuted. For this sat was not for taming of the fleshe, but for anuydying of the synne.

Agayne in the second boke of Cypchyn and the first chapter thus saith hehemis: when I had heard suche synynes, that is to witt howe the walles of Jerusaleme were burned downe, the paces burnt, and the children of Israel in great affliction and milery: I sat downe and wept, and mourned many vaine: I fessed alio and prayed afere the face of the God of heaven.

Lo this sat was not for to tame the fleshe, for the man was in heavynesse farther from suche wanton thinges: but he fessed as he wepte and mourned, to move god to mercye.

Also the great priest of God Cypchyn saith in the fourth of Jupther: Knowe ye that our Lorde Hail heare your prayers ye continue fasting and praying in the sight of him. I suppote no manne is of so simple wise and understanding, but he maye at the bare reproofe of thyse bodye texte well perceve that Cypchyn db not extreme fasting as Lyndall dothe, nether take it not onely for a ramynge of the fleshe, but for a meane alio to purchase grace with remission and pardon, and alio to obayne appro and helpes of God in that great necessitie.

Is not the fourth of Hecket also cleene contract to the doctrine of these devilorish preachers of Fleshly libertie: So and assemble (saith he that good Luene) all the jesus that thou findest in Sultan, and say ye for me. Cate ye not, neither blik not in these dayes, and the nightes, and I likewise will fall with my mappekes. Would she thee should forbeare meat and drinke to the extent that by theyse faeting the might tame her flesh, may not for the taming of their owne. But that by their devout fasting and their maidens and her owne, they might appease our Lorde to pithe them and present them from that imminent perill that thet wer then all.

What saith Cypchyn? Prayer (saith he) toppeth with fasting is good. He saith not this onely to yong lusty folk for taking of their fleshe in anuydying of intemperance, for good chilten faeting goeth sometyme faere above the naturall temperance, but he teacheth all menne that mape without harte, to toye with prayer the paine of fasting, as a thyng pleasaunt unto god in suche wise as the prayer is, and it is a secrete inwardly effectual prayer whet the pain of all the body repenting and punishynge the synne, cryeth to god for mercy with the voice of the mouth. In the xxviii. chapter of Ecclesiastics it is written: The man that faeth for his synnes againe committed the same synnes, what anapleth hym this humilitie. Whereby it is well undersetand that he wiche faeth and amended hymselfe, his self anapleth is profitable. And wherefor not only for taming of his fleshe, for that may be tamed enough and yet the man be bad enough, but it anapleth for remisses
A of sinne and for merite in heaven. Thus as holy saint Apolyn saith: So fap that the saell of a chisto man shall haue no rewarde in heaven, is not the opinion of a true saint mā, but of an heretike. The prọphet Jēshel in the second chapter. And therefore doe fap the LoRD, turne to me with all your hart in saffing, weeping and wailing. Leave your heartes and not your garments, and so forth.

Lōe here the prọphet exhorteth to saffing, as he dothe to haertey mourning and weeping, not for a countenance of forsooth, but to be soweit to take pain in bede, not in themas where they sete it not, but in them bodies inwardly in them heartes where they see it thought, so that they may thereby not onely tame they flesh, but also tournear again to god, that he may take pite up on them and turnear again to them. Read we not in the third chapter of the prọphet Jonas, that God layng the Hīpers saith he and punishe himself with saffing and other afflicton voluntarly done unto themselfe, did mericelly takequite away the great and gruous punishment that was at hand obained by himself for they sines and offences whereved they fell, for to tame them flesh as Lyndal saith: Say, they fall, and bid verance for their sines, therewith purchased pardon which the Lyndal wyll not perceive.

I could here alledge unto you chistro Readers other testes of the holy prọphets and other places of scripture, as the first chapter of Jēshel, the 3d of Da-niel, the 9th of Hierem, the 3d of Judícum, with an hundred places more very strong for us in this matter of saffing, but these fewe maye seme to many, so a thynge to manifeste and cleare. How bee it I wyll alledge unto Lyndal the woodes of our fowntour himself written in 37 pl. of parcale: where he saith:This kynde of dèuels is not catted out but by paper and saffing. The holy Evangell of Luke in the 8th chapter of the Apostles actes, writhe thus: when they haue obayned them plesses in evrye church and haue prayed and fallen, they commended the to the LoRD in whom they behoved.

Here may ye cleere see good cristian reader, that the holy and blest apostle Paulus with manie other mo, haue not saffed in this place for the tribuying of flesh and remain of bodie lustes, for they saffed herefor other folke, y is to wyte for p persone to whom they had gisned holy orders, so: the people who they had com-mitted unto their charge, god for they devoutde prayers and falling hy Therd gene eres of his grace i faisse among them.

Finally what well Lyndal saith to y woordes that are writte in the 5th of Mat-thew, and spoken by the mouth of our fauour Jēsh Chisto, where he saith: whe ye fall make not your selfe saddlike hy sorites, so; they wake out theys face to the extent it might be perceived that they fall. Forsooth I fape unto you they have thier rewardes alreadie. But when thou fallest annoyeth the head and waketh thy face, that it appeare not unto men thou fallest, but unto the father which is in secrete, and the father that seeth in secrete, hall rewardeth they openly.

Ly fap not our lord here promis to rewarde all them so, for no desye of mans proues a pri of paine glorie, but of more humblitie and true repentance of hearts punishes theys body with falling. Which one place being to playne open and manifesist fo, the merit of falling though it might haue bene more then sufficient to confounde Lyndal and his maister Luther wyll all their schels: yet haue I beth their the longer and haue spoken of this matter somewhat more at large, for y manifestacon of their great blindnesse, and as it semeth malice to mennes soule, and so the comofte of them that hitherto haue had the mynde to punishe the flesh with falling, that they do not hereafter as brithites haue in Almacy done already, leave of their devotion to God for the soorde babbling of such sensual heretikes. Fo; if Lyndal will saith y yet all his was nothing but to tame the flesh, that the soune might play the more quietly without rebellious motions of the flesh, whatsoever he haue their in confider the places his woodes together, ye shall find all his precel ther in a faye tale of a Cub. Fo; albeit that Chistles saffed fourety daues and after hungered, yet whether Xortes hendered in hys fourety daues: not we not very fare. And it semeth well that he byde, so would not of likeynde haue tolde it fo: ane great thing that he falled for the soune of Aarong, and also for the soune of the people, so straightly the fourety daues, that in the while he neither sat not stande, if he never had in the whole been neither an heretike nor a theruke. Howe bee it ye Lyndall will tryge all these fallers in quest.
A yet of the Hinnites and such others as been weary there is no manner of comfort but that they seek in anger and grief. And if they be, in a mad thing to think they lost that they went about to punish them for their sins and humble themselves before the face of God with fasting, etc. but till they were a hundred and then gate them to be famishing. The way say that the pains of the fasting was wholesome to come as their bodies should not be so, but they did it willingly as well as they were punished for other causes. If the way say that there was a difference between the repenting in the old law and the new, and that there was cause why they should put them with their bodies and not, because Christ hath now done penance for our sins and not at that time so done; for they say it will not be done, partly because by the people of the old law; fasting was allowed in the new law, and also because the Jews had the profit of Christ's passion by the Church, that it was to come should be done; as we now by the faith that it is passed and all ready done, and they repentance and our repentance were like, saith the Church, and in the sacrament of penance. Whiche Lindal goeth about to destroy. The way say that the fasting tamed but to kepe the mind calm and quiet in prayer, from all motions of fleshly lusts; so might trouble the mind to this say that the hunger may cause the mind to make it self quiet, then if the flesh be in temperate rest without it. And over this last were in that point wili not to be, so it appeared well by the circumstances in many places before touched, that many which fasted were not in such a state of heart as the body, that they prapers were at that time likely to be let down with Vân tromous motions of mind. Wherefore let Lindal say what he will; ye shall find in truth that besides the taming of the body, fasting and our pain taken therein, is a pleasing God, done with devotion, and keepeth it for obtaining many great giftes of grace.

Say that Lindal in his booke of obedience as for pain taking, God is no tyrant therefore repiteth not in our pain, but piteth us as it were mourneth to us, and would we should have none, saith he like a good surgeon he puttheth pains of tribulation into the sores of our soul, because the sinne cannot otherwyse bee rubbed out of the flesh but it may be cured. We say not nevther that God repiteth in our pain, as a tyrant, altho' that Luther and Lindall would have us take it for such one as had the tyrannous delight, but then ever had any such, when they by the taking away of mannes free will, would make us sure that God alone works all our sinne, and then damneth his creatures in perpetual torment for his owne bene. But we say God repiteth and delighteth in the loss of mannes heart, when he findeth it sad as the man indwelling delighteth, and in his heart outwardly to let it loose of his heart to rebound in to the body, that he gladly by fasting and other affliction puttheth the body to paine for gods sake, and yet thinketh so all that, that in comparison of his duty do all that is much lesse then right nought. We say also that God repiteth and delighteth in justice, and so he saith delighteth to see man to delight in the same, to take his sin to God, obviously that he is content of himself by fasting, and other afflicts willingly to put them to payn therefore. And I say that if God had not this delight, which is not a tyrannous but a good and godly delight, elles would be put unto man no pain for; but all. For it is plain false that god both for necessitie of driving the sinne out of the flesh as Lindal saith by both, because otherwise it cannot be cured. For it is questionlessy God can otherwyse drive the sin out of the flesh, by other means cure it if it pleased him, and so would be buying for his godly delight in justice, which he SAUETH to fee man follow by fasting and other penance, and which delight of following gods pleasure therein, Lindall in manner by reducing of penance clean goeth about to destroy. Nowe where Lindall as a spirituall enquirer of the cause of every commendement of God, did in repeuting the superficies manner of them, that would such a deep spirituall searche doone kepe gods commandement straitly: being in the examples of David and his company, which for necessitie by rate of the offered halowed bread where of by law he should not, of Wolfe also leaving the children contrary to the commandement of God, etc. yere bretheren in desert, he endeth that matter in this great weightie word: These examples might teach us many things if they wer spirit
A what thynge the shylle spirithe that in
syppeth Lyndall, teache the hym I canot
rel. But of any good spirete he learneth
no farder in these enamples, then that
in necessite Papes the lead of the peo-
dle under god, and being also the pietye
of God, dispensed with the peple in des-
erle in delayng the circuncisione for
pewl of the appayne tempere thereupon, yf
they shuld come where they myght res
bappen it. And thate Schimeldeere spire
e in like wise for necessite dispensed with
Daniels & his sterrantes, that they myght
escape of shet of alowed brede, and yet to
great difficultes, but if they were cleane
from anpe later committion and carnal
knowledge of theier ius. And of that
syppen might Lyndall yf he had a good
spirete in hym, learne at the last hys
one syppen agaynste the boldenesse of his
wedded harlottes, monkes, and freers,
than from thei filthy lecherie go so bold
ly not to the alowed brade, but to the bo-
dye of God in somme of brade. But
Lyndals spirithe teache hym to be bold ther-
in, and to bid euer freere boldlye beare
hys bowe and the commaundementen
out an necessite or dispensacion at a
saying that freers may no more love to
out nunnnes, the David might without
meate.

Tindall.

And phyletysle of the holy daye, be
knowen that the dype is servant unto
man, and therefore when he fineth that
it is done becaus he should not be lesy
hearing of word of god, he obeyeth glad-
y, and yet not so superficicly, that he
would not help his neybour on the holi
daye and let the sermon alone for one
daye; or that he would not worke on the
holy daye nee requisitiong it, at such tyme
as men be not wont to be at churche.

More.

Where Lyndall teache the hys spiri-
tual doctrine, cristen me shul not
be to superficicly holy on hys holy daye,
wenying that they myght doe no boldlye
wolke for necessite. But the people so
ought that I fer know that wel though
and more to. But yet to man then the
more bold: he teache the hym that the holi
day is servant unto man, that he
may therefore be boldlye the holi
daye as upon his owne servant to be it as
pleaseth hym. But yet al beit Y Christ saide
binte y Jewes y the lute of man is master
y lord eu over the sabot all daye, to use it
as himselfe lif, which neuer listet to be
it but to the heell: yer can I not se y
Lyndall is in lute the wyse matter a lode
of the sabot daye, noz no man els, that
he may use it as his man, though it was
of god massin for man and not manner
for it, that is to win for the spritual ben-
fitte and profit of man as our fauteur
faith also himselfe. But yet he calleth it
not servante unto man as Lyndall call-
eth it. For the scripture sayth that God
hath sanctifed the sabot daye to
himselfe. And that was the cause why y
Christ shewed unto the Jewes that him
selfe was Lord of the sabot daye, be-
caus he would that they shold thereby
knowe y he was very god, sich that they
hadd learned by scripture that the sabot
daye was sanctified onely to god
himselfe for mannes profit and no man
loped therof but only God: A govern-
ors of people is made for the people, and
not the people for the governours. And
there is none man among the people
wonte to call the governour his man, but
himselfe rather the governours man. The
beter manode of our natures himselfe was
to some purpose orden the manyn, as
the incarnacion of his Godbeworthy
was oblyned for man, but yet we belov
de man to call Christ his servante, all be it
himselfe of his mekeneesse we more they
serve be. But we wel not much stricke y
Lyndall, for a monke slör any wyshet as
wype, so we wel he met no harm ther-
by. But I fer no more of his meaning
leff he wold bying holy dapes and work-
ing dapes al in one case, for as for
bying our neiboure good, and also the
working for our owne necessite, the
necessite may be suche that the church
despeth it not. But whosel do styrpe his
necessite over large, disverte any the
holy daye the worlde wyshes which be
micht and hald hane done upon y wor-
yng dape before, or may as well do it
after, and yet wel waphe it on the holy
daye, and thereby wyll for his parte y
bying it in custom to withdraw the re-
curers fro the holy days and make wor-
yng day therof this manner hath in my
mynde much neede to consider Salpex,
Ruma. of which I lyke bying of y holy daye.
A Norrethwyng at hys hola daye he mighth
hang done on the working dape, was
by Goddes owne indugment knowen unt
to death.

And I like Lyndall in this matter the
wolfe, both for his wordes in his other
bokes, for my self of his seet now grow-
en in Germany, allas for all cause y
to Tindal's preface.

He syneth but here for the keeping of the holy days, of which he putteth no more but the only hearing of the word of God, so that by the cause which he syneth out a chyldren man that were either in defect of among infidels where he could heare no preaching, shold have no more respect unto Christmasse day or Easter day, or Whitsontide, to hepe them for holpe days hymself, then the work day in the yere, or then woulde a Turke hymself. And this is his high spiritual doctrine concerning the holy days.

Tindall.

And so through oute all laves, even likewise in all ceremonies of sacramentes he searcheth the significaciones and wy not issue s whylde thinge it is as good to him ye priest satt in his gown as in his other apparel, if thay teach hym not somwhat, and that his soule be bysked thereby. And as sone wyll he gape while thay putteth sante as holpe salt in his mouth, yt thay beke him no reason thereof, he had as slyly be enered wyth indolowd butter, as anymonyde wyth charmme olde, if thay soule be not tought to verde sante somwhat therby and so forth.

Moore.

Looke good chyldren reader, this holy spiritual man, at last I wyll wyll somwhat thew him, what ghostly spirte inspired hym. For hep you to for all his holy salutation at the synchin, with gape worde of grace light and faith and fermencte hys: he blyseth and blundereth on at last his abdoninable blasphemy against the blessed sacramentes of Christ, and like the devils ape maketh moches and moivs at the holie ceremonies, that the spirte of God bath so many hundred yeres taught his holy catholike churche. And here percieve yet the fals willes of the devill in breining of his droppes a poisoned draught. He couereth his cuppe a little and haddeth the colour of his enuenem wine, that it may be zonken downe grevede ere the perill be percived. For he maketh here as though he found a fault, but in that the significations of the sacramentes be not opened and declaired unto the people, as though yt that were done he were content, and that he mocketh not the sacramentes but the mynisters that openeth not the betokeninges thereof. But I hall haue first these yow that ye playeth the devils bido even in this point, althought he went no further and then that I further shewe you what mischief he meaneth more, and prove it you be explette woordes of his owne.

First I saye it is a leode and a knavy, rapyng upon the sacramentes of our soular Christ, to laken and compare them in any maner wyse unto suche fowle thinges, as the appoyntyng with holy oyle unto butter stynryn, or other fuche lyke knavish toves which no wytche would doe, but such as hath the very name of the holie sacramentes in bated and despise, sowe where he fayth that his holy spirituall sowe will alwaye to villainously esme the sacramentes, but if men tell them the reasons and betokeninges of them to the eyvynge of their soules it will be great busynesse and muche a doe to eslyte and build by the soules of suche a sowe, whiche ye devill hath by slyt of his mouth thwen downe to bepe and stuched on to styrers. But I pray go to whom nothing lyke is impossible, to build them one again upon the roche of his faith, from which they themself to farre fallen down they be full unlikely to riue. For truly if they boode therupon they heerites would abhorre to bitter suche tranuyque fantasies, for as touching the significaciones and betokeninges of the blessed sacramentes, the lacke of knowledge wherof Tindall would make seme a ful sicke cause of his villianous blasphemy. All good people that have the bl of reason and come to these sacramentes with good pronedon, be taughed and do thynke and conceiue in their heerites, that God was incarnate and bozyn god and man for our saluation, and suffered his pathys, and dyed for our redemption, and by our redemption we were redeemed to heale with his blessed blode, and that without hym we should nevere have bene saue, but hadde bitterly lost heauen by the son of Adam, and for this cause we cal hym our soular, and we believe that he hath promised vs if we be chyffened and hepy his holy comnandementes and for beking befre and turne againe by pronance, God will byngue vs to heare that he hath promised vs and bought vs too. And they beleive that he hath obyyned here holpe sacramentes, where he byl that we hall receype with reverence, and that every man with those sable sacramentes except the fault bee in himself, recete them a inward grace and ad of god by s merites of Christes patredo by his holpe promises and pronance, so
The answer

As that unto al good Chri\(\text{}f\)en menne the
outward sen\(\text{}fible\) signes in al the sacra-
metes and holy ceremones of Chri\(\text{}f\)es
church, by one general and common
signification of them all, betokened
dode signifie and that right effectually,
an inward drate gift and inspiration of
grace enu\(\text{}fined in to the soule with the
receiving of that holy sacrament by the
holy spirit of God. This common
signification of the sacramentes have all
the commonale of Chri\(\text{}f\)en people,
and they believe not only that the sacra-
metes be tokens of suc\(\text{}e grace and do
signifie it, but also bee in some maner
wolde a meane to come to the gettinge
thereof, because God hath so ord\(\text{}n\)ed.
But unto Lyndall and his holy spiri-
tuall note, this grace is yet to prove for
they habbe thine wittes. For that all
Chri\(\text{}f\)en people have this faith and sig-
nification of sacramentes, Lyndall can
come nonden them, but if he lyt to betey
them. But why trude you can not this
signification in Lyndal, because he believe it not, for he believe not
that any ceremony or sacrament either
is in the woste thereof ane meane to
got any grace at all. And in almo\(\text{}t\)y
sacraments he plainly saith they
neither cause an grace, nor an grace do
signifie, nor be no sacramentes at al, as
by his owne wo\(\text{}d\)des I tall hereafter
theeben. But in the meane wyse for
as much as in his presage here he maketh as though he cared but for the decla-
racion of the tokens and sensible signes of
the sacramentes and ceremonies: I
have hevew him the great and chere
significacion of all, that is to witt that
they betoken the inten\(\text{}ble grace that
God geneth them into the soule through
the merites of Chri\(\text{}f\)es holy pass. And
this is the berye chere significacion that
all hollydoctors note and marke in the
sacramentes as appeareth by the diffe-
nicions that in the books they gene
thereunto. But now will not Lyndal
sette a strawe the more by the anno\(\text{}p-
ning with holwy oyle, then by smeryng
with unholyo\(\text{}d\)ed butter, but plymenne
tell hym some rather thing therby that
may edify his soule and make it better.
For as grace edifyth not his soule, for
God will not to sake thereof;
but it helpeth the hempe to pull it
downe agayn and call it quite away, so
that it is never the better. And therefore
he will that his holy spiritual fote hat
sette at the holy ceremones and sacra-
mentes at naught, but some can tell the
what other special thing is ment by the
water of baptism, and by the oile in co-
firmacon and ency\(\text{}l\)oping, and by the cer-
emones of the Saue, and by the saue,
and by the ashes, and by the holy water,
and by the ble\(\text{}f\)eing of all the cer-
glemane of the signes, upon all which for the meane
whole wyl all this be tolde and taughte
hym, he thinke that it becommeth hym
well agayn. Chri\(\text{}f\)es holy sacramentes
to lef and moche and nowe and ralle
those that ralle plate the rypatolde re-
semble the fall to faune, and the holpe
ponge, caultering of sone baret or butt.
Ah blasphemous heest to whose roy\(\text{}ng
and lovynge no good Chri\(\text{}f\)en manne ca
without heauterie of heart gowen
wone. Nowe men and doeq also for the more
part of these thinges gene good caufes and
play on you, saue all, both of the sig-
nifications and of the spiritual profite
and bodiely bothe. And if that any such
sacramentes or ceremonies gene of the
by god into his blessed apostles, and by
tem delivered unto his churche, and
therein ever since fro hande to hand con-
tinued, it hath pleased the spirit to lette
his people haue and enjoye the profit
boute declaration of the speciall behy-
waying, other then the secrete grace gene
them therein: is not Lyndall wenye
weyl over seen to moche the sacramentes
and reforme the grace: because God
wyl not make hym to secrete of his counsayl
as to tell hym why he took such an out-
ward signe rather then such another,
and then ask God almighty why he
would rather haue sise for a ceremonie
false than blynde wyse is to good a
scouerre, why rather allsees then earth,
spin manne was made of earth and not of
ashes, and why in baptism rather wa-
ter then wyne, why blynde wyse will waite
as cleane, and why rather oile then but-
ter, why the tone blynde willer as
the othere will annoppte, and then why
rather an halowed candel then an unhala-
dowed one that wyll gene more light,
and finally why any bolye ceremones
or sacramentes at al, about grace to
be geyen to the spirittual soule that
God wight alwaill be without; if God
lyt not to make Lyndall an auntrwer
and tell hym all this geare; then wyl he
lyke a spirittual man let al such bolye
ceremones and sacramentes at naught,
and sae God what he wyl, Lyndall solly
stap his terre as he pleasse hym, and then
believe as he lykke who shall lette hym.
A When our Lord in the old testament described sins seriously all the apparel of the priests, did he tell the people therewith all the causes why? Wilt one we see that he doth, as why he would not have them to attend unto the altar by degrees. But of all his apparel, and all the fashion of the tabernacle, and the altar, and the arch of the testament, and the ceremonies of the expiacion of purging of the tabernacle, and sanctifying of all vessels, and consecrating of the priests to the rites and ceremonies of all these, sacrifice, they God said he gave them what all the outward ceremonies signified: namely, that what signification had the sacrament of circumcision, nor the other then that which is observed not among the other shall fall in his indignation and thereby perish, and who is fulfilled it they which are in his favour is described there by the number of his elect and peculiar chosen people. But why he rather willed them to have the marks and toke of circumcision then another, or why in the tabernacle, and altar, apparel, sanctifying, and sacrifice, pure Lord chose those outward signs and fashions that are written in Cedor, Aunus, and Luritio before other, or what he signified and met by every of them, that I see not that God taught the people and yet had their thanks for the keeping, and should have bene them for the breaking. Now if our spiritual father Lyndal had bene there, that in every consoulement will never cease searching till he come to the very bottom and to subjunct all thing, when he should in all those things have searched and sought and could find fewe things other than allegories, of which divers men diversely diverse, and all which he little letter by letter, and saith they prove nothing, and by cause and significations he could not have founden though he would have muddied out his highway, and they he not have to a religion by all that God had bepolded, would have kept it at all, lest he being to spiritual should have served as he saith visible thynge. Is not here a trupe work of Lyndal. But the will happen say that in the old lawe this was the true matter, for that was the lawe that was in shadowes and darkenes of figures. But nowe in the light of the light wherein the keye is taken away and all sette open: Lyndall cannot abide it to be gyrouant of any sacramente or ceremonie of any thing sett there, but of he saith and send the uttermost significacion thereof. Surely as lightsome as it is, and as open as at thyng is now that the beyle of the temple is with drawn: yet why not Lyndall send out the proper causes and significations of these sacramentes and ceremonies of the old lawe, this foule were seuentene times tolde. But goe me to the newe lawe and to those sacramentes which Lyndall agreeeth for sacramentes, which be only twaine, baptism and the sacrament of the altar, in which though he be content to call them sacramentes, yet hath he diuerse errounious oppiniptions and very false faithes. But beginn there as I sayd at baptism, when our fauteis owed unto Athodemus that except a marne were boze againe of water and the spirite, he could not enter in to the kyngdome of heaven: he tolde him there the needes of baptism, but not proper significacion of the water why it pleases God to put it for the sacramente by which we should enter in to heaven. Nor why he set his disciples to go forth and baptise: he shewed them not asfarre forth as the gospell telleth, for what proper significacion god lette the water in that sacramente before anye other thyng, but only he shewed them that so he woulde it shoule he, and had them goe shew it and done it. Nor I find not that in their baptizing they shewed unto the people that thing, that because water washeth and cleneth, therefore God had appointed it unto the sacrament that wasweth and cleneth our foules. And yet who shall fay that the water bath for that cause a convenient immunity for the matter, shall fay bere well. And he shall also say weli, that willy fay as the holy apostle Paul, when he likened the baptism to a kynde of burying with our Lord in his sepulcher, and the rising out thereof to a kynde and manner of rising againe with our Lord in his resurrection unto a newe maner and kynde of cleane lyfe, and when the wheet that the beyle is made one of manye greynes o cozes, and the woyne made one of manye grapes: he took a beyle conuenente allegorie and similitude and significacion, whereupon he mayde theo that all we children people that are made participante of that holie beyle and that holie woyne, changed and turne into Chislike hoppe and blonde (of whiche twaine evere one is ever more with the other) ought
The answer was 377

ought of many mett to be made as one and in Christ and with Christ our head, incorporate all in one mystical body. But yet though these things be mysteriously well laid and other things no both have bene and may be known, that may be well alleged for good and convenient significations of those two sacramentes yet both not the apostle tell us that those significations be the very things i the only properites, for which God appointed those outwode signes of water in the one sacrament of bread and wine in the other before all other sensible thignes, of which he might have made the outwode signes of those sacramentes if it had pleased him. But as the high knowledge of God to se all those properties that have been founden, and all that any man can find for other therein: so that he may make no peradventure which no man hath found yet, and whereof he hath made no note of his own, no more then why he would bave any bigile taken at all in the things where he could bave perfectly done without them and in many personas hath so done and both.

And therefore Lindall taketh an euyll wape to stike upon that point so stiffly, that he leteth not worthe open blasphemy to saye that he had as true saving as bowle sale, and be limered with unbaked butter as anointed with the holy chrisme, which he calleth charmed oyle, because God will not shew him every special thing that they signifye besides the general signification of invisible grace, for that is commonely taught all ready, and every special signification that scripture expresseth is openly preached also. And besides that, such significations as are not there expressd and made seeme convenient for the, he both taught and witten. What will Lindall answere no more. But no men can content him, for he speyth playfully, that whatsoever do not undertanke all the significations of all the outwode signes in the sacramentes, I were as god to leave the sacramentes unministered unto him as ministered. Whereupon it followeth whereon at an other the people would be hauished, altho bey they be taught and do believe that in forme of bread is the very holy body of our Saviour Christ himselfe, and that if they receive hym to beginne out of hope out of charite, and be not in peace and chistian love with all people, or entide to kepe still and continuo in any body 

sinner, they receive their housell, to their harme and perils of damnumation, and if they receiue in the contrary wise, they shall receive of Godde great spiritual grace therewith, through Goddes holy ordinance by the merites of Christs passion, and to have given them such good counsel and exposition further as the pope pricks as: per tymelyt Lndall that except he tell the fether other significations of the sacramente, the people were as good hauished as hauished. But god be thanked he is either deceived or lieth. Howe soever it also 5 if the sacramente were as good unministered as ministered to who so ever is not taught the proper significations of the outwode token in the sacrament, as Lindall here under a blashphemous stating fashion telleth he then followeth it I saye that there was never childe chris tened since christes compeynt haue begun, but that it haue ben as good to haue left it undiscovered, and never to haue lette water touch it, because it could not be taught what the water signified. And let hym swap what he will but howsoever he conture and colour it for 3 bowle surely is to bave he bave it. For white he goeth about to gue all our satisfaction to saphalone, and to take al grace & al merite trewe from all outwode workes, and pet teeth that he may not bowle at the beginning bowly bipile baptism no; or tilled sacrament of the altar he would go swite as here it as he may. And therefore reject the remnant by and by, he instract the taking to tary for the white. But he would have them tene but for bare signes & tennes, and faile they that they profite nothing, but onely by the declaration of their significations. And thereby meaning he fyrst that who so ever occasion of suche declaration saphleth: there the sacramente shoulde be sett of nought.

And to see 9 as for childe he would have none baptized in debe, and 9 thing ones obtained, within a while after noe more he would no more neyther. Le thus ye see to what a deucline ende Lindalls tale commeth, with his pyr- duable入学 rising upon the sacramentes, although he ment no worse then he maketh for here in his preface, in which he would peradventure seeme to meane none other, but that the sacramentes could be set of nought, except their pyr significations were declared a taught bbl.
to Tindales Preface.

Thus he that receiveth them, after significations of authority and consent made, the holy book doth contain, their things published to be, the hand of Aaron had to, yea have a sound and manifestly that he hath a large and the large wherein.

But to understand that ye shall not lose to securitie by them: I think you have farther that he meaneth not much much much, nor that he meaneth describ'd as he plucks and laps, that of the holy sacrament which he makes or all, that another time we have no washing of the whole, that is to lattest whether in baptism nor in the sacrament of the altar, either because.

For the care and protection of all which things, I shall therefore consign his own words written in diverse places of his substantial book of obedience.

And where you shall not speak of these lines which he saith to no sacrament of all, that is to say, constitution, penance, etc., none but it, nothing.

Thus to Tindal.

Thy that they call confirmation, 5 people call bishoping. They think that if the bishop butter & child in the tooth, that is safe.

Thus to More.

If I should here call Tindal by a mother name, it were no name at all, and yet would be there some then say, that it were not honest to do, & this toy some such folks say, as in the villanous woods of yps spoke by yps blest sacrament, toy find no feast at all.

But I mention here by at the first bearing of such a shameful wood spoke by the mouth of such a shameless herefore by yps holy sacrament of Christ; the whole christen company present should not be able to contain themselves from calling them trane at the one voice at ones.

Thus to More.

Thus holy sacrament of matrimony was begun by God in paradise, and which when he began, he there instituted to signify the union or his people himselfe and manner foule, and the consecration betwene Christ & his church, for which saint Paulus saith that it is a great sacrament, and for such evermore hath it bene taken in Christes church.

And though in those which for their sake thereto he completh himselfe to their foules with more grace; yet in that coupling of matrimony (if they couple in him) he completh himselfe also to their foules, with grace, according to grace in to witte the marriage which he had set to signify that grace, & therethat grace if they apply to were there with, he helpeth them to make their marriage.

Thus to More.
The answere

And grace more eftectuall was, that holy bles sing that God gave our first father and mother in paradise, by whose bles sing reason why that we take and understand to have been gysn by God, according to the kind of them that it was gysn to, that is to worke to worke not in the body only of reasonable folk, but muche more eftectually to exercise bys strength in the reasonable soule, either as Lyndall will that Goddes bles sing was no more to mankinde then to the kynde of dogges and cattes, whereby should it alfo folowe, that in generation used eufy for respectes of goddes commandement had ben toward god no more necessaries then to those other kyndes of kynde s Gylnes, the getting of a wyle or a kylling. And where faith Paulus, for thys holy signification afeith that, nemoe is a great sacrament, Lyndall bare saie,

cnap to bys teeth, and faith he can make as good a sacrament of lyce, of kytes, of mafter s bee, of elles of a nette. He should rather yet desire the grace to be more make of it a sacre, but ther is no grace therin faith he. And why fat he. Because faith he that god hath none promised. Therefor ye thought to ysf, so I neuer read ye in scripture sayd he. Whereby ye thought to ysf. And the grace therin is a great sacrament, and never hee promised, but he is sick LED. What Lyndall may say to this I am not tell. But yet he can saie better to this then ever him selfe as his matter other conde sayd to it yet, as ever shall say while they lye, every manne may note see what name may say to hym. Luther yet in his boke of Babblinge, where he faith as Lyndall now saith that generation where as Paulus saith it is a great sacrament, hath no grace nor is no sacrament, he answereth sant Paulus well, persely a saith, that saint Paulus saith it peradventure of bys olde gede not of gods spirit. Then when the kynges grace had been anstoned hym, and that he saide that for aught he conde do, men would believe saint Paulus better then hym, but that alsoke tolomay prynce for a sacrament, and that they thought that to faithful folkes Godde with that holy knot gave grace toward the keepinge and depend it hymselfe so to doe; he faore than in great anger and made a great devise that he would plainly put the contrary, and ranne out of religioun and wedde being care his name, to theu to the wold himselfe a mastrynge of bys olde making, that was not any other any holy sacrament nor had any grace therin. And will that Lyndall by the same he faith prynce both kynges and must he shall never any other way; some his conclusion trewe while he live.

Or the sacrament of angeling, these be his yowdes.

Tindall,

Angeling is without stone, e ther fore without the spiritue, and upynoute prynce, but altogether vntrustful and superficic.

More,

Here is a short sentence and a false expanisious argument given by Lyndall, upon all chyset people that haue bys anplied lyce chysetname lyce beganne. And he is lede thereto by frst spesiall motiuns, the same poyne he, the two prynce therin faith. For bys folke hee makes nec heresia. Ife, bess he not hyme selfe cure every thone to bes false that is not justlye writen in holy scripture, which one thing is the same hale of all the false foundation. Whereupon Luther and Lyndall haue dyed all thys hereles. For had this Lyndall saith there is not a word of this sacrament written in scripture ergo there was no poyne made by god. Whych argument is so good, that every hopen a cocles laughted it to learn and well they maye, for all the worlde cannot make it good. By other P moritines saith he, which is the sturdy destra of the same argument, that is so write that this sacrament hath no prynce in scripture. See ye not the prynce in the Epistle of saint Jams, where he bidde that if any he bick he shall induce the priestes to come and prayes for hym and anoynt hym withlye oyle, and the praier of faith that he make the sickmane, and if he be in. See they shall be forgany bys. Say saith Tindall here may see that the anoynt hym both nothing, say saith James faith that the praier of faith shall heale the me. This is a true argument. So because bde. It.
to Tindal's Preface.

A Saint James, generly, the great effect to P 380 lay this purpose; therefore the oys both nothing at all. If it be nothing at all to for ever be mistaken in times: where would Saint James have it there? that might inventing? y sacrament as well be there, except that Tindal beke that Saint James were to write in such natural things, that he thought not a man could write for every man. This place in Saint James did do so peace upon reader, that he was faire to save that the error of (and being of the same James, more, nor nothing have in it of any apostolicall spirit; but he that said was full of an apostolicall spirit. P

Penance is a wodke of their own
founding, to receive us with all. P

More.

Wherefore at the sacrament of penance he seteth at least thrice mought, for by faith is it but a thing forsaken and concluded to receive us with. But cursed be children in man kind, if they foliowe as he is, that against the sacrament of penance revolue and forsake they false hereupon. He receiveth them then, and all them whom he hath blinded, to receive them. Note when he hath spoken his pleasure of the thing; ye shall see what he taketh of the parts. P

Of confession.

Tindal.

The part in the ear is he which is first to have a wake of Satan, and that is the first that ever was anguished, and that must have通 the faith. P

More.

It be well thou makest thyself and be able to speak faithfully, what it be lay like himself against this part of the holy sacrament of penance, the holy soul of all mankind is his holy spirit (so he). Here hath been a time of this, of what follows, y blessed pors, ye every man have set and back all, while they have to God. You say now to what purpose this goes. You go forth with Christ. Luther, yet that was Tindal's master as long as he is, said on the florish sacrament as against salvation in the part as in Ewangel ad. For Tindal added that he would make every man to bear an wonder to, to undergo, and to suffer at Christ's will to his face to winne him to go to God and to hurth every person. This is not to God and to hurth every person. Christ is at the preachment of Tindal with God. 
P

Consonant after Lawes.

The beginning of these words seems despa. P
The answer

As the mister, and the table to gather, and ye hall some perceive that ye boaste not mercy, but to make a man have so little care for his finn and maketh himselfe so sure of God's and His receiveth, so that sect full littell how none he fall there, when he believe that how off to ever be finn or holwe soe, there neveth hym no more but onely have restance, and then all forozen and forozeren finn and paine and all even by and by an hundred times in a base.

Neither purgatory need to be feared when you are hence, nor punishment need to be done while we see here, but finn and be soye soe and make merr, then finn againe and then repent a little and sure to the ale and wake away the finn, thinks ones on goddes promise and then do what we list. For hoping sure in that, till we see men on a day we cast but a little blood into the main sea. But be that utter so much of his finn and is soe yerd therefore, that you and our our to merc the more by punition himselfe and taking paine therefore, esp. of his owne minde by punishment ennopnede is a make heretike, it wer ever almos to burne hym. For he that will take any paine for his owne finn, witten intercepted, and will do nothing else but an euer to serve the sager, and to ministe the sacramentes, such as Christi oevined. And in this wise he teach we be al pristes both men and women to, for he faith in the same bookes precisely and in this books, that women may confecte the holy bodies of Christ. Against which solly blasphomenous babbling were very great folly to dispute, fay of so many good hope he ber maine baste he in Christy teende itselfe Christ's death, this hope, was ther ther now yet but that her her would have abhori, faih an hypp presumptuous thought she should ones have fater in her minde. And what would it anisible to dispute with hym, fay he mocked and skordt her religious words of Saint Paul, wisseth by the apostles, in which the sacrament of order is so plainly prov'd, that all the women be not to deny fut, but if they make a nace at saint Paul as Christal both, sake in that he faith the sacramentes of Christ oevined, he meane nothing elles but his plaine herefies against all the sacramentes, sae twaine, is baptisme of the sacrament of the altar, as ye have alreadly by fensin all the remenant. And nowis fay he kerst, but the twain, I pray you dity, conte.
to Tindales Preface.

A consider how holily he handeleth them twayne, and ye shall see that he might almost as well ben the both as handle them after the fashion, and ye the heare how he handeleth the holy sacrament of baptism.

Of the sacrament of baptism, these be hys wordes.

Tindall.

The sacramentes which Christ himselfe ordereth, which have also promysed he should fane us if we knew the and beleived them, then their minifter in the latine tonge, so are they also become as unfruitefull as the other, and after hys lawbar Baptisme is called boleing in many places in England, because the pestilence bole saue ye. The child was well baleen lape they ye and our vicars are faire baleen as ange pestil within this twenty miles.

More.

All this great gressing ariseth onely, because that child; he be christened in latine, for which onely cause he saith that the baptisme is very fruitefull.

Ye s by hys tale wot ye then fruitelesse to.

For he saith the be now in like cause as are other sacramentes which he saith have no promise in scripture, and therefore are (he saith) superficileyns. And so thirly ye se that as long as ever any childh beane in England ben christenned in latine, there was never child the better for the christenned. And the child this lies betrew: there is yet never a chispen man as never a chispen woman in all England, excepte happe righte wel learened Jewses converted, or elles suche English children as learned their gramer in their mothers belly. Howbeit I wonde ther e ther other thinge wer as ethed to mende as this is, for this matter may be sorne ealsen. It may be now bys faws faine founden, be preceded upon Tindales counsell that at the English children shall be christian in English, and then they shall understand all the matter wel enough ye wote well, and spake from themselfe. But then ythoneth Tindal two great faws, for which he saith, at the baptism of the child is fruitelesse. One he saith because of faws believe that the plunging in the water beeth them, a nother for the promise is not caught ther. But ther I wonde fawes in Tindal, for he saith the baptism is fruitelesse for such faws, for he must nedes meaneth at the time of Whos they be, if he shulde be meant.
A For the first point these be his words.

Tindall.

They make to believe the workes itselfe without the promis made to be, which doctrine they learned of Aristotle.

More.

In this point he playeth wholly on the cicerpe, which doctrine he learned of the ancients. Who taketh baptism but for a sacrament odyne of god to mannes salvation, by which god hath promised that he that be saved, except himselfe after hee be dead, except right pectoral fasting, and those be very few he being able to be plainly proved by scripture, yet will Tindall aggre against his masters rule. Howbeit Tindall bathe here another rule and that as fast as the tother, by which as I was aboue to speake he kneweth the outward tokens of the sacrament to be of none effecte, but only bare tokens of that grace that is wrought with the word, that the word is Christes promise. For he saith that the sacraments be as he were a watchman, do only preach goddes promises, therefore so to ministe the sacraments, is he latterly nothing elles but to preach goddes promise. And for this he alledgeth the woordes of sainte Paul in the first chapter of his pisyle to the Ephesians, which described the congregacion in this signification of water through the wordes. And also he woordes of saint Peter where he saith in the first of his pisyle: ye are born of new, not of mortall seede, but of immortal seede, by the wordes of god which liueth and lasteth ever. He alledgeth also to the wordes of saint James in the first chapter of his pisyle, where he saith: O thy good will begete god be with ye word of truth, that is the truth and with ye word of promise. He saith also: Thou seest that it is the worke, but the promise that is insufficient through faith. He saith also that as the priest purgeth by preaching of the promise, so do the sacramentes none otherwise, because he sayeth that the sacramentes bee but signs and tokens that betoken the promises. And to be meaneeth he as the priest preaching the promises, both have a knowledge of them, as putteeth he in minde the, and yet doth he teach ws of the promises, or grace, or grace, both not give us anye effecte of ane promis of grace, no we be onthat preaching do not gete no grace but by Goddes works.
In the fountain of water there be the words, is the thing that all we say to, is to wit, that by the holy words of baptism coming to the water God confused: as you according to the words of saint Austin, from verbum de sancto. But Lyndall because saint Paul said there, in the fountain of water through the words, wendeth he seteth the water but for a signe, as by that one would say, a man both in his body fast, watch, give alms, pray through the devotion of the soul. Lyndall would then say that the body were set but for a signe, and in all these things doth nothing at all. Hence it also of saint Peter is nothing in this world for his purpose. For when saint Peter saith he are none of new, and of mortal seeds but in the field by the words of God which lurcheth lasteth ever: what meaneth he other then by our faithful himself which is the living word of God that lurcheth and lasteth ever, we be borne again by the sacramental water and the sacramental words, which both he there underviseth, so he there expresseth speaketh of neither nother, but of the word that is goddes sonne. The words of saint James also, that god of his good wyl begotte vs with the words of truth, how use the words that the water of baptismis surneth but for a signe. The words of the words of the faith Lyndall is here underviseth the words of his promises. How poueth Lyndall that because of that Christes promises be trewe, must it therefore needes be so saint James in that place ment the words of his promises, as through there were no more trew of all that ever Christis spake but only of his promises. Why may not in that place the words of the truth by which god hath of his good will begotte vs, be underhand our faithful trust himselfe, by whom god hath begotte vs in deed, and which is the very truth it selfe as hysselfe witnesseth of himselfe, where he faith: Ego sum vias, veritas, et vita. I am the way, the truth, and the life. Thus may ye see that this text poueth Lyndalles purpese nothing at all. But note suppose that the very words of saint James were, that god had begotten vs to the word of his promises, what had this made so: the matter? How had this sued the water the sacramental words were but bare signes tokens? If saint James sayd that god had begotten vs by his goddes, do the words exclude all the means of his goodnesse but to ward it: If god would say to Lyndall: I have bought thee into his words which thou dost now corrupt, and I have made the chitisten whom thou goest about to destroy, I have hidden thee beware of hell into the which thou rennett a pace: bys he therefore reduceth Lyndalles father vs his mother, and vs sacrament of baptism others the mystifier thereof, and the preachers and teachers of the other: So ye may plainly see that Lyndalles texts serve nothing at all to prove the sacramentes serve but only to signes. Eys opposition hath Lyndall taken of Luther, which poueth to the sacrament nothing at all, but he faith that God giveth grace by the faith alone, and not by the sacramentes anything at all. Now the churches be not teacheth god hath not doth be himself to vs sacramentes, but that where he giveth the grace of earth to any that cannot come to baptismis, there be of his power and of his goddes wyl give unto that man the gift of such grace to come to heauens without baptismis. But where god poueth grace by baptismis, there it is harde to get the baptismis at first, as to say that it renneth but for a bare signe, and without the significations preached at the fonte fonteth in no more sedeth a preacher that preacheth not. Although that god may cure a soue without a medicine, and doe a miracle in a mannes helth, and that for the regard of the mannes good faith and his truth in god: yet if it please god to heale hym by a plaster though his faith be cause why god be both vs, yet is the plaster a meane in the boing, a feruchor for a bare signe. And surely when our saue we art vs order therein, that who so were baptized in water in the name of the father and the sonne and the holy ghost he should be laven, that receiue a marre be borne againe as well of the water as of the spiritus, he should not enter into the kingdom of heauens: god set it to serve for a more effectual thing for a bare signe boide of any fruitfull effecte. For vs were pret at the leaf wise no deele, then if a lord should say to a poxe below: take thee here thyse badge of thyse hyverge gowe of mine, and if thou take it and weare it. I will take in, for mine household servant and in mine houehold give the meat and spynche and wages, or els if thou weare it not, thou
The answer were

A then came not within my dores.

Thus, to give grace to such, the Lord hath granted them, for the work of grace he did them no man, but yet it is more than a gift that he shall have it, for the working thereof helpeth him to get it, and all, as the nature of the invisible but by his mind, observant. And he likewise thought that the sacraments by nothing work in them self, not of the nature of the invisible by the power of God, but now of nature by purging the soul.

Yet were it not then a bare token of signs of grace, as that it is by God's power has some special fulness, which at the sacraments ministered both in his grace.

Howbeit many good reasons were there before of old, that have been put a man higher estimation of the sacraments than so, and that they have thought that the sacraments have not only God by his power and to purge the soul and to inundo his grace, but was that he bath also them there as effectual working instruments in the bondage thereof, by race of a certain influence of his power, whereby he make the meek into the soul through the body.

And into these minds were the works of holy scripture, and partly for the excellence of the sacraments of the new, and in respect of the sacraments of the old, whereof two kinds of sacraments seemeth to be of great difference, as between the two kinds of the lawes themselves, and y is no else betwene pictures, images, similitudes, shadows, and the very things themselves, as faith saith Paul, come in figure correspondent, as the unto them came in figure. Then, it is the sacraments of the new lawe had God by his prommise aliment them in remembrance of the, by the plain wayes of many places of scripture both apparent: It seemed to those holy doctours, that the sacraments of the newe lawe for the presence over the body of God especial influence have some effectual berue, force, and power, as an instrument of God in the working thereof. To which mindes that have been molded not onely for the cause also remembered, but also as I said before, for that's berue words of holy scripture lente to lead them to it. When they reserve in the acts, that by the putting of the apostles hands upon the y were christened, the holy ghost forthwith the into them, and by immortal it was done. As by these apostles in other ages. And to them likewise said Paul writing to Timothy, as it is written by the prophet, 1 Thessalonians, not that grace is in this, which is given thee by prophesies, but with the putting of the hands of the apostles, I with thee all those things. I desire thee therefore to consecrate and approve by the grace of God that is in thy by the reception of the purgation upon my hands: these places were very pleasant for thyself, when thou seest these things are done by them in this, the seeing of the hands, other of prophetic, by the assurance of the sacrament of saying the prophesies upon them. It seemeth also that the words of the prophet be the mouth of God and to Christ to come, and that he may have it with water and blood, and Holy Ghost, by which words of Jeremiah to be said that he continueth walking of the water of baptism shall be an effectual instrument of the inward walking of the soul.

And by the mouth of the same prophet, as he prophesying of the sacrament of baptism, the dead body also shall come forth upon you clene water, and ye shall be delivered from all your filthiness. Whereupon thou shalt see the power that is in the baptizing. And where thou walkest thou shall be called the holiness of the house, and that holy water washeth the water of baptism, and whereunto thou shalt see the power by the mouth of the prophet why call it clene water, but for the difference that it hath in making there the holy water of baptism the grace of God, which of other waters no-ther than the elementall charmes of that water in it, holy water must be so called. And those holy doctours considered also the province open wayes of the prophetic. Each other. There had go forth by the faith quires hourly waters out of Hierusalem, the one half of them to the oriental sea, the other half to the very ocean thereof. Those holy doctours besides the holy water of the sacrament of baptism, the water that compassed out of holy church, which beareth in two kinds of operation, that is to water bealle of grace apoyame, the water of all the spiritual laws that the man is bathed, all waters are water to so also rare he be watered. And why calleth the prophet three waters quickly and lively, but for the difference between them and other waters, that are but dead in token that the water of
to Tindale's Preface.

A baptism is the secret sanctification of the soul, a certain strength of spiritual life infused into that corporeal element, whereby it is not only a bare dead token, and signe of grace, and cleansing of the soul, but also a quick lively working medicine, means, and instrument. By these places of Scripture divers other, many good holy men of old, all be it that no man otherwise thought not, thinketh, but the principal workes the soul washes in the cleansing of the soul and infusing of grace is God himself, that he doth it for the merits of Christ's passion, as he hath promised to do, upon our part is required in such as have it a reason at the time of baptism, repenting of our evil life passed, to faith and belief of the words of God, and hope of salvation with love and charity toward God and our neighbours, a purpose of doing good workes; yet divers as good holy doctors have taught as I say by such places of Scripture, that God in the working of such cleansing of the soul, and infusing of grace, both the sacraments not as a bare signe but as an instrument, with which and by which it pleaseth him to work the. And they that think other wise, yea is to wot they that think that the sacramentes be not as it were the literary gowne wherein I gave you the example, and hath no speciall power nor influence given of God, by which it any thing may work in cleansing of the soul: all they have none other thing for themselfe as farre as I have reade and could perceive, but arguments grounded by philosophy and metaphysical reasons, by the constraint whereof I will not say they be dispute or compelled, but say that as it seemeth me, they doth compel themselfe to finde glories in these Scriptures, and unto the bodies of other good holy doctors do. For as for my parte I would not let an hole heape of those reasons in matters of the sacramentes, which have all upon goddes will and pleasure and his omnipotent power. For altho' that we so likelihood how that bodely water can work upon the spiritual substance of the soul, yet God can make the fire which is a bodely substance as well as the water, to work in upon soules only discharged of their bodies in purgatoriope, but also upon that soul angelus the deuilles whose substance is as spiritual as is the soule: I am not greatly see why we should greatly care to grant it agree, that by god's ordinance the water may be goddes instrument in purging & cleansing of the soule. Which argument for ought I perceive among the is to mine understanding to simply sayd that til I heare either better or perceive the better, I like as yet that argument better then I like all their solution that they make thereof. For some of the be fampe for their solution, to grant almost that their paine in the fire were but a detaining therein by some strenger power then themselves, then was the pain but as a punishment and restraint of liberty, if the fire burn them not. And then why more in fire then in water, if they be for the fire never the warmer. And on the other side if that by the keeping of the in the fire, the fire do work it a fire, the fire, as I think the truth is, then so may goddes ordinance the water helpe to wade & cleanse the soule. And surely of this experience reacheth us that the soule which is of it selfe a spiritual substance, god hath of his hye wisdom of power made the means to put it in a body & so to knit it thereto, that not only by fire or sc-simple water put about it, but also without any outward thing put into it, by the only bailing of the dis-temperd humour within it selfe, the soule is in such grief, paine & torment, that it would be as faine out of the body as the body would be out of it: Sith we findeth this thus, I doubt no thing at all but y god can do no means then men can thynke or imagine, to bind the spiritual soul to the fire, y he shall feel the sense of that fire as he nowe feelth heate of his ague here, yet that not the fire and he be made one perd as the soule and the body be now. Which thing who so would affye he how may y be, might as well aske me how might the world be made, when there was nothing to make it of, a thousand made questions me. But to the purpose this I say, that god may by his power make the water in the sacrament an instrument of an effectual influence of power given by God thereto at the time to purge the soule, as well as the fire either to purge or punishe it. In which thing leth the Scriptures seeme to say that he both do, & no scripture saith the contrary, & many good holy men have ben of that mind:

1. Reg 5. I see not why we should thinke otherwise. When our Lord healed Naamá, he spake by his prophet: Healeth in the water of Jordan, no mannes doubteth but that
The answer was A that God did so redeem. Yet were it a great
voluntie to affirm that the water ther
by wrought nothing therin at that time,
and yet the water no suche nature of
it selfe. No more hadde also the
water of which it is written in the
gospel of Saint John, whereas ye sauing
thereof who so next were let downe ther
to was there caryed to the angel of God,
even as it was likely God gave an in-
suence of his power at that time, by which
the water selfe was made an instrument
of helth. And likewise thereto the woma
was healed by a touch of Christes gar-
ment, whereof Saint Luke speaketh in y,
but chapter the words of our favour
himselfe come to to how some influence
gone forth fro himselfe into his garmit,
such as by his might with the touch of
his garment did an instrument ther-
in, was able to give helth into y good
faithfull woma. When our favour as
is written in the ir. chapter of saint
John, did take the dirt of the ground, y
did spie ther up, as made there of a platter
laid upon the blind mannes piece to
give him his sight. I thinke that god
gave an influence of his power in that
platter, whereby he cured his sight. Yet
might be have done it by his onely word
of his onely will, without any such
outward thing laid thereunto. But it
pleased him to let them see, but coule
also make the very dirt of the stree able
to do such cures, as not al platters in
all surgeons shops were able to attaine
unto. Now if they tell say that it is not
like in curing the body and cleming of
of the soul. I say it is like. falling for
reason by which they say that y body
water can not worke upon the unbodily
soule. And therfore I say, that
by no natural power nor by no power
except only gods, could these bodies
that is to wit their waters, garment,
platter, have in such waye brought y
bodies wherein they were working
the cures of these invalides. And the
I lay by his power may the bod-
ily water as well be a working instrument
in clening, purging, or punishinge, as
bys the body. For as for that reason by
which some doctors recke the matter
more easie in the sacramentes, because
outward sensible things thereof workes
as they reken upon the soule, as part of
the balema by touching y body thereof,
as the fore touching the body paineth y
soule and, albeit I repugne not the art
yet I nothing grunde my selfe theron.
to Tindal's Preface.

A now where they say that all the salva-

tion saneth in promise of God, nothing in the sacramентes at al, because the be but tokens thereon: by this res-

jon the will within a while take away the reverence from the very promise to.

For of truth the promise of God work-

ed not our salvation no more the the sacramентes, but god worketh our salva-

tion himselfe, and the promise is a token whereby we know he doth so. For if he had not promised it, we had not so

surely known it, nor had not had so

great a cause of good hope thereof, but ye might he have fauned us though he had never promised us. And now them

that he faueth, he faeth not so much by

the force of his promise as by reason of the sake goodnesse that made him to

make the promise. So that his owne hy-

berall goodnesse worketh our salva-

tion, and the promise giveth the knowledge of our salvaціо. Now say these and alaway

god faueth us by his promise, as though they were sure that he were not falsely bounden by his promise, he

would not now do it al at, and sauing

that his promise is ones passed him for-

what, as the make it unbare, he would

elesse st it were now to make, take a bet-

ter assentem ere he bounde himselfe so

farre. In men suche change and such

repentance bapsteth, that where one

by's good will sometime bindeth him-

selfe to greeve, the other may thanke the

bende if ever the promise be kepte. But

goddes hyge prouidence do forteeth what he promised, that he ca never for-

thinketh it. And by's incalculable goodnesse

is so great, that he greeveth not because he promiseth, but he promiseth because

he will greeve, and woulde greeve though

he never promissed as he determined to

give before he promissed, and would yet

promise if he had not promissed, not that

his promise should be the cause of hy-

s greefe, but that he shoulde by by's pro-

mise have knowledge of his gift and co-

fort of the hope. Now maketh me Tind-

all the sacramентes nothing but a token,

the promise he make being the cause of the greefe, where of truth as well the

promise as the sacramентes be tokens of the gift, and Goddes goodnesse is the cause of the greefe. And God hath from

beginning determined that he woulde

after the fall of Adam ordinarily not

givept without the sacramентes. But

though he determined also to make a

promise, yet never determined he that he

would not givet it without he made ap-

romise. And to be both the sacramентes

and the promises tokens of the gift, and yet semeth the sacrament rather then the promise a cause of the greefe. For the sacra-

ment after its institution semeth a cause

of the gift, at the least while in some kind of cause, and the promise semeth no cause

in no kinder neither since no so longe. And

thys may see what a woful poynt

Tindall maketh of. But woulde God

yet that thys were the worshe peace al-

ways was the best peace of Tindal teaching concerning Christes promise. But he frameth Christes pro-

mises after hy's owne fashion. He saith

that we make promises in sacramентes

when Christ made none, but he maketh

promises that Christ made never such.

For Christ promiseth heanne if me labour

for it: Tindall would make us

wene we owe no labour at all. Christ

promiseth to geue us through the sacra-

ment of penance if we amend and

will do penance; Tindall saith

ut two partes away, and almostrate the

same to, and promiseth to geue us for

a very strong repenting at the first

thought by and by, and to do penance

he taketh for idolarity. Christ promiseth

by heanne if we do good worke with

and therewith to come to be

ven that bring a man to hell, and lese

rewards of faith. And thus Tindall,

which crieth out promis promis, shall

have nothing taught but Christes prom-

ise: yet in these thinges: an hundred

moe strueth fighith against goddes

promises, and otherly goyth aboute to

destroy them. Finally whereas Christ

hath made a promise, one of the grea-

test, most solemn, most assuredly

made, thereto most true, most ne-

cessary that ever he made, that is to wit

that he woulde be with his church of

christen people all dayes unto the ende

of the world, and that he woulde tende

also the holy ghost unto the that should

teach them all thing and leade the into
every truth: Tindall sayth (lest he shoulde

seme to gainaure this promise) woulde

disse it from the knowne church and

companie of all christen people pessing

the name and faith of Christ, and to a secret companie of suche as they

call good menne and electe, whiche who

they be who can tell. And yet ther

can be no doubt but such as he do haue

bene electes, have alwayes beene par-

tes of thy's knowne chresten company,
And sith they were not false dissemblers, they have believed as they showed, and they have believed as they believed as the Foolish in such things as Tindall now calleth with a false faith, for they have done therin as we do, always the better have written these things that we believe, and never was there any copy of this twenty they, that believed as Tindall faith that he believed. And as the faith of his beliefe is necessary to salvation, so the contrary believer is damnable, for else he would not of his courtesy cry out to see upon the clergy for teaching accordingly. And this if Tindall be no such, the more then of necessity followeth that ther must be true also of these two very plain falsehood, that in so to that Christ hath never since his death till holy Eclesiastic days in this world, here every church at all, else, if Christus hath had here any church, yet from his own death till holy Eclesiastic days, the holy ghost whom himself sent, never taught his church's preachers. Now then if Christus had this while no church in earth, his minister was clerical lyke, by which he promised to be with his church himself at dates into the world ended. For how were he with his church here into the world ended, if before the world ended so many hundred yeeres to gather he had had no church at all. And on the other side if he had here all this while any church, and that the holy ghost hath not taught his church. For Christ hath broken that promise, by which he promised that the holy ghost should teach his church all things, and lead them into all truth. For how had the holy ghost taught it all things? If he have suffered the devil to teach it some things. And let Tindall when he will and were this point. Dark and renting that we speak here of a belief, a faith, not of woole and deeds, after his customary fashion letting the belelie ge by the aunts were by with rapin by payments manner, and to lead ye tender more then a little far the matter. And how hath the holy ghost led the church all this while into all truth, if one holy truth be, Scotts who are likely may weede manye notwithstanding of their books, and the holy ghost had almost this tiffen hundred yeeres together suffered all his hole church (neither god nor man) except he believe that book of such bawes is deadly sound, and falsely
to Tindales Preface.

If Lyndall lay trewe in this, then odde Godde by hys owne commaundement make his chosen people of Israel to fall into superstition in deed of devotion, with the cerimonies vied about the sacrifices in the side lave, because they hubbe done them not.

After this he meunglyd hys lyves therewith, langeth that Christians men thinke they have done abundantly enough to Godde, ye and departed aboue measure, if they be present ones in a day at such a mumming.

More.

What may not such a man bee holde to lay? is not a named to lyve so shamefully to be knowen that al ye readers well knowe that he lieth when the red he, and yet he is not abashed to write it. 

What may be so holie to think that he hath done enough for God?

Pet Layeth he a notion incommodarie. The inferiours wilt mock vs and abhorre vs, in that they be nothing but such apes play amongst vs, whereof no man can give a reason.

Lo what an high reason hath Lyndall here found out, of such holy ceremonies whereof Christes church hath received many by the blessed apostels themselves, from those days vst ever hidderes, as appareth by the writing of holt doctours sacte aboue a thousand yeares ago, we must obere them over, for fear leat inferiours as Turkes and Saracens would learne of Lyndall to make vs for the, because we cannot not tell them a good reason for vs to do, and also be cause this is an high solemn reason, and Luther in dechadeth a much yle, so that we may see that they have wayed it well betwene them, or elles Lyndall would not after to longe a laydour allege it againe so solemnly.

But now would I write of whysse Lyndall whyther ye might conceynde and by give a god readly onto Jews, Turkes, and Saracens and Papyns, as for example suche cause as Lyndall tellcloth done for great hode mysteries that no man could tell but he, which he sette out late of a good vse bookes called Nationale diuitoriun, theving what signifieth the aile, the ames, and sole, and so forth; would the all the Jews, Turkes Saracens, and other inferiours holde themselves satisfied, mock no more; ye thet if they would, the were they all mucha lese inferiours then Lyndall is, for he hath sought out such thinges, and yet no make yt all. Howbeit that is little manner. For in odde he bringeth all such thinges forth but so to make moches at the. But then would I write of whope.

Lyndall further, whether it all these inferiours be made of, as Jews, Turkes, and Saracens were present at the masse, and no such ceremony, at all be required, but only kneeling, knockling on breafes, and holding up of hands at the sight of the lenacion, and recyving of that blessed sacrament, and that then upon meruailing on the maner there, these were tolde the veri truthe that the cause of all this reverent beavour, is because that there under that forme of bread and wine is the blessed body and blode of our saultour himselfe, the same that jineth upon the croode whoe suffered hys passion for us redemption, would such inferiours then holde them selue all content, and newe moches at ps moxes? Nay will none of them behinde the blessed sacramet mock at all whyole matter, both at incarnatost, death, rencrreci an. Lo thus ye see god chysten, readers, that by Tindalles reason we must call of clene all our hole faith, let suche inferiours dehimele fs, should make moches ther at as he both. What chysten cares e et abide such blasphemies folly? Yet would some unwise ma wone peradventure, he Tindall both for all this not mean any thing against these holy ceremonies of ps masse, but ap moches yt pschit because he speketh not at the secrues of the masse alsewoe, and also be cause he teacheth not at ps partie what all those ceremonies mean. Surely ther nevertho man to boute, but he that can finde in his heart to make such moches upon the devoute obseruances yed to many hundred verses about the masse, hath a lewe hestly minde against the very sacramet is self. But yet to thende that every man maistte it the more clere lyse thall perceiue by his owne worde that acceding to Luthers habling in his booke of Bablonica, Lyndall teacheplainly that the blessed sacramet is in ps masse no sacrifice, none hest, nor none obation, by which abominable hereby they taketh quite away y very special profete and fruite of all the masse. These be his very worde:

Tindall.

There is a word called in latin sacreris, in greke hieron, in hebreue cod, y
The answer:

A is a minister, an officer, a sacrifice or a priest; as Aaron was a priest and sacrificed for the people, and was a mediator between God and them, and in the English tongue it was used of some other name than priest. But Antichrist hath deceived us with unknown stratagems, to bring us into confusion and superstition and blindness. Of that manner Christ is a priest for ever, and all the priests through him, and none no more of any such priest on earth to be a means for us to God.

More,

By these words see, that where as the priests in the old law offered sacrifices for you and me, divers kinds as appeared in Leviticus and Numbers, and other places of holy scripture, in stead of all which sacrifices Christ hath in his new law instituted one only sacrifice, his own blest body and blood, to be offered up to his father; for his people by the hands of the priest in some of bread and wine, of which holy offering in the male now, the offering of Hebr. 9:22, it is here bread and wine, was a solemn figure: and Lyndall tells us here that because Christ is a priest for ever, and that all we be priests through him man and woman, ye must understand and we need therefore he saith no more of any such priest on earth, that should be a mediator between God and the people, to offer up any sacrifice to God for the people. For he saith further, that Christ hath bought us into the inner temple within the veil and into the mercy seat of God, and hath coupled us unto God, where we offer every man for himself the desires and petitions of his heart, and do sacrifice and kill the lutes and appetites of his flesh, with prayer, fasting, and all manner of good living; for we need no priest as mediator between God and us to offer up to God the holy host, e sacrifice of all sacrifices, the blessed body and blood of our holy saviour Christ.

This is the good news that he bringeth all his holy people to, and where as in other places all is sought amonge us, all is but fine; yet here least we shoule neve the sacrifice of the male, we be all gods' good fow on, and all Christ's sacrifice full to the lutes and appetites of our flesh; with prayer, fasting, and all manner of godly living. In which when Lyndall saith that we offer our defires of our heart to God almighty in mercy seat, and that we kill and sacrifice the lutes of our flesh with prayer, fasting, and all Godly living; he meaneth none of us putting popish papists, but the true adoration of the saints. For they purge us by Luther's papists. And his holy name, and sacrifice their fleshly lutes, with prayer, fasting, and all good living, every man's women's, and every man's women's. I sculpable yet in what place of scripture Lyndall saith, that men sacrifice their times. We see that this offer sacrifice, for none that went to the sacrifice, and then peraduenture offer themselves cler to build from time. But to offer in sacrifice, so far as one of them a sacrifice is in order spoken. But therefore Lyndall turneth those to the right frame, to singe and hire our piers with all. For he saith not that we kill sacrifices our fleshly lutes, lest we should have expected that it were not a mere sacrifice. But he saith that we sacrifice him the, as though in the old law men had not wanted to sacrifice the beasts' flesh, and burn them up whole, else burn part and eate part and the kit after. But Lyndall careth not how he set his word, so that he may make us to believe, that we need no priest to offer by day by the same sacrifice that our saviour offered, that his offer, to be worth by his priests perpetually offered in his church. For this is his labour to take out of our belief, and this is it, there labour of whom he learned it in his book of Habenica, And for this cause be he worth to the holy canon of the male, because the sacrament is in holy bread called as it is in Hebrew, a sacrifice, and he knew, and an offering. This works then have us leave off; the only sight that this here to priests, because they The cereole is that in this point that holy order of priest and priest in any excellent privilege, in this mode, which
A which none asgiel bath whyke anathemate, and albeit Tindall telleth by many times as the ma ther be hymne, yis he weel not believe sait Hulce, fayst Auff, saint Ambrose, saint Gregory, and the other olde holpe doctours of Chisties church: ye knoweth Tindall that in thys one point amage many other, the be quite against hym everywhere. And because it woulde here make a longe woshe to rehearse many of their wodes:

therefor that Tindall hath not very but that if the laud to trewd, I knowe hym Luther his owne mawer, whoche in his bookes of Habletonia plainly relateth the same, and asweryd it with latene that the gospell of god is plain against them al, as though that amage them al, either neuer none had receive the gospell of god, or elles neuer none had understonden it but himseld. And then against them al he concludeth that gospell so falsely, that adore God a man would bene almost that a gospel had as much wathes he. And per note we would hys be disciplo Tindall hanhe for his pleasure, in hater of the of prie phys, believe that the prie phys both at the maale make none offer of that holy sacrraunce for our time. With withereth he cleene made away the very frute of the maale, in which that blessed sacrrament is both most honor of the people, and is also most savile to the people. But yet that ye lether that as faire as he couered himself in his speaking of this holy sacrrament in the other places yet in to be trewd his affeccedull wel: for these are his wodes.

Tindall.

The sacrrament of Cristies body after thys wise priehe the: Then may believe that it is no more bread but the very body of Cristis flesh, blode, and bone even as he be there on earth, saue hys cote. For that is aere yet I wote not in how many places.

More.

Is not here a faye mocking maner in rehearsing of that holy sacrrament? But yet to cower hys infidelitie, he maketh here a colour, as though he were angry y thel teache no more. But he is angry in deed that they teache to much, or elles could he neuer finde in his heart to speke to mockishynge of such a matter as he doth. For every ma wel knoweth that where he maketh after as though they which teache the people thyse, byd not teache them alle the profite of the receiuing no the promise of Godde: he doth unrewel devy them. For who is there so simlyte taught, but that he wel undestandeth that the receiuing of that holy body of our lorde in such wise as men are taught to receive it, is holose to the soule and that by goddes onynsence: And therefore is in Tindall but a hymne lye, whereof every ma well knoweth the contrary. Would Godde himself believed as wel of thys holy sacrrament, as the simlyte learned priest in a courtye teacheb his parteth. Which if he did, his hart I bare lap would not ferne hym to falselie to iche theteth.

For he teache there of quescing of ympyse, for ouer caste but one eye to heig in his worshipfull left of our lordes holy body being in y sacrrament, to say he is there all saue hys cote. Of which holy sacrrament he that teeseth so, believeth of likelod that ther is no more of hys body there then of hys cote. I saue in hys bookes of obedient coleseter his wodes of thys holy sacrrament, and I have aduised thes the better for certaine wodes that I have haede of hym and I see not one wode by which he may be bounden to say that ever he confessed it to be the very body and blode of Christ. Yowbeit if he had, if were not yet with that lode muches the lorer. For they Thys is the may do as their mawer hath, take the cating of all heretiques, if not in to be trewd his affec: for these are his wodes.

pe mayhe berduce that after this wise prieheh no Tindall.

What euallheth saith he to teache folk this, the very body and blode of our lorde is in y sacrrament, he wil knoweth that Christ did on friddays the Jewes to, what are thes thet betier, we have a yntes. Why stepeth he from the example of the same sacrrament. Why laveh he not the duell knoweth thys to be treewe, that...
The answer were

A that under the fourme of bread is Chrysostomees owne body, and yet the deuill be not the better. Surelie because himselfe believed that the deuill kneweth it not at all: nor God neither: And so because he would not haue his seruit in persecute his mind to the uttermost: he joined the Jews with the deuill to see fro the sacrament to the kynde, where he might have seuered them and spoken of bacthe, or elles with the Jews and the deuill, he might have joined himselfe, and hauue bounden all these in a bundell. For he helieness helie the tone, is as ma- liicious as any of them both. Yet to the- rent ye may perceiue clearly: that he is playne of Luthers heresie, that the sacre- ment of the altar is very bread stil- ye shall under cande, that whereas I in my synagogue rebuke Luthers heresies, and amongst his heresie that I now speake of, Tyndall in his auntrere as- thenneth Luthers heresie for good and true, saying: That is broken, and that the pear eateth with his teeth, is it not bread: what is it elles? And after those words he goeth furth in liesing and mockeing god not fully like himself. And done after in another place he sapeed in defense of Luthers heresie, because he would haue folke sette elles thereby, and haue elles reverence there- bittore. It was a seruious case if men and women touche it, because the Pope hard nor cled the. And afterward he sapeed: At Oxford about the sacrament was no small question of late dayes, whether it wer bread or none: some say there that the flower with long lyeing in water was turneld into earbe.

C More.

What a carnall mynd this heretike hath, there can I troove no man doubt. That heareth what foolish gaues he worshippe upon it of his owne heart and head. For if ever there were any such foolish the fantasie spoken there, it was by himselfe and one or two wepted felowe of his owne secte, fitting and flapshiming god upon theire ale banch. But now shall ye yet more playfully see, to what point he goeth about to bying you.

C Tyndall.

It is the sacrament of Chrysostomes body and blood, and Christ calleth it the new and everlasting testament in his blood, and commandeth that we should do in the remembrance of hym, that his body was broken and his blood dyed for our sines. And Paul comman- deth there by to shew the blood of the deuils and beastes. They say not piace to it, neither put any faith therein. For I may not believe in the sacrament, but I must believe the sacrament, that it is a true myne, and it true that is signifie the only worshipping of the sacrament: if ye give it other wor- shippe ye plainly dishonour it as I may not believe in Chistes church, but be- lieve Chistes church, that the doctrine which they preache of Chist is true: If ye haue any other doctrine, teach us a real, and lead us in light, and we will folowe.

C More.

So man can devise better knowledge of hym, then he shewed of himselie in these words. For here he sheweth plainly that though to blase our eyes with- all, he calleth it the sacrament of Chrysostomes body and blood, and his new and everlasting testament in his blood, and saith that we be commanded by saunt Paul the ephor to receiue the losides beth: yet he will not in any wise that menne shall pray thereto: no: put any faith there- in. And it is no doubte but he that hath that minde, believed nothing at all that is the very body of Chrysostomes body is coupled, and his almyg- hy godhead impowder, from which is the first assumption thereof it was never fetered. And therefore unto all his other grace glorious wordes he kacke a falso- glose, by which he meane that is bless- ed sacrament is nothing elles but a tro- ken and a signe odapred for a remem- brance of Chist, not by very blood and blud of itself. It is also to be noted whe- ypo he grudgeth this holy percept of his, men should not pray to the sacrament, nor put any faith therein. He saith be- cause that the scripture doeth not command it, therefore it is dishonour to the sacrament to doe it. Both not these wordes alone teache us sufficiently to knowe the mischiff of that heresie, by whiche they saie that there is nothing to be be- lieved without plain and evident scrip- ture, when we se we see that Tyndall bap- pon that doctrine of hym, for bidde unh to honour the holy sacrament of the al- tare. Ye may see now that Tyndall ber- not all hyms falls ware at onse. For sse he began with images, then with reliques, then with fayntles, that we may worshippe none of at thes. And now at last he teache us that we may not wo- se.,
Lyndall teacheth the estrappt that is innes & vitably concluded upon Tyndales own wordes, that Lyndall is against Christes own blessed persone, a deadly deu-

lithe heretike. No. stil ye plainly percive goode chilten reuerens, that this mal-
licious man intrereth to turne pse simple soules out of the pepe fapthe, and of the by, hoy, lascramentes, woulde take.
v. awaye, and the other rynne that he woulde seme to leaue, he handleth pet in sufche wise, as men my wel see that he leaue them as frutelesse as the other,
and finallye in effecke beleiueth neyther nother, they will no good man loke that we shound now neve to pue the these holy
lascramentes to be true, which is all chil-

ten people have this, redudge pere beleueth, because that now a font elewowe
and a foolish heretike deseth them, except that anyman were madde to doube whether there were any God at all, if he happed to heare any man so
madde to saye naye. And euer the
there was never secte of heretiques pet, that there was to great madenesse to beleue
as these. Foe of other heretiques that have been of olde. every fecte hath some one here, elles, elles her se"ene. Nowe
these heretiques come in with almost all that euer they held, and pet mce too.
All the other heretiques had some perte of bolynesse in theye liughe: these
nameles heretikes live in open fane, fall incessious lecherie, sa call it mater-

emone. The olde heretiques did sticks upon scripture when it was pet in a man-
ker new receueth, 4 they contended by

pon the understanbyng at such tyme as there hadde fewe chypken wyvres ex-
pound the scripture before them, so as
they might the better say to y catholike
churche, why may we percepwe the
scripture as well as you: but these new
heretiques be so farre fro shame, that in
the understanbyng of scripture, in the
affyingng of all theye heretics, they
would be beleueth by theye onely word agaynste all the olde holy doctours that have been since the death of Chysfe by
thyse days, and that in thosse rotten here-
tes too, which theye lynde condem-
ned to the beuith by the general con-
saples of all chiestenbbe, a thonandate
yre afore theye days, and mst madde of al in denying the lascramentes which theye find receueth and beleueth, lyd and
honoured to cercely fro the beginning,
that never was the heretike that booklet for bypeme, so boldy bathe agaynst them.
The aumfwer.

A them, till that now in these latter daies the bemi hath borken hys chapes, and of all extreme abominacon hath sette his poyned barel a broche, from the beggey brouthe whereof God kepe every good chyrten man, and suche as hath drunken therof, gue them grace to boste it oute agayne by tym. This longe digressyon haue I made you, to lett you playne see the summarie purpose and effect of Tyndales doctrine touching the holy sacramentes, whiche known unto good menme, suffiseth to make them heartes abrode his benelit doctrine withoute any farther argument. And as for them that at the bare heare thereof abrode it not, they be surely to faze infedelt, that excete the manefluous mercie of God, neuer shall ther euer reason of autodite make the flauor the troth. But now that Tyndal hath commended unto you the hight spirituall wise sayd of unspoyll persentys, he begynmeth on the other syde to rebuke and reproue the true faith of all goode faythfull people.

C Tyndale.

But the word captivated his witte, and about the lawes of God made hym wonderful imagynations, unto which he so fast clevere, that s. John baptistes were not able to dispute them out of his heade.

CMorc.

Note that Tyndale hath done with his owne spirituall parte, and beth as we haue heard holyse declared how by his spirithual wisdom they bee in searching the sheer buttomme of the cause in eyuer commandement that god giveth, and according to the thing whiche they take for the cause, so ordereth the的日, ether keepeth the commandement or beaketh it. Now cometh be to thether parte, that is to say, that are no heretiques, whom bee before called naturall, not bote agayne noe renewed with the spiritte, all whiche folke he calleth here the world, and faith that the world captivated hys witte, and about the lawes of God made hym Wonderfull imaginacions, unto which he so fast clevere, that tyme John baptistes were not able to dispute them out of his heade. Here he meaneth that hime selfe and hys fellows spirittual heauenly memme, he not captivated unto the lawe of god, as we passe able men of unble earthe be. For they be no further bounde to the lawe, but as the cause of the lawes fought out by themselves, leadeth the croe fro, and therefore they be in an evangelicall, and in manner angelicall libertie to doe what they list, so they gue the law some cause that may servy them such, as they haue gaven to the lawe a commandement of bowes, from which they haue set themselves in such a spirittual libertie, that munke & friers may lawfully lyve with nunnes, and line in lecherie, & cal it wedlocke. And in deede they make call it wedlocke and they will, as tollowes dyd of late, that put a pegge into the water on geud friday, say goe in pygg, and come oute pyge, and so when they have changed the name, they take it so fishe and eate it. And so may these holy new spirittual men, when munke and friers wedde nunnes, they may call it wedlocke they will. But as the poore ploughman maid buill the trollower that gave hym water in pone of wine, God thankes you makte winer for your good wyne, but in good faith fayng for the worlds full name of wyne, hee had as love a drunken water. Surely so may we well say to these new holy spirituall married munke and friers, sayng for the worlds full name of wedlocke, it were as good they line in lecherie, as in such byched bycherie. But we speake soules of the world here, bee captinate and bounde be faith, and not in such a heauenly libertie, but make our selfe wonderfull imagynations about the lawes of God, which bynging much I meanable of. For this world is not oftern wont to must much upon the lawes of God, nor creatyve to study upon them, but let the goe by wel & easelie, and think little on them, nor neede not John baptist to dispute out of them: hee beades any wonderfull imagynations that they haue sundred about the lawes of god. But many on the other syde these new spirituall men, haue with their new libertie made themselfe wonderfull imagynations to whiche they cleane to fast, that s. John baptistes can not dispute them out of their beades: For they have to the great wonder of the worlde made them an imagynacity, that friers may line in lecherie with nynces, & never neve doe penance nyther for that noe for any sinnerses, but resort and doe as shall, and belewe that all is well, and doe no penance, noe take no pygme for any holme at all.

PDoverer man well woteth that S. John the baptist dyd dispute agaynste theys imagynations of theirs, both with c.t.Y. hys
to Tyndale's preface.

A his living and his teaching. For against they electe hys living disputed with chafftise: and againe his hystyle of penance they disputed with preaching penance. For he bade them, not every other go to socite, and take him selfe to an Apostles and goe preaching, but he cryed upon them to doe penance, and not only bade them repent, but, peneance, but also bade them if they would avoid hel, and the wizard that was to come, they shoude doe every future fruites of penance. And because that they should not seeke that it was but a worde of office, and that it suffysed to believe, to believe in Goddes prome, and so goe they were, and thanke themselves, for they believed in them by mereist and hys owne suffysys, for for the deliverty of their owne soul, he and the falsitude of a repentant signe, in that wise they should doe penance. And therefore, he cried solitare, sauing that hys breuids cannot be helit, he lyed in holy doude chafftise, and never wedded woman in his bares, no other woulde have done though he had lived twile as long as Luther. Delined in poeze and paynsfull apparell, in watche and payers, in fastinge, and sobouring mealte. He thanke no wyne, but was contente wth water. Thys maner of penance dyng, bydef sapit John bapstis teach and dispute, contrarpe ye fals imaginacions aganist penance, and with full bentles of leode lecherous living, that these new spiritual men bade in these fantasie framed, which whyther sapit John bapstis, no, such as Saint John bapstizes not; our fower Chyst hymselfe can dispute out of thys heades.

[C]Tyndall.

D He beleueth that he loueteth God, because he is ready to kill a Lurke for hys sake that beleueth better in god then he, who god also commaneth vs to lone, and to leave nothing unloved to win him into the knowledge of the trueth, though with the loke of our lyues.


Here Tyndall foloweth hys maister Luther, that woule hau all chysten menne suffer the Lurkes and fight not with them. How be it I understande by Tyndall in his boke after, that Luther hath eaten by hys wood agayne afterward for feare, when he sawe hys counter prepare the fite against the Lurkes, but now Tyndall is out of such feare as is at present disposed to maintaine that ifre of his masters former error again. For he layeth it to the charge of the catholiche church, as a chiefe principal fault, we take it as a token of love to god if a man have a mind for gods sake to go fite against the Lurkes. But as madely as he mentioned it, a good roche is it of love to god for all. For he that is for gods sake in the defence of other folke, his innocent chysten brethren, against the infidels, them enemies of god, them, to put his own life in pain, to fite with death; we may be bold with Tyndall's preface, why we have not already, to warrant that it is a token of god and opon the love to god, for god to his neighbours. For though we should love infidels to make them faythfull be glad to fuffer for them of our utterance would bring the to the fayth, yet we are not bolden to love the whole she-bold folke of Chyst, and familiarities of our own chysten fayth, namely to farte, that while they come, not to learne the chysten fayth, but to kill the chysten men, a prince that hath the rule of vs, shoulde suffer them to kill on and hand by hand and peace.

F I do not therefore, but how holy, for ever it pleaseth father Tyndall here, preach in favour of the Lurkes, a prince may assemble his folk, and of good zeal with great thanke of god, goe againe then and kill them as well and better to, the popes killed the Egyptian sought with the Hebrew.

And therefore that we not thus gretly nede to fetre the gret word that Tyndall in the Lurke's favour speake, aganist those that will goe and fytte aganist the, where he faith that the Lurke beleueth better in god, then such a chysten man. Wherein if Tyndall sayd trus as God be thanked he leeth; howe beleueth the Tyndall hymself in god, which as his charitable books well declare would be well content that hertikes of infidels shoule have with legion of open warre, kille by the clearse of the catholiche church, and the great part of such good people beide, as would be aduerstaries to their pestiferous hertikes.

[C]Tyndall.

He prejudiced that he loueth his neigbour as much as he is boid, if he be not actualy angry with him, whom yet he will not help freely with an halfpeny, but for advantage or vaine of a worlde
The answer.

As the monks of the charterhouse would god we were no further from very pious devotion, then those good men do from unlawful superstition, among whom, God be thanked, we see many true to very great age, and nearer heaven. Yet that any died for lack of eating flesh, and yet heard I never that any of them have eaten any, saving some such as have come from their cloysters into Luther's church, as Balthasar in Almain which ran in the charterhouse, and left the fire and fell to steal altogether, and take a yoke for solemnities and chafling of his minstrel members as Tyndall speaketh.

More.

Tyndall.

And yet holy day with he keep in Staple, that if he were a lay in his bed and bare no kinder, is not once regard wherefore the holy day was observance to the gods woode, and to furry in all laws.

More.

Tyndall I thinkke he not knowen many keep the holy day in Staple, that would scarce to kill a step, as it pleaseth him to tell. But yet had I lewere that we would keep it in Staple, and keep it to lose it as they do. But they that keep it to lose it, be neither afeard I warrant you to kill a step, nor to do woode. And whosoever would keep it in Staple, as to see the killing of a step in his bed, would keep it better than doe the shores of Luther's church, that let not on the holy days to take a nunne to bed. For as for hearing of gods woode, in many places in Almain among they holy fester, where they were in the beginning wonderfull hope upon sermons: they are now blessed by god warden cold enough.

First in many places they charge the service in their mother tong, men's women and all, and that was a picie spec for them, for a whole. But after a little tide thereof, the pleasure of the noblefse passed, and they set somewhat left thereby then by a thine man's leg. They change also the mals, and some after that, many call it forlome.

Then was at their last laved yede preaching, preticularly because every man might see that would saving that they showed the counsely of Saynte Paulus, while one would bid the preacher hold his peare, let him take another whyple, assuming the spirit haue releued the right leges, that the preacher lere.

This
to Tyndal's preface.

Thus turned they sermons in iaywinges, so 3 sometime the people parted the from pointynge their prachynges with fites. But now as 3 hear say, maner is well amended, they cannot one to prayer as long as it please him, and no man once interrupteth hym, for they see there were women all so cunning, so eldely come and to hear him. And thus do the Lиндall and Luthers sit at home in theire houses in honour of their holy dayes.

Tyndall.

And in ceremonies & sacramentes there he captivate his wit & understanding to obey holy church, without asking what they meanes, or beliving to know, but only carest for the keeping, so leketh every woman of narrow eyes, so with all his spectacles upon them left ought be left once.

The ceremonies and sacramentes Lindall makest his mocking shoote, but let him beware by time lest god mocke him again. Better is it good chistian reader to do the thing 3 Lindall here reponyeth, y is to wit a man to captivate hys wit & understanding & obey holy church in these ceremonies & sacramentes, he keepeth the well without further serch, th5 to do as Lindall had done, y with his curious serch hath to narowly to long yped upo them with bete brodes & his little spectacles of pryde and malice, y the ben1 hath flunken him starkely blinde, y let him in a corner with a chapne and a clogge, y made him his eye to sit there & serve hym, y to make him spoote, with mocking & mowing & poring the sacramentes which yet the devil had eddeth himeselfe, and dare not come anere them.

Tyndall.

For if the priest should say made, baptize, or hear confession without a stole about his necke, he would thinke it al vil marre, and wether he had power to conccrate, y thinke that the vertue of hys stole was lost, and th3 child not wel baptizd, or nat baptizd at all, and that his absolution wer not wotheth a mynd.

More.

This is an other fardell fall of 3es, y that he wotteth wel enough. For if the priests left of his stole, folk wolde then saye he dyele, as they myght well saye in bede. But Lindall knoweth well that folk doe not taken the sacrament hurred thereby. For he knoweth well that chyldren he sometime Christed, y need of the midwifes hande, y the people knoweth well y the kiste no Hole. And thuse serpe hys well personall y nameles Lindall is in their eyes.

Tyndall.

He had lere 3 the bishops hole tovoke two fingers over hime, then that another man shoulde say god face hym y so forth.

More.

Blessing of bishops Lindall lefteth upon in moe places then one. And to as much as he knoweth wel that all chistian people hadde ever since had a good faith ful belief in blessing, both where a man or woman bliseth theisell, and also iner as any that hath authurisateth the granting of godes grace upon the partie to bliseth with the signe of the crown, as the natural father of the godfather bliseth y chyld, as the curate his parishe, as the bishop his diocese, such things Lindall taketh for triless, and laughteth such blessing and crosting to stowes.

For his boke of obedience, the laying of the bishops hande upon the priest in gening the sacrament of holys others, he resembleth to the laying of a mannes hande upon a horses head, w5 he calleth hym good forme. And the blessing as he calleth it theo the waggynge of two fengers, so he calleth it thee the waggynge of the hande in the aye. Bourw be it, we need not much to merciap though Lindall, and Luther, and scrue that, and these folowe, lest little by the signe of the crost made by a manes hende in aaye, lity we see that they lette little by an image of the crurfcite, and also that Christs holy croste it telke, whereof Luther woteth that if he had all the pieces, he shoulde call them all there as neuer thinge shoulde be done upon them. But all chistian men seeth Christes berete hiswert, and ses seeth much by that kind of blessing in which the signe of the croste is made by a man, either by himself, or by another. And not a seue fengers is there that little great things done in the burnt of that signe, not onely among good chistian men, but also sometime among evil men, and the very indefites themselues.

And though that I intened not to pro long this word with wisting of stories yet commeth theo one to my mind to meete for the matter, and written by to gret autozitic, y I can not let it passe. Saigne
... open their eyes to see, and not captivate them... hurt and... our holy fathers... nor to be as an orc, an ass without understanding.

More,

It appeared well that the holy ghost, according to the words of our fainour at his last supper, which words Tyndall would be falsely wrested, did rebuke the Jews and Gentiles for lacke of judgement, and that he taught the church of Christ the true judgement, by which he ever spake Christ's dapes by the judgement of holyaptites and all good christen people before such things as now Luther and Tyndall, and other Huskian doce teachers, have been always judged for heresies. And thus is open above every mans eyes, except we would willingly captivate our understanding to believe Luther's lieves. And therefore those that followeth of they ignorance, have none excuse when they see against the whole content of christendom in many hundred verses contained, some of... peace and... the people of... see the spiritual... we see the buttom of Goddes secretes we seach the causes of Goddes commandement, we understand the scripture in his right sense, and all that have been called holy doctors and interpritors before our dapes, were either false or fools, and have either of civill will or ofigno... brough... christen nacion... that God hath of his high goodness sent us and our peoples to... grace, and teach thereby, to turne the woulde to grace.

Now he that would in the declaration and understanding of the scripture of Christes and his Apostles, believe such a false deceit bynde Apostatas agaynst so many holy blessed doctors and aptites: what excuse could he his ignorance have afose God they were not by... and an ass without witte or understanding?

Tyndall,

Judge therefore christen reader, who... the pope with his be the churche.
When Tyndall speaketh of the Pope with his, here with he a little sophistry. For he leant us in doubt what he meant by these words, the Pope with his. If he mean the Pope with his Cardinals, then he speaketh he little to the purpose. For he never called, nor no man calleth the Pope and the Cardinals, the whole catholicke church. But if he meaneth by the Pope and his, the Pope and all Christen realms, and countries that have not by Scriptures and heresies departed and sinner themselves from the corps of Christendom; he that then judgeth the Pope and his to be the church of Christ, judgeth as it is in one.

Judge then good reader, whether that Tyndall play the part of an honest man when he calleth the Pope the chief spiritual head under God, and general vicar of Christ? His question will not help him. For if there either yet be, or anie trne hath been, that the Crekes or anie other parts of true Christendome by not recognize the Pope for the chief spiritual governor under God; yet all those that were learned, so good menne among them, and the whole people with them, in the necessary articles were of the same faith, and confirmed themself to the see of Rome, in suche holy and religious practices as amongst them beganne to bee disputable, as well appareth, not only by saie Crekes, but also by the other holy doctours of the Crekes, but also by the general counseys, in which the Crekes in matters of doctrine and question, finally confirmed themself to the Latines and to the see apostolique.

And by conclusion, bothe the Latin church and the Creke church, and by the Church of England also, that bare the name of any good Christendome, anye and every church also of any honest heretiques too, and the church of Papims and Turkus too, and the church of Saracins too (with Tyndall, will haue them all called churches) and finally, the church of all mankind hence the earth was well inhabited, as manye as ever have known of muche as the name of God; and euery hichterta dunned the church of Luther and Tyndall, and freue halthe, that care not to breake thens principle made to God; and contrary to all honestie, make maches of thens bodies, and yowe of hame, and yowe they christen, for booneke wedlocke and lawfull matrimonie.
The answer

And again, by will of their sober try their examples, they are past in old testament, see the stories, the prophet practices in their time before their eyes.

More,

We be well content that these things try the will of both parties, for Tyndall take with him the one thing, the same more, which is meetly whereby he has learned, thus, saying that he well that they will clearly understand every one of them if he fail, he will walk in. For he, whose learned he cleanse out the new testament, no, we must pray him that we may take in that too.

And as much as we do on both the others agree upon the terms of scripture, that the question much lyeth whether Tyndall and his fellowes understand it rightly, and the whole church of all Christian nations, we shall praise hym to be content that we may lay forth in that behalf the mind of the old holy doctors and fathers, whereby were of these matters so many bloody persecutions, and such businesse began, I wot not for the pleasure of fathers in another particular. And then will we rather allege, because Tyndall, as he is in his book of obedience, as in ducers places of this book, is not ashamed to say that we will not believe old holy doctors, that they be not of the belief that holy fathers were; as I say he is not ashamed to write this. ye that be very often, who be the very well that among them all he can not find one that ever believed otherwise, but that it was a shameful abominable thing, as a mad man to marry a woman, which thing hereafter in this boke, Tyndall doth falsely affirm, that failing to prize to see any mad man to marry, one lay false lice could not forbear to laugh at it.

Tyndall.

Judge whether it be possible that any good should come out of these dumber ceremonies and sacraments into thy soul. Judge thee, penance, pilgrimage, sacrifices, pardon, purgatory, praying to popes, dummies, holy waters, holy absolutions, these, dummies, profitable and holy, these, dummies, holy, holy, holy, with all their dummies, inquisitings, these, the satisfactions, and suffering. And because thou hinderedst the faith in so many things, trust me in nothing but judge them in all things.

More.

Judge
to Tyndales preface.

A. Judge good chaplenn reader, whether it be possible that he be any better then a beast, out of whose brutish beastly mouth, cometh such a spiritype of blasphemies against Christes holy ceremonies and blessed sacramentes, sent into his churche out of his owne blessed bloody spo. And so, because ye fynd this felowe to framite and to falsifie by rayling and learing against the sacramentes of Christes mayye well judge that those can delte to be contez with his blasphemous rihtfine, haue great cause in hymselfe to see the that his chypren faith beginneth to falsie and faynt.

B. Tindall.

Mark the letter the praedix of our spiritualitie, and these wars, by which they have walked above thirty, hundred peres. How they stablise their lipes, with satisfying the scripted, then thorow corruptynge with the riches. Whereof they have infinite treasure in store, and lase of all which the sweorde.

More.

Pemary, mark the I pray you. For this is much to be marketed too, that Cunsall can not see the fortesse of our spiritualitie, because the stichipes of their churche is spiritual. For these warre, hallowed hast of the church, bee they chiere holpe spiritual fathers, and holy spiritual mothers, monks, friers and nunsnes. And becaus they holpe churche is but new begunne. Tindall would we shoulde bene, that this eight hundred vere and more Christ hath no church in the worlde at all. For so long as Tindall all hath beene, by the reason that at this while the clergie hath satisfied the scripture, and compiled menne with gyptes, and compelled them with the sweorde to believe them, and so at this eight hundred peres sat th Tindall, by these meanes all the chypren nations bee in freede of trueth faith beleive false lipes, and so haue bene out of the faith at al thought. If Tindall did not lie none, as beleeved be God he doeth, here hadde beene a great gappe in chypren-dome thys laste hundred pere. And where had Christes promise beene then all thys while. With hys electates. For, if this church haue hadde all this while false sacramentes, Christ hath haue none electates all this while. For they haue bled, whatsoever Tindall say, the same sacramentes that their neighbours bid.

More.

I woulde also that he had telled us how much more there. Eight hundred peres the church hath had false sacramentes, lest that he calleth now more, be it rather call it much more. For thereto shall he be saine to fall, a tellie to call these eight hundred backe again. Conflcte, line sacramentes, and finally (which he is most likely to doe), vable on it pull against all reason, against all good men and against all scripture, and so that he be talking, never care what, where, nor how. For I am sure that in the sacramentes, i in the knowledge of the church, his malitious folke, is reposed by the false holy doctours above his eight. It were almost, as many as, and over that by plain scripture too.

C. Tindall.

Hate they not espelled the emperours of the earth, and the great loddes, and yse officers, to be obedient unto them, to dispute for them, to be their tormentors, and the sametunus themselves doe but imagine mystichie and unsee them.

More.

Here is all the great anger. I grieueth this good man, that other lord king, or emperour, medlethe the any thinge for the maintenence of the faith, or let to their handes to the repelling of hersyves. But if Tindall find this for a faulte, he must go farre above his eight, per. For it is farre above a thousande since that as call Loddes, princes, and Emperours, have holpen and maintayne heretiques, so lykewise good Loddes, princes, and Emperours, have sette to their handes to subdue them. And these mainteners have vanishe away with them, and they amenders and pynfyers, God hath maintayne and favoured, and good gobly men have called upon princes for their aide at suffisance in such case, at their infrace and pursuite have princes and emperours both punished them, and made many good lawes against them.

D. Tindall.

Parke whether tw reuer fire the now. The Sepher, Pharise, Piate, Herode, Typhias, and Anna, are gathered together against god and Christ, but yet I truiste in bawne, and that he that brate the counsell of Achates, faiella shatter thyse.

More.

Parke now good chaplenn reader, the Tindall hath telled us that the eight faith
Theauntruey.

A true faith is hereth, and hereth a right faith, and when hereth that he hath made menne to wiple, that we woulde at his word take white for blacke, and blacke for white, and God for the wiple, and the devil for god, then when he wotheth he hath made menne to blind, he bideth take a marker that at emperours, kings, princes, lords, and prelates, and every kind of chyften people that any thing do to sap against hereditees, all by ye prelates, cardinals, Archbishes, and cardinals, and are gathered against Chyke faith, Chyndall, so to wit in deye against heredit," that labour both with false hereditest to destroy the true faith of Chyke, all with this treasure settyng forth of seditions to rape rebellions as they did in Almaine, and thereby destroy Chyndall good chyffen people.

For surely good reader, though men may have faith, and yet lacke charite, as Saint Paul faith, 'Saint James too,' every one of which two is worthye more faith and credence, than, c. thousand Chyndales that telleth be the contrary, but though a man may as 'I have faith, and I lack charite, yet if he lack faith, he may have none love, but he cannot have no charite. And therefore lyth Chyndall this runne out of the right faith, never truth his false loueaking charite.

For surely to winne bys exclution, and bring in his heredites, and to geathere of the baying to be taken fow, an apostle: he would be tenet cities burne, warne himself by this. And even in this place he maketh a maner of money therefore, having hymself to hame some truel to word the wright at light. For he maketh as though the princes woulde represse hereites, mer as Abson with his army a Albiterell therein, y percurte king Davy, as though freer Luther by his wpole, with his sondes felows, and such: last, well to king Davy and his host. And then hath Tyndall a truth y Chyfe, that is some chiefest of Luther's counsele, which he meaneth as it semeth stable himselfe, that by his high wisdom make as though he over a faithfull frendes beggle at the company, and so scatter them, and make the to be taken and layne, as Abson was a bps folke. But likewise as Chyndales whole stropp seuereth here all against his purpose, because the her the true woot of good mind lab to put down falsehood, y Chyndall with his master, and his sond felowe ship with they tayne large holy specie like Abson with his large here, enforce these to to bring in false heredites, and destroy his true faith: why Chyndall should be as true to Chyfe that can I nothing les, to scarce over one thing, for policy. Reb 2, Chyfe made a lye, and therin Chyndall overmatched him farre, for he faith never true.

Tyndall.

Marke whether it be not true in 5 high heeg, that for the time of the people hypocrites thay rapyne over the. What name, what face, and contrary pretenses are made, as to stable the in their thetie, faith, damnable yes, to gather the together for to contrype subtilite, to opprite the truth, to stop the light, and to hope all still in darkenes.

More.

Chyndall is a great marke, ther is no thing to him now but mark marke mark. It is pitie the ma wer not made a marker of chasse in some tennis play. For in god faith he hold be therin much better occupied than he is in this, where he setteth a market all other mens放手s leacure the owne unmarket, which every other man market well enough.

He bideth the peple marke that these princes are hypocrites in the highest degree, and so he teareth these indentes to have them in good opinion and reverence. But I am glad as helps me God on the other side, that the holy spiritual heads of Chyndales heredites, as freer Luther's free Hufkin, and all the whole packe of the principal fathers of all their franque sectes, have leste of a piece of they hypocrifie, by their title where word showed the selfe playne our ribandes.

Tyndall.

Wherefore it is time to awake and see every man with bps owne eyes, and to judge, if we will not be judged of chyfe, when he cometh to judge. And remember that he which is warned hath none excuse if he take no heed. Herewith fare well in the Lord Jesu Chyfe, whose spirit be thy guide, and doctrine thy light, to judge withall. Amen.

More.

Chyndall never spake better the he both even here. For of trouble good chyffen reader, it is high time to awake and take every man with his owne eyes, and that time was never so convenient as nowe. For in all other heretiques befoye bps time, every manne was not able
hable to perceive them with his owne eyes. Heretiques were commonly such subtile, and had apparentneses in scripture, that falsely taken for menne to make for them. And then hadde they, having such a pretence of honestie and clemency, that these things so pleased the unlearned peoples eyes, that they were not hable to judge these menne, and these matters every man himselfe with his owne eyes, but they followed the judgment of wiser, and better, better learned, and by they teaching and good holy doctrine, they lawd and perceived the better yeene and sale.

But mary nowe god hath (laule and thanke to him) bought these fellows and these heretiques in nation other case. For he hath suffered them of his high goodness to hyue themselues at last, and to fall into suche open beastly faultes, and nemes crepyng to bedde together, and then to preache, and teache they shamelesse lecherie boldly about for good and lawfullmarriage, that they haue thereby set out them grace so sightly, that every man may well splayn to see suche open ribaldry with his owne eyes, and easily judge the thing for shamelesse beastlie bichere, and the defence thereof for a shamefule shameless here, and the preachers thereof, for more then monstrous herevikes. And therefore of this be Lyndales woordes well vertieth, that every man may, must awake, and see with his owne eyes this abominable bichery of these boles beastly preachers, that lay preachers and nemes a bedde together, and call them men and boles. This must every man judge for abominable heretie, if we will not be judged of Christ who he cometh to judge.

And therefore when Lyndal clooth by his preface with a solemnite chaire, bydging men to remember now that he which is warned, hath none excuse if he take none heed, he layeth as true as the gospel, but all against himselfe. For this open heretie of freres filthy marriage, goddeth to be plainlie open warning of their worldly, selflie, beastlie spirite, to playne against all holy scripture, to all godd honest men, that we never could have excuse afores God, if we woulde give suche preachers to hold in such ribaldry, either faith or crence, of favourable hearing: namely, Sith though was never in all chrsitendome this the samt of all began any holy doctor, nor doctor good by badde, before Luthers.

dapes that any thing hath in itse, but he hard absolue and betted it to the devil of hell, that ever any persone either man or woman, that hath bowed the hellen unke frere, or nunne, should afterward turn out of their religion, cast them bowe at them, and call to hell and wedde.

And therefore good chrisitians, first holy scripture hath warned us, of suche teachers as Lyndal is, hard teacher and beastlie wedding, in contempts of their holy bowles made before to god, and that all holy menne that have written byon scripture, have given them warninge that it is plainly prohibited, as by the true sense of scripture, as by the plain open wordes, all good honest people of christendome thys, this hundred yeere hauede such beastlie wedding in gest abomination, and nowe ye see that all the captaine of these pestile heretiques which Lyndall nowe teache you, haue given you warninge the self, by the owne bedes in their named weddocks, their owne timeliness liecherie, that they self be such as at this. For yeere before, the scripture hath reproved and all the world hath wondred on, and the other Lyndall nowe teache and allowe them liecherie, and awow it solemnely for good and lawfull marriagery: I nothing use youre judgemen in this matter. For I make me bolde in our lorde, that we be to lyse in the wisebome of god, and so suffred in his face, that when we beare an high holy woodde come out of suche a mowse as parayth munkes marriges, and nocheth Chrysses sacramentes, your preachers lyke a player in a boise enterlude, playeth sometime the fere, sometime the foare, sometime the bole, sometime the outreight ribald: ye will not be so boole to loue that he wer an holy man, and therefore hearken to him, but take him such as ye see him, and let the beaulies differ goe. Delete not in his beastlie doctrine, that such your false is ought, whatsoeuer he let therewith to make it seelence, but cleare fast to the faith of chrisst, which Lyndall goeth about to beholde, and believe the wise fathers that presse for sypant in heauen. For as Lyndales interpretation of scripture, the byres byped in therup, is this hody bowe want to leade menne to helle: so is these holy saantes expresions with the bertnes they taught, theewed, the frayth path the leboth folks to beque. In which our lord, for his payntul path, gave us all grace to
Againe Tindalles waging of this woord congregacion

As to walke, that we come together to y place, where we may shewe our charitie not changed, but increased and perfected, our hope turned into haupnoge and possession of bleste, and our hearts suerte and changed into cleere and lightnings knowledge, of which faith, Tindall to y preacheth us his name, that whom he believe him well, is lyke to lye all the fruite.

Thus endeth the fyft booke.

THE SECOND BOKE
WHICH CONFUTETH THE DEFENCE
of Tyndall for his translation of the newe Testament,

An aunt were into the fyft Chapister of Tynballa booke, why he translateth this woord churche, into this woode congregation.

In the beginning of my dialogue, I showed that Tynballa translation of the newe testament was well worth to bee burned, because it well shewed in its selfe that he had of an enulmite translated it in such manner at once, as it might surce hym for a principal instrument, toward the setting forth of all suche heresiisses as he had learned of Luther, and intended to sende out heret and free frome within this realme, the truth of which my saying, Tynball and his fellows have in such open fashion testified and declared themselves, that I neede for my selfe, in that point to see no farther defence. For every man well testeth that there was never englishe book of heresie sente betther synce (as there hath beene many), some particularly against the belewed sacrament of the altare, as was the belewed dialogue of the father and the sonne, the blasphemous booke of the burying of the mace, whereof our lord be thanked, the maker is graciously turned againe to God, and some were against purgatione, and some against almost all together that good is in Chyftes churche, as are the booke of Tynball himselfe, his wicked Samsonne, his obedience, and divers other in all these evermore one piece of thee complaint hath been the burning of Tynballa testament. For suche fyft booke fals translatioun with their farther fals construction, they thought would be the balle and the wey, whereupon they wold be longe this trouble, with muche fals desvant. And therefore vdy bote they take it, that the goodnesse of the kynges grace, with the Lordes of hys honourable counsaile, and the clergie of the realme, have burned by their fals preyed books.

So was it nowe, that amongst other tokens of Tynballa euill entent in his translation, I showed as for example, that he changed commonly this woode churche, into this woode congregation, and this woode prick, into this woode seniour, and charitie into lorne and grace into fvour, confession into knowledge, and penance into repentance, with many woodes mo which he chaungeth and blithly baply, as in turning poles into images, and anputting into furer, colcrafing into charmyng, sacramentes into cerimonys, and the cerimones into witchcrasse, and yet many moe.

So theewed I there the causes why Tynball didde chupill in translating the scripture into our tongue, with suche manner changes, and showed also the thynge that might well make every manne perceiue that he ment therein the setting forth of some heresies, as appeareth in my sayd dialogue, which thinges if I should here again rehearse and repete, and in lykewise all other thinges, agaynst
Agains which, Lindall both obiect, it were to long a word, and as much as to plante and sette into this boke myne whole dialogue agayn. Wherefose in all suche things I must needs remitte the reader unto the dialogue selve.

Now cummynge Tyndall to answere thereof, and to bifource all that I lay against hym in the translating of hyres of these worodes: thewthat the latyn.teere and the Greeke may be hyes.xc, and defined, sox much as the worodes in the latyn teere and the Greeke, doe as he faile, signifieth such thinne as he hath expresed in his englishe translacion, by those englishe worodes that I find the fault in. But first to what purpose serueth all hyes:des: when he hath spynke hymselfe, proved by his owne other bokes, that he is an heretike, and that his hereties be lyche, as it must needs make it cleare, that though an other man translating the teeste and keeping god and faithfull, myghte have bised happely those changes among, without euel meaning or any suspicion thereof: yet he feth those changes so settled for his hereties, must needs be, not suspected, but manye of them dectored and perceived to have bised them, beynge chyke, some ane, and so often, not of any chasse an: good intente, but of verie placeyn purpose to geue his hereties in the cares of unlearned menne, some colour of prose in the teere of the neues testament. And so might I nowe passe over, the Chapters of his boke, as thynge that ferue hym of right nought. But yet to the intent ye may the better perceiue howe wapely the man defended the matter, in such wyse as he thought both lacke of learning, none lacke of witte, and moste lacke of grace: he boeth at last confesse hiselfe that he made the changes so: the setting forth of his hereties, which was y point that I layed to his charge, as the verie thing so: whiche hyes translacion was very well woody to be burned.

Now let boeth consider holowe he defendeth his change of this wyse church, into this wyse congregacion.

First to enquire the matter, as though he went about to make every thing very open and playne: he tellithe vs a long tale of little waught, that this wyse church hath dyuers significtacon. And then he maketh as though he would tell how many wherin in he he hath al done. he leaueth out one of the very chief, so: he tellithe vs that a churchs significtacon a place: or a house were chisten men wer wont to reloxe in olde tyme to heare the word of god, and he fath not to pray but to learning howe and what to praye.

Then he fath it hath a seconde significtacon, but that is he fath but milleraken and abused, by wiche it significtacon the cleargie, whom it pleasethe him in his caplinge maner to call a multitude of blasse, losz, anyled, in monachye and repesse not too much of the priests, as of the holy order of prieesthod.

A thirde significtacon he fath it hath, by wiche it betokeneth a congregacion, a multyprude, or a company gathered together in one, as a manynaye call the church of Londen, meaning not the spiirturale onely, but the whole body of the cite of all kindes, conditions, and degrees. And in this significaton he fatheth, that though it be little known among the comon people now a dayes; yet in this significaton is, he fath the church of god or Christ taken in the scripture for the whole multitude that receueth the name of Christ to believe in him. And for the prie of this he lareth many places of Yapte Paul. Finaully yet he remembeth himselfe at last, and abowth into thisys as it were a note, and fath.

By Tyndall.

Notwithstanding yet it is some tymes taken generally, for all that embrace the name of Christ, though their fathes be bought, or though they have no fath at all. And sometime it is taken spacially for the electe one, in whose heares God hath written his lawe with his boody sprite, and gnuen them a feling fath of ymercy, is in Christ Jesu our lorde.

By More.

Lye nowe ye have heard howe manye maner of wise Lindall teachedvs that this wyse church is take. In which yet he hath left out one significacon or twoy this wyse playnly significacon. One is that this wyse church, besides all the significacions that Tyndall hath here thewed vs: boeth significeth that parte of the church, that in ynedes and countnes doe represent the whole church. As when we say that they is a law made by the church, the hereties shall not be sufferd to preache, likewise as a parliament representing the hole realme, is by the common speche so called to, as when we say the realme hath made a lawe that these
A heretikes helbe burned. The churche also signifieth sumtime a much leffe number, as to bise, the only ruler or head of the churche, as where wee be commanded to complyne to the churche, it is not meant to all the whole towne, but to all the clergy thereof, but to rulers and governours. Synth Lyndall hath taken upon him to saye we be here his hypp doctrine, where many manner of wise thes woode (church) is taken: it belonged rather on to him to haue taken in these significationes, then some of them that he hath taken as ye shall see anon. But first I must say, howe much, that Lyndall hath euer cleane left out, or elles putte in so darkly, that we should have perceiued that signification of this woode churche, that is one of the principal significationes thereof, and whereupon the greatest vauge of all our matter dependeth, And so is that signification, by which the church signifieth not as Lyndall taketh in his stypp signification, for all a multitude gathered together in one, of all bynes, condicions, and degrees of people, and of suche onely people as he chiften people, and them not in one citie onely, but that number of euere citie, towne, and byllage ther was with all the whole woode: this signification Lyndall leauneth out cleare, because it toucheth most the mater. For as for, that he sayeth in his soe remembered note, he leaueth but to lete a particular of his stypp signification, as though he would meane it for the whole number of citizens, or elles for the number of the electes, with some one citie, as he there puteth London for such example. And if it were there named in his note the whole catholike churche: I monere why he sayeth that it is called some time, as though that signification was very rare and false, whereas of traute there is of the churche no signification on either more great nor more common, than that by which it is meant to be taken of the catholike churche, and univeralle. For yet of traute Lyndall handeleth his stypp signification more strongly, and saileth as one that would safe walke in the dark. For the places of everture seeme to speake of onely chiften people in this place and that. But his description of the churche in that signification goeth farre otherwise. For when he saith that it signifieth not only the clearie, but the whole congregacion, multitude, or company gathered into one, as a man would say the church of London, meaning not the spiritualie only, but the whole body of the citie, and all that pertain unto the towne generally, of all kindes, condicions, and degrees: of this signification, surly we fewe folk haue heard. For though he name a chiften citie for a sample: yet may there be some cities, and haue been, and yet be some such in some other place, that of the citie and of the whole body of the citie, and of such as pertainne unto the towne generally, not onely be there chiften priests and chiften lay people, but op call out heretikes also, ye and peradventure fewes, Turkes, and Sarazens to, that be not chiftened at al. And in some cities fewe chiften people, and the remaunt indetates, and such were the cities to whom the apostle wro. And then I am sure when Saunte Paul sayeth of the churche of the Cosintries, or of the Ephesians: he meant not in these Lyndales hypp signification after his description, all the whole bodye of the citie, and all such as pertainede thereto generally, but the chiften people only. For nowe also, if Lyndall would speake of the churche of London, where all the whole towne is chiften people: there would no man understand thereby the whole body of the citie, but the clearie only, no man Lyndall except in speaking would so meane. But this bareneesse lyeth Lyndall, because he would haue it femey this woode church, which in the englishe tong hath euer had a good signification and an holpe in mennes hearts. Should feeme to have sometime the contrarie. Out of which barenesses, I shall haue Lyndall anon I truste, and according to my doctryne wherin be monethy me, pull by Cerberus into the lites, But nowe lette he first consider a little his hypp signification, where he saith, it signifieth a place wherunto chiften people wer wont in the olde time to refte at tymes couenient, for to haver the word of doctrine, the law of god, and the saulour of our saulour Christ, and what to prave, and wherence to ake power and strengthe to live godly. Why sayeth Lyndall here in the olde time, for al this where we in the newes time too, how soever Lyndall lieth to lye. Then godd he farther a lead on inlitsely, sayeth of Chiffes promisses nos of his mercie we know nothing at all, as though no man had here heard euery thing spoken, that mankind.
A mankynde is redeemed by Christes passion, and that he hath obeye ned his holy sacramentes, and promised men grace, that with faith and devotion receave them. Is not this man shameles to boldly to beare us in all hand, that we never heare word of such things as every boye better believeth the be; for every childe that is of competent age, hath herat that god greteth by his holie ordinaunce (which ever includeth his promise) grace with all his holy sacramentes, whereas Lindall doth take it away from, and from almost one an half of the whole truth to. Every boye believeth, and believeth true, that God hath promisde reward to god workes. And Lindall will not believe that promise at all, but denyeth it plainly, as plainly as God fait it himselfe in many places of the very gospel. But then on the other side Lindall setteth vs, that God hath promised always to every man the bliss of heaven, so: only faith alone. And here every boye believeth and worth we lie, how touching the mercy of our lord, who can speak of Christes passion, and speake nothing of his mercy? This man is to madde to talke with, Goddes mercy is so great that no man can speake enough thereof. But the world wereth such now dayes, as it is nede to pay for mercy so weet nede to preache of Goddes justice, and put the people in mind of his wrath and indignacion likely to fall vpon vs, if we suee care to suee deadly doctrine as Lindall teacheth. I praye god of his great mercie to geve that man a better mynde. For goeth he farther and farther, and the lawe of god we thinke as dvyd the Lourdes and the old beheaden people; that it is a thing which every man may doe of our owne power. What careth Lindall what he say, that careth not to write this, when every mannes cares that would him well, glowe for very shame that he see him. Whereby he enue any man say, that any man may fulfill the law of god of his owne power? Nay, this we saye and saye trouth, that man hath such power gene of god, that he may work with goddes grace in the keeping of the law. But this canot Lindall bære, for their herefet is, that man toward the keeping of goddes precepte, hath no free will at all, and no witt没dulting his owne herefet he deadly believeth vs.

How of prayer beareth, we thinke no man may pray but at churche; that it is nothing elles but to say a patern: to, and that the observances and ceremonies of the church are vaine things of our owne imaginacion, neither needefull to the taming of the flesh, nor profitable to our neighbour, neither honor unto god. Those hys come in by lumps and laces. I dare say he never heard in his life man no woman saye, y no man may pray but at church. And true it is also that men say their pater noster to the pope, by which name it pleaseth him of his reverent chilten mynd to call the images of holy laytures and our blessed lady, and the figure of Christes cruell, Christes cross, the boke of his bitter passion. Though grose, we recevereth these in honour of the thinges which they represent, and in the remembrance of Christ doo crepe to the cross and kiss it, and say a pater noster at it: yet saye we not the pater noster to it but to god, and that woeth Lindall full well, but that he lieth to caple. As fo: that he capth of the seruice, ceremonies, and observances of the churche, which he calleth here vaine imaginacions, bowling, bulling, and crying oute like halotinging of the fores o: bapting of heres, and thus he faith it is now, but of old time he faith that the officers appointed theirunto, preacheth pure word of God onely, and praved in a tong that every man linder dolbe. As for preaching of the pure word of God; I must wit of Lindall whether he meane the wordes written or unwritten, or both. For they teach the word of god both written and unwritten, and onely that: then I saye to doe we now too. Peradventure he will say that the preachers nowe lay therto the olde holy doctours; I saye that therin they lave but Goddes woode, for they lave them for the better understanding of Goddes woode written, and for the better knowledge of Goddes woode unwritten. For: we be sure that it is his woode when we see that all the holy doctours that spote these: life in the study of his woode, in the keeping of his woode, and the preaching of his woode: doest full from age to age by they; holwe unying, that those words be unwritten which the churche believeth, and be his woode, as well and as buriedly as those that be written in any parte of scripture. Then if Lindall will say that our prechers preach Aristotle, Philosopher, and poeter: therto I say that they sometime speake of philosophers in thynge of nature: of mo: al vertues.
Against Tindalles vfing of this worde congregacion.

Lydall take thythis thing so; to gre an ha-
nons crimne: he be fully much nowe
and callic the was Christes old apostle
Poule. For he leeter not in his epistle to
the Romane to alledge and allowe the
philosophers cunning, though he cle-
men and dispaiie the clap of theys fall 
and thecbes of theys liting. And in his
Epistle to Linus he toke it for no fynne
to alledge the Poetics verses, but in the
dispaiie of them of Crate for vsinge
of Lindalls fahis inteng, and also in ge-
ging the worde warning to beware of
such as Lydall is, whoale enill woddes
and sermons do co:rup and marre mes
good maners as his doh, whyle he wold
make men wene that good maners wer
noweth by wronge. And thus if Lydall
greant the tone part, that is to faite that
of olde tym he preyched both his worde
of God written and unwritten; then bo
womere nothing, for euyn so doee the
in the newe tym too.

Fow the wyll not fap they preyched
both of olde tym, but that of olde tym
they preyched onely the tone, that is to
wyll the worde of God written; the muck
be hit of Lindal which he calleth old
tyme. For this I wyll wele and so do to
Lydall too, that iche of all, Christe our
fautour himselfe preyched more then his
worde written, and promitied also with
our wriynting, and was beleived then do
writ, be he would sende the holy ghoft that shoulde teache his church at
truey without wriyning, and Christ sa-
cely falsy done his wriynt without wriy-
ning, and yet will not Lydall now be-
lieue him with his wriynting, and after
Christes death by his selfe and preyche
made the most of Goddes worde ther was
written. And theorefor ep Lydall goud
his argumente by the olde tym, and
say that they preyched onely gods worde
wynten. I have lynten hym untorbe
one steppe down, so: I haue shewed hym
here the oldest tym in the best tym of
Christendom, in which he can not
wrote ou but that he be fassifie that
all the Chiffen preyched, that is to
wriyte all the Gangeiistes, and all the
apostles Christe, and Chiff himself
also, beside the scripture preyched gos
wrode be wynten as long as suer they
lynt. Fo: I truie that Lydall as
much as he is, is nor yet so made, as
to chonnie that after that some of the
Apostles hadde wriyted ephyr ghoeples
by wyllotes, that then they alledge they
own wriyntinges for they, autho title or
they owne felowe ephyr: as thonne
they owne worde, and they owne wy-
nting were not all of one credence.

But nowe if Lydall be not conteEte
to Lande, to that olde tym, and wyll say
that he speake of olde tym but not of
olde: then fap he apperar to the olde
time with thes tym that is nowe, we
must ake the hym whiche tym is y
which he taketh, for the olde tym in respetce
of this newe tym nowe. We callo an olde
man ye wrote well at sourepepe, at
an hundred peere very olde: til
Lydall Lande to that tym: Wyll he stand
at two hydes, the hundred, foure, five
five, sixen, eit: Nay tere we wyll
none of al hole hundredes. For he faith
in his preface that at this eigh hundred
per and above, the preachers have bene
false, and have falsyffed the scripture.
How femeth me that eit: hydes per
is in respect of now a morly olde tym.
And fap he tapheth that by all thys olde
tyme they have not peache gods worde
wel: I would knoow which is that olde
tyme in which the peache gods worde
wel, and the worde onely wriynt without
any peache of any worde of god
writen, and take for done and calle
all that ever were called gods worde, wod
if they founde it writen. Lette Lydall
now tell vs that old tym. For this must
he tell vs; els he takes a tale fai.

Forowe wyll be make manye fisses,
at the last he shall be fayne to call hore
into his owne Poety, and also in to his
grammer againe, and comen by thys
his three degrees of comparison, olde, et
er, and cheel. And fap he neyther the el-
dest hym of Christ and his apostles may
forsee him, because they peache before
scripture the worde of God unwritten,
now the olde tym of eight hundred yeres
now is passe, because they peache as
Lydall safeth diuets sacramentes,
concremes, and promisses as 5 worde
of God unwritten in which he faith they
peache fals, but he will take an elder
tyme then this, 4 so old as that, that
is to wite the tym next after the apostles
dapes, and he will faite that at 5 worde
of god were then all ready written by
Gangeiistes and the apostles, so fap
was none of gods worde left wriy-
ten, and therefor after they dapes by a
certaine tim the true preachers peache
purely the bare worde of god written
holp scripture, well nowe be Lindal and
I comen at laste to some point. For be
so,1.
A maneth a dyng here, with which he aun-
tweeth me well, and with good gram-
mer lacking for his poety, for that nar-
reth al his matter. For I say surely that
he faught not great, but that of goddes
woodes they were not all, but dyuers
things were by god to them and by the
to other taught by mouth, and by tradi-
cion from hande to hande delivered, and
from age to age by heres continuoed in
Christes church. And that I say truthe
in this point, I haue dyuers good and
honeste witenesses to hing forth when
the tyme required, saint Augustein, saint Hie-
rom, saint Cyprian, saint Chistofrom,
and by the maner, which haue all tes-
stifed for my parte in this matter more
then a thousand pere ago. Yet haue I an
other ancient lad father also, one that
they call Dzigene. And when I deyved
hyrn to take the paper to come and debate
witenes with me in this matter, he sented
at the first very well content. But when
I tolde hym that he should note to Lin-
dal; he relyled hymself and that he back
and said: he had lerred go som way
many a mile then once mele with hym.
For I said to you by good be,
for this tyme a right honorable manne
very cunning and very more vertues,
the good bishop of Rochester, in a great
audience brought me in, for a vindicte aga-
inst Luther and Lindal even in this
same matter, about the tyme of the burn-
ing of Lymbals cull translated testa-
ment. But Lindal as soon as he heard
of my name, without any respect of
honesty fell in a rage with me and all to
ranted me, and called me farthe heretike,
and that Jorhe that euer was. This tale
Dzigene tolde me and flore by sait
Simkin that he was never to saide unto
of such a worde fowle since he was first
borne of his mother, therfore he shal
never mele with Lindal more. Powe
in rede to saye the truthe that it was not well
done of Lindal to leue reasonyng and
saye a croling, chiding, a babylng, as
i were a bawdy beggar of billyper lane.
For for grame he shoulde haue flawered
forborne hym somewhat: it had bene
but for his sake. For Dzigene is now, rit
billed perel ol: there about: and this
was not much aboue vi. vere since.
Now if this made Lindal holde to set
Dzigene as that as his olde home, be-
Against Tindal's yeuling of this word Congregation.

Now thus I say, of many things were taught scripturally and of them be yet left unexpressed; then tuyen I say that Tindal is at the least at the most, to conclude that any sacrament that the church bath, and that the church hath, be or some ceremony other, is a sad achievement, forasmuch as we lacked sure proofs upon our side, which by the word and by reason of god's spirit by Christ's own promise, ever abiding with his church, and teaching it all truth, but if we lack that proofs for our part, yet we are to presuppositionally hold to precisely from the contrary, yea, he cannot lay any but y they might be some of those y were sometime taught, and yet remain on known and written, as that other that none were known and kept without writing before.

So to this may they doubt, that since that time all good words, promises, and sacraments that he would have kept and believed in Christ's time: he hath caused to be written, by his Evangelists and apostles, and left none unwritten, and therefore that his church shall not find any doubt but fall into any error of any necessary point for lack of writing, but may know by that he hath caused all to be written, that all be false a spurious, and neness made intenotions that they believe and observe unwritten. For who holds he comes some to be written, and suffer some left unwritten, to make more sure of some, and to leave some in doubt.

But this is, I say, that he was not of any necessity compelled to write any one sacrament or ceremony or weighty pointe of belieue, for any feast left it should fall away, and that he could not with his own spirit, keep it in members heartts and visage without writing, as well as he kept in good generations the knowledge of his promises and his lawes longe and many ages before the lawe was written, and yet wrote them not all therein neither, but the people had a faith of Christ, among them more large then was writte in their lawe, which went from hande to hand. I think for Adam, yse, to whom it is likely that God made after his fall some larger promises and relations of his redemption agayne, that we found made unto him written in any place of scripture, But we shall not neede muche proofe, for this matter, for God y was able to have all his sacraments and articles of the faith without writing, it were well not deprive me.

Dowe to saye that if he should have left some unwritten, it would have made doubts and debates and be occassions of errors and heresies, and the writing doth put all thinges out of doubt, and therefore God hath left none unwritten, we see that this make the better more sure no; lest, for as well all men believe before the writing those thinges that are now written, as ever they since, and we believe now the promises as well that are unwritten, as any that are written. And the writing itself not away all the doubts, but as many as rest thereon, and many more than upon those thinges that we believe unwritten.

For first the credence to be given to the whole boke in which they be wriete, hangeth at upon the same faith hypot, which dependeth the thinges that be unwritten. For as I believe the one, so believe I the other. And as one man by his own outwardnes lacke the grace to believe the thinges unwritten, to may another by his own malice lacke the grace to believe any part of the whole boke of holy scripture that is written, and take it all for fancies. And in good faith I am afraid that so doth they which bare they believe nothing els but it. For as for parte of that boke they bring in question, as the boke of the Machabees, because it maketh against they purpose concerning purgatory. And part they let not muche to denye, as Luther both the epistle of sainte James, because it speketh plainly against his pyle wo; kesse faith.

Dowe in that partes in which they graute for scripture, yet takest it not away all y doubtes. But into suche solue as Tindall is and Luther, that be so conteptuous, in my sight rather muche matter of doubt and of debate, and muche more then doe the thinges that be observed without writing. For first they refuse to obserue them, because they saye they finde them not there written, and so resteth that question first upon y writing.

Then
The dispute they whether it be fully founden there, as whether the scribe there both the token and the thing betokened. For the sacrament take they but for a bare signe, and the thing that is signified they call nothing but Christes onely promisse. And hereby make they upon the worship many great batailles, to beate down at most all the sacramentes, listing scant one and another. Then upon the letter case they many great errors, and the scripture is plaine upon theys side.

And thus say not only Luther, Eindal, and Stvinigus with Freke Huskyn and his fellowes, against the interpretation of all holy doctours and saints, and the common fayth of all true Christen people fette hundreed here before them: but eke of them feeke also against other among them fayth and their fayth and were that the scripture is plain for they are.

So that as for necessitie of written all or any part concerning sacramentes, ceremonies, articles of the fayth, god was not disseuen thereto, no; by the writing be taken away the doubtes. But as I wrote it well that God hadde good and great causes why he causd some thinges to be written: so had he caused as good why he left some unwritten. But neuer can Eindal tell why he hold without, all, no; I geneere reckoning why he left some unwritten. To this ymall Eindal happenes so (for els cannot I see what he can say) god hadde causd all his wordes spoken to his church to be written in holy scripture, and hath in the same scripture genev be plaine warning that he to hath done, and therefore hath he delivered vs fro bernes doubtes though not fayl.

For albeit vs bernes doubtes yet respe by the writing: so, by his express warning in writyn shewyn that al is written.

But put out of all doubte, that we shall believe nothing as his worde where ther is no writing.

Surely if Eindall tell me this tale as in deed he doth, for both Luther and he and Freke Huskyn and Stvinigus, and all the tale of that carasall, neuer cease to say this, and they find bernes that believe the better upon their bare wordes, then they would more honnely men upon their obligaciones, but now as I saye if Eindall tell me this tale: I say by his lene he holde to benigne it hym, and sayne hym once to proue it if he canne finde bothe.

For this I wote well, they have among the made great boaste a great whyle, and alwaie promised that they wil builde vp that towre, and make it very strong and sure, and furly to have they great need to doe; for the men lyth all the hope of al their gaine powere, barmstone, pitch, and wyde, that they shote out at the blessed sacramentes of our sauiour Christ. And as for therto, brought the never yet so much good stole, as would make a tile pyrone to festoche theys to restreche with all. And what soever they beynge after they shall make poore paper walles.

But to shewent that ther that not begile you lette vs with one worde or two put them in remembrance what thinges they be that they must neede pyrone, and that by plaine scripture too, for other proofs themself wil none admit.

Eindall must pyrone me first therfore by plaine and cudent scripture, that all the wordes necessary to reanny and hie known, which our souereign himself and his apostles taught once without wryting: all these he had caste to be by them and his euangelistes written, perevered, and kept, in plaine euendicet scriputure. When Eindall had powered this, for which I dare gene hym resprey tyll bones day: then must he yet by plaine euendicet scripture pyrone me further, for for the proofs thereof though the pointers he be eafe, lette hym take yet his tyme to written bones after, in which he muste I yape by plaine and euendicet scripture pyrone me further yet of these two thinges, that is to wite, either that every necessary worde which god hath spokyn by euangelistes and his holy spirit into his church, since the death of his sower Christus, and euangelistes and his eur. Apostles, he hath caunde to be also secretely set in and written to these bones which Eindall agreeth for holy scripture, or els must he pute me by plaine and euendicet scripture, that notwithstanding his promises made into his church in his apostles bones, he should with his holy spirit speake to his church himselfe and well there with teach it all true theft from tyme to tyme all bones even to 5 day of bones: yet as soon as he saw his apostles dead, and no man that heard hym left to beare vs written what he said, he began to goe from his worde againe, so that he would ther no longer dwell here but his Church, as he came, whether he be but a gentle wyfe, so yet should be plaide home too, and neither by himselfe nor his holy spirit spokyn or written to speake anyone worde bothe them, that were at the lest.
Against Tindal's vsing of this worde congregation.

A wife ought to worship the way things but some wanton prise.

Remember nowe good reader, that these be the thinges which Tindal hath put to poyne. And when he pronounced these few thinges, then believe him barbelye & so wyl I do too. But surlly who so believe him with any lesse, understandeth nothing what the matter meant.

Now yet once again let us consider Tindales olde time, in which he sayeth the true pure preaching was vled that is nowe quite gone. I would soh heyn when enbed that olde tym of his, whiche beganne his newe. We faith it hath bene thus as it is more they this enw herd yeres, and methynketh eight hundred is a very log nowe. But yet consider good reader if the true pure preaching was left and gone eightyere age and unde: then came he not pace naye but that the true saftly wente quite awaitheth withowtiche can see no Churche of Christ neither catholike no: selectes. And thus both Tindal tell by this eight yere at the lase our Lord hath broke his promis, by which he promised to be his Churche all yere to the worides ende. This man maketh hishe boake of Chistes promises, and would with the desterall all vertue sake saftly. And now ye see the playnly and eyent Chistes promises now, and wyl I was at lasse before even Chist and all. For as ye see at your eye, he did with very laste to ward it. Dothe ytt Tindall therfore he poved by these fewe pointes y are for their falsedhe impossible to deep out: the church hall not rede: for hys bodys of ting any thing to fear, to be the devow sacramentes and ceremones taught 7 deliered them by god and his holsy sprytes. For: sith where of the devill and his damned sprytes eyppon to that the left of, and beare bs in hand that they be courteouse. For: Tindall sayeth that they neither tame the fleshe, nor do good to thi neighbour, nor be honye to god.

But nowe dothe all good chist peole very well perceyve by Chistes own promis in the very yritten gospel, that the church of Chist is taught by his holy spirit, that these sacramentes and ceremones doe please God. And they perceyve and see also that the holy saintes which be dead then before our bates, see nowe longe age rewarde in heauen with God. And they perceyve also in the betherof, that mindes ryzen and be lifte by a lost in devotion to god, and by these thinges and such like they doe perceyve well that Tindall both but bethe them. Fos for the gods spryte hath taught them, they must be to honour to God. And when men come together to honour God, cbe of them is to satisfye to other, for else were their affineties together in prayer no difference from prayere of one man alone. But whe s they come together to goddes service, the whole corers that pray papy prayes for the whole, presece, and together doe so is every the better for others pray, together yeke er, and all people the better thet to the other:

Here play together to goddes service, the whole corers that pray papy prayes for the whole, presece, and together doe so is ever the better for others pray, together yeke er, and all people the better thet to the other: prayer and the sacrament, and every correuce observaunce doth in the churche at the divyn service.

And it is threely very profitable to the.ver taming of the fleshe also. For: what thing is there that better tuneth y fleshe then the grace of god. Did not god aunswere sainte Poulie when he thes payed unto hym to withdraw y spryke of the fleshe, withich our lord suffred the Angell of Sathan to vede hym, lest his heart might grow to high and were proud in beholding the merauylous greatnesse of his revelations, which though some good men take so: some other kinde of tribulation. See not why it might not be the very fleshy motion G against his bow of chastite, did not the our bow: I have make hym aunswere in this wise: Thysfeth unto the mg race.

Now then byth nothing can better tame the fleshe then the grace of God, which not onely can tame it but also make the rebellion thereof to refuseth by the soule, that the light shall turne the man to merite and reward: why had not the such obseraunces as the spryke of God hath taught bs to quere him with, and which obediency done with devout and with before of grace, do stande in the stre of one of the most effectuale kindes of prater, be positable to the taming of y fleshe P and ethere cause it the lesse to rebell, or else which is set haply better streight the soule in suche wise to rebell the rebellion of the fleshe, that by the balaunt resholding therof, it may have the most glorieous triumphe of the victorie. And for experience let Tindal say what it please hym good folkize foyne this in bese, that when bethe at the divyn service in the churche, the more devotely that thes fleshe godly ceremones observd, and y Gods reme more solemnite that they fee therin, the mones unde more devotion sole that the fleshe therwith good folk, in theo soule foules, and they fleshe the moe tane and lesse rebellions; and
for this worde churche

A faire the better in temper, so although theye were at other times and places in right greater rage, yet in the church at Rome, with organs and all together, and besholpynge the solenns Godske sacemenes, and ceremonies in their sighte, theye telelye passion appeas, as did lyng Saul in his ragious surfe at the sounde of Davids harpe.

Now where he faile that of old time the officers appointed thereto, sized in a song that al folk underbut, of which point Lyndall maketh much a bose, and many tymes he speaketh thereof, because he would have his falsie trannlacion brought into the church to bee there sobye and longer a goddes halfe; I will not say nay but if in Greece and great part of Italye, theye beth sobye in the beginning the servise of the church in theye owme tounge. But to dyd the not neither in Englonde, nor in Englande, nor in France, nor in Spain, nor in Almaine, nor in any place almost elles, yet were they good men that brought his falsie about into all these countreys. And some after alio when the tonges Channew both in Greece and Italy: then lefte theye spil the servise in the olde lenguage which after the chaung the people dyd not besholde, which would not haue beth to many good men to long suffred fo, of the contrarpe had bene required of nececssitie. And sainct Paulus in his Epistle to the Corinthyes, dyd the s coomoditie of the gyfte that he was amag the Corinthyes, for the communicacion of his reasoun agaynst them that could but read and speake, and yet beth smater in preaching, wppling the Corinthyes to labour spyle for better besholde in God and not thereby making that of necessitie: for the people must nedes aunswer altogether into the blessed of the pryses; the bishop. Whych maner pread neuer fo somthing that in progress of tyme theye founde abased therin: bene channew into better, as haue bene dywer other things and not withoute s secretely worship of god.

And surlyy all the servise were in Englyshe: yet woulde not it thereby be muche the more besholde, which was all the matter that laynte Paulus speake. For many that now doe besholde the latyn tounge, doo ytlelye yet besholde and the sentence, fartther then the bare storie and collectes.

But likewise as in some worde that remaine spil untranslated into latyn, men blewe them with benediction, as Amen and Alleluia, that never knewe more of the significacion the that theye be holy wordes; so be there many a good man and good woman both beshoe and hear the servise of god in the church with full great reverence, and full great devotion, and for great thank of God, though they have it not in theye owne bulgar tonge, which thing what it would doe here god knoweth. But as for Almaine there as it is alredy, we see wel enough that it doth no great good there. For whereas the people are fallen al ready to many falsie hereffers: theye nowe tourn all the sweete hynde that theye lynde in his servise, quitte in to the position that beth taken by their better before.

And therefore where as Lyndall faile that ther is nothing heard in the church amonge vs, but houlung, busing, and crying out, lyke habiting of the fore or baying of bears: it may well some so to Lyndall and such as he is, but unto god benede folke it seemeth other wise.

But in theye church in Almaine, there is another maner of houlung a habite and crying out, for where as we work holy worde and true faith habile so haue out the falsie and haue out the ryghe bear the sweull you Lyndall in your churches of heretikes, crye out as lowde as we and louder too, for ye crye out men and women and all. But ye in your heretikes, balsow out al saints and have out all holy sacramentes, yt oute out god and all.

If Lyndall had founden faile with any thing that is peradventure used in some places, where happenely the falsie is more cusseling and in late moderact and sobernesse, then were comenist for moning men to benediccion as easil as Iple the manne in suche thinges as he lyved nought, that is almost in all, yet would I find no faile with hym in I said way. But not he lyved nought that some such thinges be misdred ful ther, but that there is none other.

As for songe see no why he houle brettelie byspase in Godske servise, which was a thinge not onelye vede in the olde lawe but the newe too, as well appeareth by saynte Paulus in hye stikke Epistle to the Corinthyes. As for harpes and instrumentes of Psalme, the lycryption sheweth it openely borne in the Paltmes and many other places of
But Tyndall came to be pleased with no fashion neither cathedral Church, nor parochial Church, nor Chapel, nor Friers, nor monaes, neither Synod, nor Charite-house. If the greebe be lowde: then they crye oute. If they spyne any thing yet they holowe and bate. If they do but say softe: yet they bushe, so that I see well no fashion cane please Tyndall but hys owne; for, neither eriyt out, nor holoweth, nor bateth, nor buseth in a nse feruypse sapping. For as they say that knowe hym: he spart none at all, neither Pattines, Sharpone, nor Salte, nor commeth at no Churche but ether to gase or talke.

But god chyisten people whom he bespe and sapsheth that they were no man may prape but at churche, they pray both at Churche and at home, but yet more gladlye at Churche. For though they knowe well that in awodying of bancke gloype Christike taught us to praise in our chamber yet thewbe he for all that, that the common Churche is his house specially deputed to prayer. And it is none hypperlye to pray there as it is to pase in the Krete. For theye pray in the Churche theye oone but as other folk.

But nowe bothe Tyndales congregation and the capitaines of his heretikes make it as Christike layde to the Jewes a barge demne of thevses, and woote then ever did the Jewes that bought and sold therein whom Christ doke out therefor. For these heretikes nowe not onely rob the churche in an allegorye sence that is to wite, robbe and make awaye the chywee prapers out of many great Churches in Almaine: but also in the plaine lteral face robbe out the reliques of somemates of the churche, too pollute and misnded them in phosphane bliss to full theyl hel-lyes as theye pochlye scabbed thaines with all, much wode then hing Balbaciare abuse the halowane belles of the telpe, to make his stone provoke erecible glosse. And when they have thus robbed the chywee freere and theirss inners in them, and of an halowane Churche they make a hynypng thaines. And this is yet one significacion more that Tyndals master hath made a Churche to signific the baptese for brothelles Anglice a Thaines, which significacion also Tyndale hath here sette out.

The seconde chapter why Tyn- dall vith congregation for Churche.

But the seconde chapter Tyndall layde, that he chaynged this wicet church, into this woode congregation in the new testament where he fould this woode eke in latin, because that the clergye hadde he sapsheth bought the people into his ignorance of herv signification of this woode churche making them under and thereby nothing but g clergye. If first this is doubtinglye false what so ever Tyndall faue. For all be it men call the clergye by the name of churche, as the part of a danyed of god to be more spiritual part thereby he in no way suppose so rude, but that he knoweth to heare the clergye praede also them selve, that of the churche of Christ is every chyisten manne, and that s churche is the whole chyisten people, and the catholike therfore theye call it the catholike churche Churche, that is univerally, by which woode neuer man was I were so mad to prake onely the priests, howe belyede fouer Tyndall against his owne conscience to poste hymselfe to every other mannes. I would also, because he reposeth hym to muche to other mennes confidence, saim part of Tyndal by his owne conscience, where he hadde ever heard any pyley ther praede or woode, so much say the woode, that only the clergye is in the church and none of the church but they. I suppose themselfe hast not gener the self the name. The woode is English, the teache not care mai his mother tounge, as men teache chyrist by thay: a. d. But the god people hame of old time though they hoved themself very for part of the churche yet because churche. But piets signified an holly name of a chyisten are called the pame gathered together in God, have church, it co therefore of humilitie on these thispart and reverent towards themselves to call the clery by that name, accompyng them for the more godly part of a whole godly company. And the spiritualite approwarde doo platneye beeler, an other have declaird in thei praechinge that the name is general and spowen borne to the tempore and there, one as large theyeque the forpyt pote of the Churche, and therin topleth temore but the one. And theye haved been by the tempore of thaye stowe.
A humility and reverence toward spiritualitie is not a thing newes founden, but begonne of old, at such time as both parties were Iowene somewhat better: then I feare we they bee both nowe.

But note, that bying that good folk have of good mynd begonne, and many hundred yeres since, Lyndall as one of another sort had been utterly changed, and rather then say menne shoulde have any such reverence mynd to priestes as to call them the church, he would take it from the both, and putting awaie fra both that holy name of church, would call them both by the name of congregation, a woode without any significane of Christen dom any more then of Jewes of Turkes.

Tindall.

To this auntwereth Lyndall sayeth, If this woode congregation were a more general terme then this woode church: it hurteh not, for the circumstance hath ever declare what bying is met therby.

More.

If the setting of the circumstance make men no more: he nether hath mowe to care what word he chayngeth not; how, for he may set such circumstances of his owne device, that he may make menne perceiue what he meaneth, for to have trandle the woode in to a football he byope therewith certayne circumstances, and save this rounde tolyng football that men walke upon and bippes sayle upon, in the people whereof ther is no sect nor stabbitytie, so with a great long tale, with such circumstances he might as I saye make any woode understand as it byke hymself, whatsoever the woode before signified of it selfe. But endure the woode congregation with the circumstances in the texte: would not have servet when he translated it spake to make the English reader to take it for the church, no more then Idolles for images, &c. for Idolles as he translated it likewise, &c. repent Lange for doping penance which he chaungeth too. But maye he bath added on his translation suche circumstances since, that the order of Priesthood is righte enough, but that every manne woman, and chyld, is as he byy a priest as a Priest in deede, and that every manne and woman may conecrate the boode of Christe and saue Saue as wel asanye Priest, and scarce conselle of men, and all parte as well as mape a Prieste, and that there is no difference between other folkes and Priestes, but all one congregation and company without any difference have an appoyntement to praich, and also that the commond knowen people of all Christen Realmes, clergye, laye people, and all, bee not the church as; but no parte of the church, because they bee sacramentes and ceremonies and minste service in churches, but that the church is a secrete congregation of unknownen chosen heretickes, scattered abroad in corners, and studyng to destroy the church.

These circumstances in deede make menno to perceiue and understand, what Lyndall meanteth by this woode congregation purde in his translation in his deede of church. And they perceiue from these circumstances, that he chaunged that woode of purpose to set asoth those heretikes of hye wyhall, as boldclye as he wolde sayeth nowe. But al hye glode is therein that he wolde saye he taketh them for none heretikes. But on the tocher side all good faithfull people dooe, and therefore they call the church the church still, and wol not agree to chaunge the olde churche for his newe congregation, but burne by his boles that so callith it, and who so would to bygynne to caight it, would and wol not saye he bygone to call it, would and wol not saye he bygone to call it, would and wol not saye he bygynne to call it, would and wol not saye he bygone to call it, would and wol not saye that he would to bygynne to call it, would and wol not saye that he would to bygynne to call it, would and wol not saye that he would to bygynne to call it. Tindall per to defende his chaunge of churche in to congregation, sayeth that I do not saye trouthe in that I saye thy woode congregation is a more general terme the this woode church. Tindall.

For where to ever sayeth he I saye there I saye a congregation, there I saye a church also, as the churche of the belve, the churche of Satan, the churche of Witches, the churche of Witching menne, the churche of leiers, and a churche of Turkes therto.

More.

This is lustely sayde of Tindall and thy a maunge. But it pleaseth hym not to consider that I sayeth that this woode congregation is indifferen in to Turkes and Christen menne and on all other compaines and a compaine of Christen menne, so that it as well signifieth a company.
Against Tindalles vng of this worde congregation.

A companye of Turkys as of Christe me, and that this woode churche be the signifie a companye of chysten people, and is not insuiverten to a companye of Turkys and of chysten menne. And I sayde, and yet I saye, that this is treue of the usuall signification of these woordes themselves in the English tongue, by the common custome of all English people, that ethyr nowe dooe use these woordes in oure language, 0 that have bled before our days. And I saye that this common custome and signification of these woordes, in so muche that yf a word were taken out of Latin, Frenche, or Spanish, and were so: lack of understanding of the word from whence it came, bled so: another thyng in English then it was in the Forعناe tongue: then signifieth in English no other thing than as we use it and understand therebey, what so ever it signifieth anywhere else. Then say I note that in English this woode congregations was never signifieth the number of chysten people, as chysten people, with a common custome of understanding of these woordes, chysten menne spoken of. For every assembly and congregation in Chisten Realmes, is commonly made of chistine people. But they be not there called congregation or assembly, because these chystened, but shoulde be so called though they were Jews or Saracens, though they were known and dwelled in chystendome. I saye now in the lyke, that this woode churche never hath been bled to signifie other company the Chystened in common speache of these Realme. And for this cause, and yet most especially because of Lyndalles expellent, I say and yet saye that he did bled in the changing of churches for congregation, in such wordes for a prophane as farre forth as he hath signifie in our tongue, and in the tongue in which Lyndall made his translation. This was and is the thyng that I sayd, and say. Now in saying this I do not saye untrue, though Lyndall be at his libertie to call a churche whet hem lyk. For never saye I the contrarie, but that Lyndall wherefore he maye laye a congregation there he maye laye a church also. For though some English menne bee wonte to speake so: nort so: in the common speche the woode llys grynseoth not so: not of the church that he should in his translation have mete of no good manne will laye so: yet maye Lyndall laye so, the church of Sathan, the church of wretches, the church of wicked men, the Churche of liers, and the Churche of Turkys too, and yet he let he may set to it the church of heretiques, and the church of devils too.

But noweth though Tindall may thus saye for his pleasure which I denye not: yet can he not say this is the proper signification of such woordes, which is to say that a translator muste regarde. But it is a certaine figure and manner of speech, by which men be amonge to expresse a thing by his contrary, as a man might say, this is the wysemb of a doole, this is the trouth of a sullen swere, this is the faith of an heretique. Thus maye Lyndall abuse the holy name of church to any lyke thinge that he lyketh, but this is not the part of a translator. But Lyndall now to contrary me cleere by lerning and reason double confirmed to scriptur: Heweth hymselfe in fewe woordes that he both lareth learning and read, and shamefully abuse the scripture. These are his woords.

Cyndalle.

Poze muste nedes grante, ys he will haue ecclesias translated through out all the newe testamente by this woode churche) that church is as common as ecclesias. Poze is ecclesias a greke woode, and was in be fore the yme of y apostell, and taken for a congregation among y heathen, where no congregation was of god of Chyst. And also Luke himselfe vseth ecclesias for a church or congregation of the peole, this i one chapter, sux in y actes, wher Demetrios goldsmith of Fluemmith had gathered a companye a ginst Paul speaking against yeuses.

More.

Let us now beginne at the first pece pe shall see what he hath. Poze muste nedes grante that churche is as common as ecclesias, ys he will haue this woode ecclesias though out all the new testament translated by this woode church.

First I say that Paules Poze muste not nedes grante this to Lyndalle never a whyte. For ys he tourne it from a cond
for this worde churche

A codicional proposition in to an asumption true antecedent and consequent: it that some be thew him, that his consequent were possible to be false, and his antecedent true. For it might be this worde ecclesia, opp signifying more things then the writers of the new testament had occasion to speake of within the same. And then though I would graunte unto Lin-dall that his worde ecclesia, should there-awhile the new testament be translated by this worde church; yet must I not needs be dveen to graunte him for all that, that church were as common as ecclesia, because it should not yet signifie those other significations of ecclesia, that were not spoken of within the new testament, and thus where Lyndal wold bypon thence an antecedent bende me by and by of necessity to his consequent: it appeareth that though I graunted hym the former, I must not needs for all his great training and graunting hym other at all. But now though I must not needs yet wold I graunte hym of courte, that if I wold have ecclesia translated through all the new testament by this worde church: that then I must needs graunte this terme church, to bee as common, and signify as large and as many things as this terme ecclesia. But now when I that must not needs graunte this to Lin-dall, Lin-dall may not chose but must needs graunte me this agayne, that if I wold not have ecclesia throughout the new testament translated by this worde church that then Lin-dall in all his gape tale telleth us nothing to purpose. But that argument is more like as he would have argued thus: If master soe will graunte me that every boyle is a good: the more must he graunte me, every man of suche a gander to geather with soe. For

I need not graunte him the thing that he supposeth. I wold tell I Lyndall that in no wylde I wold not have it so, that I never tolde him that I wold have it so. But I lay plainly if he hold throughout all the new testament translate this worde ecclesia, by this worde church: I lay he should translate it very naught. And for because Lin-dall either unip reciteth my wordes, or else remembreth the, or flateth which is most likely, wold willingly make the reader to take them wyng: I wold before the reader to lobe upon the place himself, which is the eight chapter of his bookes, there shal he finde that I finde the sentence, not in that he translateth this worde ecclesia somtyme into this worde congregation, but he changeth this worde Church into this worde congregation, that is to saye, that he translateth this worde ecclesia into this worde congregation, in suche places as he shalde have translated it into this worde church, that is wherefore he hath put this worde congregation for the company of Christen people, for that company is in English signified and of olde hath been by this holy worde church and never by this worde congregation. This is the fault of I Lyndall and of I Lyndall in his chapter good and plain causes wherefore, which Lin-dall here letteth flipp.
name of ecclesia was applied unto the congregation of the children company. And though it began of such assemblies together; yet afterward, it obtained also, both among the Greeks and Latines, in these two senses, to signifie the Christen folks whether they were at church or at home, and to signifie also the number of all Christen people throughout all the world, whereas it signifie no such manner of change among the Papins before, but only the general assemblies before as I before described you, which was in Latin called concilia. And yet take of Latin church the greek word ecclesia of the Greek church that began before them and never bled this word concilia, which signifie among the Latin Papins, both the congregation of assembly, and the operation also, that any man pronounced among them in any assembly.

Now may we perceive that Lindal with all his greek toole but you a lame tale. So he telleth you not what manner of congregation ecclesia did signify in the greek, but mistaketh it to signifie every manner of congregation at antient.

And by this ye may also perceive how little it maketh for his purpose, that fait Luke whereof Lindal so boldly calleth ecclesia thynke in one chapter of the acts, the congregation that was gathered inPhiladelphia against sainte Paul. For that lett a suche a congregation as I tell you, that ecclesia properly signifie among the Papins, saying that they gathered together by a rumour and not after their customary calling.

Nowe though the church was then newely begonne to be called by the same name of ecclesia, and that after the example of the other assembly, and the name not take from the toole assembly, not their assembly for suche matters called by none other; howe could Lindal have had saint Luke tell the tale but by suche wordes as they represented the matter.

But that maketh nothinge for his purpose, but better againste it. For the of this woode ecclesia, dyd there signifie, that congregation of the Ephesians, whyche were Papins and therefore in that place ought not to be translated by this woode Church, which signifie only the Christen congregation and not a congregation of Papins, so should be\textit{ in like wise wherever} it signifie a Christen congregation, bee translated by this woode Church, which is and ever hath beene the woode that since Christendom first beganne among English menne hath alwayes seruied therefore, and not bee translated by this woode congregation, where woode of congregation is a woode of latyn, and signifie a sort gathered together into one flock, as thie speake, in gregem omnium, gregem graminum, gregem et serpentum. And so when Lyndall hath al sayd and all done, this woode congregation, excepte some specially places where they have by custome appointed it to signifie some sort of meeche, as in some biniuristipes it signifie their assemblies, where no such custome hath appoynd to it any special manner of congregation, the terme congregation absolutely fette, signifie no suche a company of Christen me, then a faye flock of childeful gecce.

But yet the change of the woode, if Lyndall had done it either of chauce or of purpose for his pleasure, and for none evil purpose I would never have spoke woode against it. But so as much as I perceive that he hath bene with Luther, and was to at the same time when he was translated, and that I knowe well, the malicious herettes that Luther began to byng such: therefore muche I accuse misstrike hym in the change. And now I saye that out of his own woode spoken here, ye maye in his translation perceive his eard crypte. For he signifie that Demetrius had gathered a company against Paul for preaching against images. Here maye the childis reader well perceive the poison of this serpente. It is to no man unknouen that al good childeful people doe bothe abhorre the image doles, in the fals Pintin Gods, and his nowe also the images of Christ and our Ladye and other holy fautes. And as they call the tyme tost images: to cal they the other lost doles, nowe where as sainte Paul preache there against ye gods, commeth this good man and sayeth he preache against images.

And as he speaketh here, even so he translateth. For in the fift chapter of sainte Paul to the Corinth, where sainte Paul sayeth I have wrote to you that ye company not together, ye any that is calleth a brother be a noticer, ye courteous, ye a worshipper of doles; there translated Lyndal, ye a worshipper of images, because he would have it seeme that the Apostile had in that place forbidden childeful men to worship any images, and that who do worship any
Aamp images, menne shoude not compane with hym. Here ye maye see the sincere ritie and playn meaning of the mannes translation.

Now feith he wel enough, that sainte Paulie spake not of images but of images, and he perceiued bothe that he so dyde, and also wherefore he so dyde, by hyse otherAxes written in the tenth chapter of the same pistle, where sainte Paulie speaking of the meate offered unto yvole, which he would that chyste men shoulde fede, faith in this wise: what saie I then that the yvole is any thing, or that it is offered to yvole is any thing? Nay, but I say that those things which the Paimins offer, they offer to devils, not to God, and I would not ye shoulde have any fellowship with devils.

This onely test of sainte Paulie is strong enow to assuare all the whole heape of heretikes, that barke against hole ymage that good men honour to God's sake. Fy, sainte Paulie here declareth the cause why the worshipping of yvole was in the times of the Gentiles as Paimins, was because that the worshipping of pernede was done to devils. And why, but for the love and bonde that the yvole had to those devils whom they called gods, and whom those yvole represented.

But it is on the other yde, to good folke ymage of Christ and his saintes be worshipp and that thereby Chyst and his saintes whom thse images represent. Wherefore it foloweth so likewise as the Paimins worshippers of yvole by empyl in the worshipping of them, because that in the worshipping of them the worshipped devils: right to do the chysten men well in the worshipping of ymage, because that now ye god Chysten readers that this one place of sainte Paulie do plainly reprooueth all these heretikes that barke against ymages, that saue they be Channellie, they should never take any man in their face for same.

But Eyndal to blinde the reader, hath corrupted in his translation all this place of sainte Paulie also, and hath in every place put unto yvole and set in ymage to make the reader wene that saite Paulie spake all these against ymage, which he spake all these against ymages, which he spake all these against ymage, which he spake all these against ymages, which he spake against the Paimins yvole, that his reason why he maketh against them, "voteth openly commende and conforme the Chysten worshipping of ymage, and he maye see what a true translation Eyndales is, and for what purpose he translateth it falsely, and God provided that yscriture which he falselyeth, openly falseth against hym.

Chys pageant saime hath he played alse shamefully falsyng sainte Paulie in y secondes chapter to the Romaines, where saite Paulie faith to the Jews: Thou abhorrest yvole and robdest god of his honour, meaning that though they abhorred the Paimins yvole, and would not worship their false gods, over devils, yet for that all, they by the breaking of ymage lawe with they empyliyng, they take away the honour fro God, in causyng hym and his law to be dishonestly spoken of among the Paimins.

Nowe commeth me Eyndal, and in delight of hole ymage he hath translated that place in this wise: Thou abhorrest ymage and taketh from god his honour. Here ye see Eyndales truth to. Did sainte Paulie say for sid sainte Paulie meanto say: God the Jews abhorre ymage, they abhorred yvole, but not ymage. They abhored not in the arte the ymage of the angels, though they abhorred above the yvole of devils. But Eyndales translation of this place may merenuely well be laid unto himself, Thou abhorrest ye ymage Eyndal taketh the bonde fro god, thou wouldst have vs set vs Chystes image at nought which without goodes bithouer we can not do.

What shitt shall Eyndal saye noone will be say that yvole and ymage be all one, because that yvole be ymage of images, and image is a terme indifferet to god and badder. Fy, a man may say an image of the devils as well as any image of God.

Eyndal shall I thynke he fynde no reader so slyly he writte to suffer hym scape so. Fy, though yvole be of the ymage of images, peryth the be suche a special kinde, as ofte to other menes cares to signifie euil images and deserveth: he may nor in trasactiu chaige his name into by general, whereas it may nor be presued of which kind he speaketh. For this wer very nought if he did it in fayor of worse kind, to make vs wene it worse better. And now whi he doeth it in herrer of better kind to make us wene it worse, it is to witt in delight of ymage of god incarnates.
Against Tindalles vngle of this woorde congregation.

A incarnate, of his holi saints, to make them five picles: he bothe an hundred times wroght. For he was not sly stetcht by an hundred tolde as wotches as he tolke, that his word would in his sondes fashione love God and the devil together as he that would love neither nor. And if that Tindall would slyly catch in this point and as be the first, that his transla
tion of picle into image is good enough because picles be images: then sith that demils be angels as in dece they bee by nature, and evil angels be angels fell, Tindall may at his pleasure translate the devil into angel without any other addition when soever he bynd him through all the bible. And then he doth therein as did a lese learned work, that though out all the gospels scap oit out of order, and wrote lese Christia, because he though the demils names was not to finde in so good a place. And thus I think that every child may now perceiue with how little learning and lese wyters, a lese truth. Tindall hath translated this wordes ecclesi in to congregation in the deede of churche, that he hath so substantially defended it, y in the mainept of one folle folly, he is nowe founden in twayne. For by a byke manner as he fall
ny tranla
ted ecclesi in to the unknown name of congregation in such places as he should have translated it into the holy knoyn name of church, and that he this hath done of a malicous purpose to set forth his heresie of the secret knoyn churche, wherein is neither good worke nor sacramentes: so is it now yieth y in yame wise and of the lyke malice, hath he tranla
ted picles into images, under the colour of the likenesse of fallie godes and devils, to make y scripture seene to reproue godles images of our sauiors and his holy saints. And nowe by
yng his collaterall in his tranla
tion in suche malicous and erronious fashion; he also
deed that god men have burned his esuil translated bokes, and wi not suf
fer his heresies to goe forward. In the end of this chapter Tindall teellith me that I have bene to longtide in my figures of poete, that when I were most. I do nowe as he supposeth by reasons of a fowle owne, beleue my selfe that I hate most true, as elvs as wise people who ches have naume in a Nederland that no manne fee that there be facco that I think mine errorss to subitely covered, that no manne can spee them. As sone
mine errorss how subitely the he con
ched I cannot tell, no what other men &
But surelye I could spee any in my wytyng my self: I would not sale thes to coiste it to God
and the world: I fost it. How y I be
by extreame of poetry libeled, that I cannot se mine errorss but wene that my lies were true? yet if I ynd any that can thew them me, I shal beke amend the fault. But I have one good likely
hode that I doe not err or lie after such fashione as Tindall teelte me, in that if it fo wer, Tindall than that pypeth the
spoken to narocely, and with such Egges even as he hath, were very likely to spee it, namely the I goe to bare daunging I
aked in a net. And I am sure he spic
ed such thing in me, he wolde of his char
ite of God to good me as to tell me. But surelye he hath spee me yet. For al y I
hath hiterto porct our and calle
mine errorss bee but his owne, as turn
upun his owne topple crepede. And
as for my poerte verticy I can little elles and yet not that nyther. But it had ben
good for Tindall soule and a thousand<broute but, that he had medled but to poerte in deede of holy scripture all the dapes of his life. For of poerte though the shoule have cemen little good, yet couthe there never have cemen suche an hope of harne to chusen people, as he hath of his lynde malice brought in to this realme by his untrue translating, more untrue conforming of y holy scripture of god, most maliciouly making y blessed wyte of god, to serue him for an instrument to suche men to the devyl.
And yet yf Poerte becak as Tindall
calleth it, nothynge but spayngge and
lyng: then is he cummyng pyngege and
canne I assure you make as muche poerte
bypon anye part of scripture, as
anye Poerte canne in Englande bypon anye part of Cricull. And he ceth
by
ys wytyngge muche plane Poerte,
where with he daunfeht nakaed not all in
a net, but for the more part to karte nakaed without any net at all, that there is not the beed of a filken threde to caver his poete, of which points of his plain open poete I have thered you some al
ready, and shall anone thebe you many
tow.
Then he asketh me why I have not contented with Cramus whom he calleth my deering, of all this longe mype to translating of this wyte, that is to
this wypte congregation. And then he co
meth furth with his sute proper tantes, thate
A. That I favour him of lykethiedo so; making of his booke of Moria in my house. There had he bie me, saue for lack of a little fare. I have not contended with Cranius my derling, because I found no suche malicious entente with Cranius my derling, as I sope with Lyndall. For hadde I sounde with Cranius my derling the Jswepe entente and purpose that I sope with Lyndall: Cranius my derling should be more my berling. But I sope in Cranius my delying he despeth and abhors the errors heretie that Lyndall plainly teacheth and abhors by, and therefore Cranius my delying shalbe my berling till. And surely if Lyndall had either never taught them, or yet had the grace to receive them: then should Lyndall be my berling too. But while he holde suche heretie, I cannot take for my delying him that the devil taketh for his delying.

B. Some for his translacon of Ecceles by congregatio his deede is nothing lyke Linblales. For the latyn tong bayd no latyn word before bie for the church, but the greke word Ecceles, therefore Cranius in his newe translacon gavet a latyn word. But we bave had in englishe a proper englishe word therefore, and therefore was no suche cause to: Tidel to change it into a worde. Cranius also met none heretie therein as appeared by his wriyng agaynst heretike, but Lyndall entended nothing els therby as appeared by the heretie that hymselfe teacheth abhors by. And therefore was there in this matter no cause for me to contende with Cranius, as there was to contende with Lyndall with whom I sope for putting in congregatio a fede of church, except that Lyndall peradventure meandered that I should have bene angry w Cranius because that in fede of congregatio his latyn translacon, he had not put in our English woode church.

C. As touching Moria in which Cranius under the name a person of Moria, which word in Greke signifies folly, doth merely touche and reproue suche saunes & folies as he found in any lyke of people, purifying every state and condition spirituall and temporall, using almost none but touched, whereunto Lyndall saith, that it were in Englishe, every manne should then well see that I was then farre otherwisemynded then nowe to speke of this berwe, then the more causel I to thanke God of a mendemem. But surely this is true. For if God be thanked, I never had that mynde in my lyfe to have holi saunes images of their holpe relises out of reverencie. For if ther were an suche thing in Moria: that thyng could not ney make any man see that I wer my leste of that mynde, the booke heynge made be an other manne though he wer my derling ney for ber. Holobert that boke of Moria dothe in deede but lett upon the aduances of suche thynges, after the maner of the discours partes in a plape, and yet not so farre neyther by a great deale, as a meslier doth in my buke, which I have yet suffred to stand byll in my buke, and that rather yet by the counseller of other men then my felse.

D. For albeit that it be lawfull to any man to mislike the mistake of every god thing, so that my buke there be not onely those explye thynges reposed but annswered alfo and folked, and the goodnesse of the thyng felle well bie is plainlye confirme and grounded by beth Linblal by erroneous bukes interting forth Luthers pestilente heretie, so enagered the hearts of test of spoyled persons, that mene cannot almoost now speke of suche thynges in so much as a plape, but that suche en ill hearers were a great deale the worse.

And therefore in these daues in which Linblal bath (God aplendeth) to the seccion of his contagious heretie, so fore popolone malicious and newesanggle folk, that the kiges bygines and not without the counsale and aduice not of his nobles onely, with his other contayners attending upon his gracee period, but also of his righte vercons and special well lerned men of euerie universtitee othe parties of the realme specialy called thereto, hath after bylgement and longe consideracion hadde them therein, been spapen for the whyle to proyebrate the scryppit of God to bee suffred in English tune amonge the peoples handes, lest explye folk by falsy wriyng of euerie good thyng they reade into the colour and maineable of their owne fondes fantasyes, and turning all honte into popolone, might bothe beade heere honte unto themselw and lyse the also that infectis farther abode. I lay therefor in these daues in which me be theye owne delantic milconty fayne take harme of the berwe scryppite of God, bntill mene better amende, if any woulde nowe translate Moria in to English, or
A some times either that I have my self witnessed of this, albeit ther be none harm therein, folk be verying, as their being seen to take harm of what is good, I would not onely my berlinges botes but mine stone also, helpe to burne them both to image of hands, rather then folke should, (though though they own fair) take any harm of them, seeing that I se them likely in these dayses to doe. But now after this Eyland handleth me ful uncurtely, for he taketh away all my thanks and reward that I should have had of the spiritualitie. For he describeth them that I wote not my bokke some affection that I heare to them, nor more then Judas betrayed Christ for any sauour that he bare to the highie Viciues, Scribes, and Pharisees: but that I dyd the tone as he did the other, for the lute that should come thence, after which he saith that I soe sore hunger, that the god man as my frende poyght for me that I eate not fasting for choping.

Nowe the spiritualitie had bene aboute to have gathered a disme amonge them and gie me me: Eyland here had loste me every peny. But god to gue me the good man and I do. For when he speakeoth of my lute in god faith be maketh me laugh, and so wene he maketh many moe, that knowe we (God bee thanked) I have not so muche lute thereby, that I saide in so great a perill of choping with lute, as Eyland saith, yet inbouging of choping god saue the man with the bones of butted here.

Nowe where Eyland fayre I haue sailely defended the thynge whereof I wote the things be strong enogh and little neve me to defende the, and also my purpose was not so much to do that that need not, that is to wote to defend the, as to prove ane make manye people perceype that Eyland went about to byng in hys eeyes among them. And that neboeth nowe as lytell, for Eyland hath poued it hymselfe.

And so lytell defence suffiseth for any reaure that Eyland fayre agayne is to. And sailely I wote vaine therein as Eyland saith: pet is a faynt fayth better then a strong hereye. But Eyland pet for all thys as a good Godlye father of his honoun,btaine charite, fayre that he charite blye bothe extorte me in Christe by the exampl of Judas and Sallam to take here, and farder be counspyleth me and my seloens ful holpyly to awake by hymes esuer our hymes be typs, let & the byce of our wickednesse ascend, and awake God oute of his sleepe to loke lypons us, and to boke his eates unto dure curved blashphemers against the open creeth, and to sende his heresy mening and monders of bengeans to cease it, excepte we repente and resule not the spiritie of God, which openeth lyght unto the world.

These woodes when I rede them, seeme me to prehpe and to percaunt, set and couched in suche an high spirituall fashion, that they made me much to merueil what Eyland had spried in me, he caused me to searche my selfe, to see whe ther I had bid any suche bygh blashphemers, that the wickednesse there of were likely to ascend in into heauen and awake god algincly ou of his sleepe, but when I had so searched all my booke and rancked by the verye bottom of my bokk, though I founde in the tone some prety peccabulities, such as I wole not now confess to father Eyland because he saith confessorke kep no confaulse, pet could I lynde in good fayth neither in my bokk nor in my boke I shok god as my luch high blashphemers as Eyland do highlye cryeeth ou bokk, excepte he call it an high blashphem to cal heresies, heresies, which I take as hele me god in my poi fayrence for none higer blashphem, the to cal a gose a gose. I do not no trueth that I either blashphem o: once speake against, excepte Eyland meane by this open trueth at the false open heresies by hymselfe teacheth against Christes holy facemates, against which kind of false trueth I no more seare to speake, then against the deflbe himselfe that first found it out. For I cannot fynde when I ref le the spiritie of god in openinge his lyght unto the world, excepte Eyland take for the spiritie of god the spiritie of the dewil of hell, and for opening of lyght unto the world he take the lightsome lanterne of good esample, by which the world maketh for a field of holymatrimony, etcere Luther and Cate calle his nune, lye Cate calle luding together in lecher. How to re Cate calle his beautillye spiritie, my poole spiritie for all Eylands high fearefull charge is to lytell aye, that I call heartely to the spiritie of God to quenche the soule spred sond of hellye lyght, and so throughlye that the world se neueranye suche examplar more.

And nowe th: I had thus throughlye searched well my bokk and my boke, and
434 Against Tindall. This word

A and atwine my conscience cleere, farre out
of any suche cause of derogarye: the Tindall of terribile heretikes made me not
muche to tremble; heretikes have
of olde bee wonne alwayes to bee suche
worses. But my mynd nowe gaue me to
laughe at his hye seme damme, whereby he
woulde wot hye sraminge
wooses enchant and charm the reader,
and make hym wene he were wali-
dought downe to hell quiche, phe made
so much as a mummy against Luthers
lecherie.

B Alowe where as Judas and Balaam
were not mece enaamples for me, that
bear me selfe neither for an Apostlate
nor for a Prophete: I myghte here laye
them bothe well for playne enaamples to
 hym that beareth hymselfe for a eyghte
Apostate that were lent to preache a new
faith to theire realme, and a newe Eng-
glishlie too; that makereth with hye fals
translacton newe fruttertie of his owen,
and byrre properly playseth be the parte
of Balaam too, in that he laboureth to
hye malodictiones upon Hierusalem,
that is the Catholiche church of Christ.
And here myghte I hyngre hym other
enamplnes in also very mece for the mat-
ter of meyne meche hye hymselfe, here-
tikes I meane of old time, and some of
dother daies not long after Luthere.
And when I ha had rehercched by a Kagnans rol
of a cande of heretikes: I seurely allecred
so;e that came to fowre or thyr thyme:
then might I looke if I had Tindalls spirit,
set out fruttertie a pace and choos Tind-
al again bulippe, to take be de beweare
time lest like hereties and like malice
hyme to lyke mischiefe. But as for
me I can no suche passion, and therefore
lerying al suche hyghe processse pate,
of ryprelynes, and ascendyng to heauen
waking God out of Appe, and sette hym
on bulland, and binte hym to herson
with mowers of vengeace and repes
of ryprelynes, leauing Tindall in hyp
vengeable parables, I couene no more;
but paxe god amende hym, and make him
a good man.

Against Tindall be this
woode seneio and eler, and
not Piere.

Tindall.

And other thynge which he rebuketh
is, that I interprete this Gheke
woode preffitero by this woode
senio. Of a truthe senio is no
very good Englishe, thoughsenio and
senior bee bles in the universites; but
there came no better in my mind at that
time. Wherfore I spied my fault since,
longere meister Piere to tolde it me, and
hauedemended it in all the worthes whiche
I since made, and call it an eler.

More.

Tindal in this chapter at gret legth
declareth for his excus, sone hye virtes in
himselfe, malice, ignorance, etc.

Fo: I his log babling he hath
never a clause but it falleth one of the
soure, and some one in all soure as ye
shall see further in his worthes followyng.

Here in the beginning lest he sholde
sume to haue learned the knowledge of
his ignorance by our monition: he saith
that he perceiued his faulte hymselfe be-
fore, and amended it to. Fo: where ye
lacke of simpyng a better englishe wodde
he saith that he had traslated this wodde,
greffero into this woode tentours in en-
glish; he had now amended it and made
it elders.

Here hath he done a great acte, nowe
that he hath at last founde out elder.
He hath of like lyke ridden many myle to
find out that. Fo: that woode elder is
ye wote well so stranges to lytle knoue,
that it is moe then meurale howe that at
such he coude synde it out. And on thig
I promis you if it were not wote then
senior, he had not found it yet. For
this is a lyke amendyng, as if he would
where a manne were blinde o the eyre,
amende his sight by putting out y
tother.

This woode greffero in the Gheke, as it
signifyth the thyngye that meyne call a
piest in englishe, was called sometyme
senior in latyn. But this thing that
englishe meyne call a Piest, and that the
Gheke Churche called preffero, and the
latyn Churche al to sometyme senior,
was never called eler ne; ther in the
Gheke Churche, not the latyn, not the
Englishe nipher. Nowe this hynde
thys, judge good readers youre selfe
of two badde; it was not better
when he called a Piest a seniour, by
which woode it was called sometyme
at the leaste whe in some language, then
when he called a Piest an eler, by
which woode it was never called nor
knowen nipher in one language ne
other. And so maye saye howe waplye
by longe leasure and warneyng too.

Tindall hath amended his matter.
senior and elder, and not priest.

And in that he maketh herself of it, to call presbyters an elder: he condemneth theyp owne olde Latine texte of hersele also, vvhich they bis yet poselpe in the churches and haue bled, I suppose, thys rihthundred yeares. For that text doth call it an elder lykewife.

More.

See the sinceritie and playnness of good man. It is no matter for him to make proper solutions, if hymselfe may make the objections, suche as no man objecteth, no would objecte against hym but hymselfe. For where he saith that I make it hersele to call presbyters an elder, which thing I yet never saide not thought. But I saide and saie, so trueth I saie, that Tindal bid in his englishe translation change the woode of piste into seniores, of an hereitall monde and entent to set forth his hersele, whereby he teacheth, pisteclibod is no sacramet.

For as for this woode elder, how could I then charge hym with it as an heresy, when he hadd not then translated elder but senior, till now that he hath by longer lepitude amended it so made it worse. So that whereas first here see a piece of his playne Poetic double douned, and double repdoubd, by which he layeth bove to me the thing that I never saide, no hadde at that time cther cause to lay of occasion to think on.

So nowe I saie not that it is herelesse he hath, as he saie, translated since that time presbyters by this woode elder: but I saie he dooth it with the monde of an hereticke is sette forth his heresie.

For elses I wud not call it herelesse, it onely I translate presbyters a blachere, but I wud for he was a blockhead. And as very a blockhead wer he, that would translate presbyters an elder, in stead of a piste, so that this englishe woode elder, signifiseth no moore a piste, then thus: for this woode presbyters signifiseth an elder stiche.

And yet this thing being to properlie spoken as ye see he saith that the olde translation in Latine read in his church, this ruihundred yeare calleth presbyters an elder in likewise. Whiche woode of Tindal I would call a lie, sauing that it is more then a lye by a likeable.

Tindall.

In the 6. Chapter of the fyfth of Peter, thus standeth in the latine text: seniores qui in volvere, objecto ego confessor, pustis qui in soba de gregem Christi. De elers that are among you, I delerice which am an elder also. ye se the chnice of Chryst which is among you. There is presbyters called an elder.

More.

Hearde ye reader evre suche another? As presbyters here called an elder in ye olde latine transalas I fynd there this wyrd Seniores, where ye Greke churche bith in theyr language presbyters. But as for this woode elder, which Tindal saith is ye olde latine translation: he were like to poze oute his owne upon the latine booke, ere he find that englishe woode elder there, but if he cause it to be written in himself. And yet he layeth like tertes, I. 9. 3. i. 1. some in the epistles of st. John, and some in the Acts, whereby he findeth in stede of presbyters this woode Seniores and se to maiors, and alsoth he listeth hereto, loe here is presbyters called an elder, and an elder in the, as though thisys latine woode Seniores se maiores wer this englishe woode elder, where he saith that presbyters is called elder in the olde translation, which as ye see must needs see false: but if this englishe woode be in that latine booke, and that he make englishe latine and latine englishe.

But now lett he calle the redargution of his folie, sopuyficacon, let be durying for him what he oughte meane. He will happily saie, that he meaneeth that thiss Greke woode presbyters is in the tertes that he hath alledged, called by the olde translatur Seniores, and Seniores signifiseth elder 02 elders. And so though this woode elder be not in the latine translation, yet saith that latine woode is there that signifiseth in latine the same thing that this woode elder signifiseth in englishe: we can not blame him for translating presbyters into thiss woode elder, but if we blame in likewise the translatur, for translating presbyters into thiss woode Seniores.

Fyrst if I saie that the olde translation were in that poynete not so well as it might have been, I shoulde not saie so alone. And Erasmus whom Lypnal called my bearing, and whom himself dooth for all that in his owne translation preserre before the olde, both aswel in the fayre epistle of Layt Peter, as in the said. 6. Chapter of the apostles Acts: not onely keep still the Greke woode presbyters, but theweth also that the olde transalas translated it not well, because he translated there this woode presbyters in to thiss woode Seniores, and in the other.
A place into mores natur, but fapeth that he
should rather have kept still the woody
presbytero unchanged, because that word
is it that signifieth authentique with the
Greeks, where senioris in latin signifies
either the age, and all were not oyle
as appeared by Epomote, And for that
cause in the said place of Saint Peter his
eclipse, latine Hierome amended that
old tranlation and kepeth presbytero stil.
recypting latine Peter in this wise. 
Presbytero qui sunt in not, officio ego con-
senior, poscere in not est regem Christi,
wher-as in latine Hierome was rather contente
to lopyn the latin conjunction with the
Greeks, and call it comprester, the
to change that woody signifiying the
office into senioris and conserior, signifi-
getic but the age. For amongst the latines, se-
nior signifieth none oyle, but amongst the
Greeks, presbytero was the name that ma-
ny times signifieth rules & governors.
Now if we list, we may yet recewe the
olde tranlator, whiche howe soone as-
ster Chypelles death he translated it, who
was of that. And then when the latime
church hadde no latine woode for, the chilken
prieles alreadey recerved and blod, what
blaspe was he wooste, because that
woode not continuall, but amongst,
whiche of all the latine woodes limet
to hym to goe warre the signification of
Presbyteros at ythat tyme. And that was as
he thought, seniorem, in which woody yet
the church never followed hym though,
but through they readde his translation
openly in divin service, yet neyther in
theyere, in presters, and it semblath to
be of the bokes and ser-
muns, of all holy doctours sylence.
And therfors manye 
who no ther
to make the place of
Latin Peter: Senioris qui sunt in not, officio ego con-
senior, poscere in not est regem Christi,
whiche place I take for ensample. For where
he layeth two places of the epplythes
of Sant John, and one in the thentie of
the Actes, all for one purpose, and this
one place annovered, anywereth them
all: I say therofe that Lindall hath en-
here in this gyms newe booke, translated
that same place wyng, and at the reme-
nante in lychewe. And so I passe
parcelye by Lymboules oyle woodes,
whiche in thyss boke folowe the transla-
tion of those woodes.
The elders that are amongst you, be
feefd which am an elder also, that ye fede
the flock of Christ which is amongst you.
There is presbytero calleth an elder. And
in that tyme, fede Christes flocke, he
meanthe even the minsteres that were
chosen to teache the people to ensurance
the in gods woode and no lay persones.

Loo, Lindall here sheweth himselfe that
by thyss woode/enior be ther understat:
then the minsteres that were chosen to
teache people. Then say I, that if thyss
woode/enior was taken in that signifi-
cation here, Lymball should not tran-
late it into this englyss woode elder,
whiche signifieth not the office, but the
age here. And this is laye, true, al toer
it is to that Lymboules false hereby were true
that holpe oyers noe solament at
all, but a bare office. For if it were, in
a prophone common c这个地图, in whiche
menne mape holdebe hee in the trans-
laction at much more libertie then in
holpe scryturer. Yet were he a naughty
translatour that would translate a thing
into suche woode, as in the long into
which he translated, is not understan-
den in that signification.

As it perceale a man woulde translate
a latine cronicle into englysh, in which
woode were maked of suche thing done
in London, if he found in y cronicle the al-
dermen called by the name of senioren, or
preadventure senioren, he should pet in his
englysh translation call them not sena-
tours noe elders neither, sith neither of
those woode in englysh, the name
by whiche aldermen of Lymboules be
known; but he must therfore transliterate
seniores and seniores also into aldermen in
his englysh translation. And farther, if he
there found this woode senioren Lymboule;
he should not translate it into this woode
senate, but either into Pappe and alder-
men, or percashe (if the cumpenance of
the mater sole ledde him to it) into Pappe,
aldermen, and common counsale.
And therfore as ye pleynely see, Lymb-
dales defence of his translatyng pres-
bayero into elders, is as feble to yppcke to,
as is an olde rotten elder yppcke, and
though it wer but in a prophone stoype.
whowe where it is in the holy ypppe of
Chysters


A Chystles gospell: what maner a thynge is it so to translate elder in Cede of prieet, which word ether in English was never so taken or understood, as thys to doe without necessitie, hauing this woord prieet, so commonly known and so long.

Whych eth he not by the same reason chaunge bishop into ouerseer, and boyen into cessor: both which he might wyte aboue, as prieet into elder. And then must he with his translacit make us an English vocabulary of his own devisse too. And so with suche prudence he may chaunge chymne into chye, and belye into backe, and every woode into other at his owne pleasure, and every word into other at his owne pleasure, and all englande left nowe to goe to chole with Lyndall to learene english, and elles not.

Now if he wold feare that with suche chaunge he coude chaunge the names into the letter, and therby do what the names signifieth, so if he sayde therein truly, he may tell us those significationes in a tale befyle, but he must in englisyhel lett englisyhel woode stand in his English translation for all that. And yet were out of his mouth a ryght good tale euill wooth the hearing, for with a little honie he mynglyth so muche propyn: that rather then to swole the tondowne with the other, a man wold yet much bettre to forbear then buode. Yet seeth he Lyndall one myghte strong bulwarke to fensce in al his field, out of which he chometh a faire sight of sperrynites, when he asketh me whych the Apostles vied not this greke word Hieros ol the interpreter this latine word secerus, but alway these woode praefetos and seneor, by which was at that time nothing signifieth other then an elder.

This sight shall I nowe muche rede to ete. For likewise as from the fote of a gonne a man were mettis safe, that had er the gonne iuer lichen, made a tep abide, seylene hundred miles from it: so sith I am stoped now seylene hundred peres from the Apostles saives, and almoote as manye from the interintercure type of whoseententes and purseyn, Lyndall asketh me why, I may saye that I never talke to muche with them by mouth, as to ask them the why and therfore sith they have not written me the why, I am not bounde to tel Lyndall the why.

But I seke of Lyndall no such sace set wypes, but a wyp of his owene dede, and that sith we nowe hawe, and hundredes of peres have had englisyhel namys Enough for suche orders of offerys as he trandlated out of latyne: I asketh them why: Why soe he translate the same by thys englisyhel woode elder, whiche nothynge signifieth the same. And sith that in the erstes that hymselfe addelgeth, neither the greke woode praefetos, nor the latine woode seniores signifieth in those places by Lyndalles owne confession the age, but the office: Why geyteth he then that englisyhel woode elder in thys Cede, whiche signifieth not the office, but the age. For though Lyndall saith, that praefetos and seniores was at that time nothynge understanden, but an elder: wherein as touching praefetos, peraduenture it will bee posved inure; yet sith hymselfe saith not nape, but by his owne woode aplemeth (and in that propyn it happeneth him to safe true in dede): that bothe praefetos and seniores bee in those places notte to signifi the office, and not the age: for elles had young Timothe upon the callynge togethers of praefetos, seneor, beene lette uncalled, and had leave to bide at home whatsoever moued in the pyst geypyn of the name the apostles ol the interpreter to call the office by the name of praefetos in Greke, seneor in latyne: it was Lyndales part yet he in his English translation to geue it that englisyhel name, by whiche the office (were it holpe, or prophan) was, and long had been, commonly known in englande.

And farther, if no special name wold have contented hym: yet should he then have called praefetos the rulers, gouvernours, of officers, of some suche other englisyhel woode, whiche signifieth office, rather the to call it elders, by whiche name there is in the englisyhel tongue, none office understanden at al, but one lye the bare age.

And thus as touching chaunge of praefetos into seniores, and his amendment into elders, that is to wite, from call to word, I see how well he hath quyt him. How be it, if he had hadde in the change none other faute but false, it should have longers, I wold have gone about to finde it. But now standeth all thematter in this, whiche he stoppeth over, that he did it of very calker malice, by which he fetteth furth against Christ and his churche, his deadly malitious hereby, wherewith he would make men wone that holpe others were no sacrament. And for that cause he asketh why that the apostles did not call the priests ecce hieros.
Agaynt Tindall synging this woord

A hieron in greke but profitoros, which signifieth heath, nothing but olden.

And by this reason wold Tindall hau e same, if the apostles yd take the chil

then priests so; no more confracte per

tones then other chysten men, because

they bled a wodd y had none holy signi

fication. But Lyndall here though he

wint he, is not yet to fad a lepe as he

maketh so. For if he tiffed to lift bis

head and lode a little, he should loone

see that his argument was aloed with

the tother wodd, which he hath also mis

translated of like matey ecclesias, if he


Will never argue that priests be no per

sones confracte, nor their order no sac

rament, because the apostles calle them

profitoros, which name had at ye time none

holy significacion in greke tong where they

toke it; then ye Tindall well prov

ough, sauing he wint the 3 will not

see it; that y must nevee folow that bap

tism wer no sacrament neither, because

the apostles g evangelistes called it bap

tismes, and in holy scripture also named him

holy company of baptised peple, by this

greke wodd ecclesias, of which two wodd

baptemes and ecclesias, neither neither hadde

in the greke tong before, any holy signifia
tication at all, nor signified there ane

other thing then the tone a wending, the

tother a congregayoun, or asemble of

heathen papyn peple. And thus is in

this pont Tindall alwaye solve, and

disunmled falsified, well and plagynlye

conveyed.

And nothe, feth that the apostles and

evangelistes yd appete and appreper that propheane wodd ecclesias, to signific

the whole company of chilten peple, and

sanctified in the holy sacrament of

baptisyme, and in likewise the propheane

wodd profitoros, to signific a certaine so

ne of same company, specially confracte

bye god by the holy sacrament of order:

he that noe now translateth those woddes in

those places into the englise tong by a

ny other woddes then suche as in the

englise tong is significate those holwe con

fracte companies, the tone segregate

from pannyme by the sacrament of

baptisyme, the raper segregate for the awe

peple by the sacrament of order.

As Tindall hau done both in the holy name of

church and profites, calling the tone but

congregayoun, the other sect but sect,

no ise that wodont is but elder, if he

know it so; no fault, then is it great igno

rancious, if he forget to make it, then

is it great negligence, if he perceive it

and stillmuse it, then is it great falsed. If

he done it as Tindall nooth, to make

priesthood same none holy sacrament, it

is it a very malicious pestilent hereby,

like as it he should in like manner and of

like enter translate baptisyme into washing

to make meanes wote it were no other

manner washing when the priest chysten

meth a chiple, then when a womanne

waught a buche of clothes. He planteth

in a grete procete to small purpoose,

because I saye that Tunothe was not

old. And then Lyndall faith that Tain

Paul he chose him because he told in his

nother wodd wone that Tain Paul he

made a young man bithappe, because he

would have bade hym wilde.

But then goth he forth and breweh

us a foleme procete that god se necessi

tie is lawesso, and al this he bringeth in

to prove that not one y young men, but

women also, may for necessitie minne

all the sacramentes, that as they maye

christe for necessitie, so they may for

necessitie pierche, and so necessitie confracte

also blessed body of Christe. And

so to make this matter likely: he is fain to

imagine an unlikelye case, that a wo

man were even alone into an Ilande

where Christe was never preache, as

though things that we call channce happe,bapped to so to passe without

any good proffice of god. Lyndall maye

make himselfe sure, that feth there failith not a sparow upon the ground without

our father that is, in heauen: there shall

no woman fall a land in to fare an

Ilande, where he will have his name

preache, a yps sacramentes minnifred,

but that god can, and will well enough

provide a man of swapy to come to lade

with her, whereof we have hadde alrea

dy other false good experience, and that

within fewe yerers, for I am sure there

have beene more Ilandes and more parte

of the same lande and continent, disco

ured and founden out within this bys sou

tic yerers last past, then was new founden,

done as farre as any man may perceve

this three thousande year before, and in

many of these places, the name of chist

now new knowne to, and prechenge

had, a sacramentes minnifred, without

any woman fall a lande alone. But god

had proveth that his name is preche

by such good chysten folke as Lyndall

nowa
A new most raptysh byon, that is god re-
ligious stres, s pecially s stres obstes-
antes, honest, godly, chaste, vertuous
people, not by suche as stres Luther is,
that is runny out of religion, not by ex-
sting a land alone any such holy nunne
as his barlet is.

When Lyndall hath povned by thiss
duprobable case, that women may con-
secrate the body of Chist, then he lam-
teth the miserable stare of the spinn-
ple soules the pope felpwomen, because
men will not leter them to say mass, s
creth out byon as: o poynse wrothyn.
Howe espofye them? The rister the better welcome
to you, better is to you an whore then a good woman.

D the tender heartes of pitteous Lynd-
dall. He begynneth nowe by lytelyshod
to looke toward weeding, he spicheth
like a woor. But he will, I warrante you no vile persone.
But because he is a priest and hath promised perpetually to
ture chaste, he will none whose therefores,
but rather will doe as Luther hath done,
wede a nunne and make her an whore.
Then rehchet he his full holles, and in
manner contriveth also the reader in our
Lawe God, that he shall reade over the
two epistles of sant Poole to written to
saint Iwothe, whereof himselfe also rech-
seth parte, which whosoever reade, that
see therin boteth the false malleys of the
man, and yet the wrothynge of god ther-
with. For God hath caused Lyndall to
putte in suche thynges as bysetytly re-
ponde his owne tibitions, and the beult
hath made him falslye to lecente oute over thes
wordes, which if he bad set in, must ne-
des have openely declared all that is
heresie that ever he goeth about.

For synte Poole there teucheth Ly-
mothe: to beware and anoyde the compa-
yon of mene of corrupt minding, which
waste ther: braynes aboute wangular
questiones. And Lyndall is in compain of
nome other, but suche as Luther is,
and sere Hulyn, and theys folowees,
that hadde wathcou theys wittys to
long aboute wangularly hereles, that
now they are fallen at last to runny out
of religion, and wath out their braynes
aboute wangularly tynges.

Sant Poole also teucheth Lymothe,
that he should not Harpelpe rehbe a
nyman that wer elder then himself,
but chosse hym as his father, though
nymelf was boyse, and as Lyndall
sapis, an apostle too. Howe Lyndall
bewing neither mother, no: having any
office, so much as among herepyguess:

leteth neither Harpelpe to rebuke his el-
bors in age, not aslo to telte and royse
bypon all states spirittual and tempes-
tally theo oute all chistenomen, and
namely against all religyous menne,
but if they will runny oute and wedde.
And thus ye may see with what fruite
Lyndall readeth saint Paul.

Some woulde I hat Lyndall hadde
putte in thiss place these woordes that
he leanneth out. Noli negligere gravem quentive
off, que dea oft liti per prophetiam, cum impositione max-
num presbyteri. Neglecte not the grace that T. Timo-
the is in thee, which was given thee by pu:
pherie, with the putting bypon the han-
des of a priest. And afterward in the se-
cond epistle: Admonere te et refustes gravem del,
que est in te per impositionem maximum munem. T. Timo-
i. warnet the that thou spire by the grace of
God that is in thee by the putting of
nine hands upon the.

These woordes of Sainte Poole to
Lywothe in these epistles which Lynd-
dall exchachet every man to read, and
whereof himselfe also rechseth parte:
doe manchly recope Lyndalles her-
relye, and cleerylye prak the holpe ol-
de of priestlye a sacrament.

For these places thowe both the sen-
tible logne of laying the Apostles hands
bypon Lywothe in the taking of hym
priest, and also that god gave hym grace therewith, and
the frist teck theweth also after the Order (in which it is
with the putting bypon the hands, not of a
priest, as the latine is, but of priestshod)
the power and authoreitie that Lywo-
the the bade in geunynge the same grace
soortho: the olther, where he shal
after make priests.

And these terture doo to planntely re-
pone hym, that he is layne to make a
amefull shamelles lyfsto bypovede, s
suche as all the wold be marke woonder
at. For he saeryth in hyms bookes of obedi-
ence, that the putting on of saint Pauls
hands bypos Lywothe was no sacramen-
tall logne, no: any other thyng but a
cusome of puttinge a mannes hand
bypon another, as men doe here upon a
boyse who they call him good lonnes
or; as saint Poole bid to streche oute
his armes to the people who he precheth.

What an-alerted it to lay manifest ho-
ly scripture to Lyndall: that to ceth fo
little, so manifestly to mocke it. Lyndall
cryth oute that every man myke con-
strue the scripture, and then himself,
pe see what construypn he maketh.
Sant Poole layeth planpli that Ly-
creity, moethe
Agaynst Tindalles slying this woord

A mothe receiued grace by the puttyng of hys handes upon hym. And Tindall let- leth not to tel hym as playlyngly, and that he dyd but broke Lymothes head, and calleth hym godlyne, by lyke hynde, because he was but yonge. But hov- esower Lyndall hys to tynke, thes places playlyngly repone and conitute hys herelesse, and yonge płyshod an holpe sa- crament. Howe falleth he to raylyngg

 upon the holy ceremonies of płysh- hod, as haunging and annyntyngg. And first he sayeth, that if onely hauen and annynted maye preache or confere the sacramentes; then Chirche dyd them not no; none of hys Apollles, no any man in long time after, for they blod in suche ceremonies.

Chys is a worthy lef I promisse you. If myystike here to tynke as Lyndall dooth, I could alse hym how he poynted that saynt Peter was never hauen, sett I suppose he never saw hym, or if he would putte me to poyne that he was hauen, and therein when I could fynd no playn scripture for it, Lyndall wold not beleue me, but if I houghte furthe hys harbore: I mygte tell Lyndall agayn that I was not bounden fro the scripture theweth it not, to beleue hym that saynt Peter was ever chyrstened, till Lyndall byng furth his godfather. But these fantasyes of hys and mone bot, goare fer fro bot matter, the truth is, that as God by Apollses taungh hys Snyagogue certaine godlye ceremo- nyes for the garnishing of the ceruice done to hym by his chosen people there, and for the gornyng of them to devoc- on:to hab he by his owne holy spiritte whom he sent to instrucce hys chyrche, taughte them holye ceremonies to be beld aboute hys blessed sacramentes, to the honour therof, and to the increas of chyrshenen memores devotion, as in rede it dooth whatsoever Lyndall bable. Howe be there among these, the haunguenge and the annyntyng of the płysh. And so is ther thapparalle of the płęsh at maffe and manye other obseruances bled in the same. Howe if some of the same tyme beffore bled, ether amonge Jews or Papynus, yet Chyrstles chyrche bowse- wed them, neither of the Jewes, nor the Papynus as Lyndall sayseth, but tooke them agyn of God. Howe lnde Tindall arguyth, that if none man can confere the sacrament but onely hauen and annynted, then Chis, no; any of hys Apollles myghte not, because they were never hauen no annynted: he makes a woodepplay fall reason. For shal we tannure Chyrstle, the very in- warde annynted plle, whom God had sannected with the opile of gla- nde above all hys felowe: indeede ney- ther ceremonie nor sacramente as tou- chyng hys selfe. And as touchyng hys Ap- ollles, though Chyrstle unto them inti- nuted sacramentes: yet he lette manye of the ceremonies to the holye ghoste to reach, by whom they be intiusted, and by whom they bee in the chyrche con- tynued. Howe is there none that may confere the sacrament, but if he be hys made plest, and plest is ther none made, but the ceremonies of haunguenge and annyntyng are bled in the making thoughge they bee not the subsanta of the sacramentes of othere, no more than the catherchims and erossime in the chyrpleynge, be of the subsanta of baptism. And therefore, though befoorde those ceremonies bled, plestes mygte confere unhauen and bunnynpt, when haunguenge and an- nyntyng was not yet intiusted: yet nowe can there none bode, for there is no plest made unhauen and bunnynpt. For if they make anye at wy- tterberghe by a bare chyrche, without the giving of the sacrament of holy oyers by suche as hauene power to gene them, they be no plestes nor may not confe- crate at all, no more then may the bult.

Tindall,

And seeing that the opile is not of nec- essite, lette makede Howe tell me what more vertue is in the opile of confirma- tion, in amuch as the bshoppes sacreth the one as well as the other, ye and lette him tell se reale why ther shold be more vertue in the opile wherewith the bishop annynteth his plestes: Lette him tell you if ther be more piple clinth, hody it is made; why he sellecteth it to the curates, heber with they annynteth; whether this be of lette vertue then the other.

More.

Tindall here puteth manye .questyons to me, which he will I must nede ad- dresse, because the opile in y makynge of a plest is not of necesstite: but cerlye these questyons be to bot matter of muche lese ne- cessite, Howbeit, because I must nede sunower to men of such authoritie, the quesstions be so solemnely put: I say y shes bshopp sacreth the tyme pople, the to- ther bot alde, ther is no more vertue in the
A in the tone the is in brother. But I say y
ople being at one, it is in an anoint
of y priest an holy cerimoney, in
anointing of the child at confirmation,
it is matter of an holy sacrament, in
the anointing of the child also, a curre
of these two is one of the by, which the spirite of God hath taught the church of
Christ to knowe and use for. by fou
rayermes of very special grave. And
therefore such difference is there, as is be
twixt y halowed water standing in the
font before it be occupied, or if it were
superposed upon a man for holy water, 
the same halowed water being occupied
in the chrstening of a child at y tyme in
which it is applied there. For in that
time, before y goodnes he hath of y ha
lowing, it hath another effectuall good
nes by goddes ordinannce, where he it
made a meane of purging the soule fro
sine, a infusion of godes grace, of ena
bling the new regened creature to in
heritance of heaueni. And wher Ly
ndall affirme in any of these thinges y
cause is the reason why: I might as well
affirm y cause e real why, in the na
ture x properties of any natural thing
beaut, hearte, tree, or stone. Whiche if I
were made to looke y Lyndall wer a
ble to tell me: what had he more to fape,
then y god had place that nature x pro
perty therin. Whiche affirmer bell als
ferne in these holy ceremonies x sacra
mentes, where of the vertues because by
goddes ordinannce throu[h his hol words,
where of the prop[ite is lim[ned x po[ioned
after such rage x degrees, as is to no ma
full x perfectly known, but onely to god
that geneth it. And thus answer T
Lyndall to these questions.
He affih farther e therowhol the ple
cometh, whereof it is made; what is y
anymore to the matter, the free where
the water is let is put into y font, or of
what grapes y wine was made y Christ
at his mahnbe turned into hys blou.
Now howe he affih why the by
shop felleth it into y curates wher with
they anount the sick thereto I say that
the byshop felleth it to y curates becaue
they shold therwith anount the
sick in the sacrament of anyng. But
why he felleth it to y curates if ho did;
thereof can I not tell the caufe, but if it
wer peraduenture becaue he would be
payd therfore. But I can tell well y
byshop felleth it not to enrates, no no
man elles, but y curates hauent it sent the
fire, but if they reward y living of their
curtesy with a gnote, whiche bringer is y
yet the archdeacon servant, y not y by
shops. And this I can tel, for I have en
quired for y none. And by this I can tel
awell that Lyndall here belongeth the by
shop shamefully for the none.

By

C Tyndall.

And what he affirme that I say how
the oriling and shauing is no part of the
priesthood: that impiously he not, no; ca
de, and therefore I say it yet.

C More.

It is very trouth that I impone him
not in y point, but am well content y he
say it yet, I will say the same. But I im
pise that he faith every priesten man is
every woman too, as herey a y priest as
these that at the receipt of y holy o[er,
are both anointed y hauen. This is it I
impone, this is it that is a stark he
respe, though Lyndall say it yet.

C Tyndall.

Wher he encheck the durntment that he
can this is at that he e ca[s against me,
that of an hundayd ther be not, x have
properties which Paul x requir[ to be
in the. Wherfore if oriling x shauing be
no part of their priesthood then o[er more
of a thousand x hundayd at the leaste sh
ould be no priests at all. Wher y trend, woulde confirme it with an othe
x hauynge deeply that it would folowe;
that it must needes so be. Whiche argu
ment yet if ther were nother other thuyd, I
woulde solue after an Orde [aision
with conred, consciu[en, & consciu[en.

C More.

Lyndall here maketh a tale, as though
it wer a dialogue, or therly a dialogue
betweene himselfe, the messenger and me,
saying I in my dialogue did allege,
that if oriling x shauing wer no parte of
their priesthood, then of a thousand prie
tes, x hundayd at the leaste wer no prie
tes at all; so lacke y of an hundayd pr"
tes, ther be not, x have the proper
tes that saunt Paul x requir[ to be in
the. And he faith the messenger woulde
affirm it with a great othe, x that some
self would, if ther wer noother thuyd,
solue it after an Orde [aision, with
conred, consciu[en, & consciu[en. Wherin
he meane, that ther he swewth noite thuyd, he were granted therwyne for
true, that is to wit, that except oriling x
shauing be part of the priesthood, elles it
must needes folowe, that of a thousand prie
tes, x hundayd were none at all, for
lacke of good conditiones. And also he
re[luy, graun
Agaynste Tyndalles translatyng of scholastic
rather then into the sainct rite.

Cremaketh Lyndall a greate preocul, and telleth us that that sa-
ritie hath in ethyke freche dis-
uerres significationes, sometime lour,
A love; some timeerce, some time patient. And what is all this to purpose? Should he therefore leave out charitie, where it may conveniently stande? By the simple reason we should never be the word in one signification no other left the tone should be taken for the other. Now it liketh him to to searg that the crucifiances take away the doute, where the word be translated as it is, it must be contented that it also serve for his charge. For so the word woode love that he setteth in the state of charitie, hath of symbolism some doute also, whether it mean good or evil, but the crucifiance somewhat set it out: what need was it to put the undesirous woode love, in the place of the undoubted good woode charitie, there as the sentence well showed that it signified neither merci, nor patience, but love, and then the woode signified that it meant good love, which is expellied by charitie.

Then he retheth he that the greeke word ἠγάπη, tendeth to sometime, that he must neeth interpret it love, and not charitie, as though I had set out a fault by word, because he used this woode love, in such places as this word charitie might not conveniently stande, where I fande the faulte, in this that he putheth oute charitie, where it might well stande, and that to ordre, that he seeth to my myke the name of charitie.

And soe because I say, that every love is not charitie, but only fudge loves is good and ordinate: Tindall anfwareth me, no more to every faith Christes faith. That word we well enough, but yet put by it, it cometh signified Christes faith in matter of the faith, so that we mean the same falle faith, we be say alway to set some other woode therewith, as when we faye Tynballes farte, Lutheres farte, fere Huslins farte, and other like sphe.

He putheth another examplar by this woode hope, and faith that every hope is not a charitie hope, and yet he must be in a thousand and other woodes sphe, such as be indifferent signified both good and badde. All which is the scabble, he should he sayeth, translate nothing at all. Who bideth hym leave all suche woode be done - so who sayeth that he should never put in this woode love, be anfwareth the sphe, that no man levert to his charge, and the thing that I lay to his charge, he leameth ever unanswered. For goe to his word G hope, in which is indifferent, and fignet hope, yet is well hope of gretting the tone of his leman, as hope of reward in heaven for charitie done to his enemy, though this be thus, yet if there were in English, a woode that signified none hope but a good godly hope, as charitie signified no love, but a good godly love then woulde be an euill translator, that where the place in greeke or latine speaketh of good hope, would not translate it into that English woode that signified none other hope but good. And therefore it well apparreth that Tindall doth not well, when there, as the scripture speaketh of good hope, he had rather translate it by the woode belowe, that is indifferent to both good and badde, the by the word charitie that signified no love but good. Thus is it that I charge hym with, and to this I would have him aunfwore once, and not leaving this untouched, vaile and wander at large and never meete with the matter.

Tindall.

Pret saith he farther: Amans charitie were woode bid among the meere Christ came, signified therefore more then a godly love. And we may say well now, I have herd it spoken, the Turks be charitale one to another among themselves, some of the unto charitaine. He spides all this, age is commen to all loves.

More.

Pret he is in hand agayn to age often, signified not earthly wytse word. For though this greeke woode age, signified love indifferently good and badde: yet this woode charitie, signified no love but good. And therefore in the places of scripture, as age signified good love: why should Tynall translating into English, rather take this word good, signified no more good love then badde, rather then this woode charitie that signified no love but good. This Faith hym yet agayn. How though this Latin woode charitie was a woode bid among the heaven meere Christ came, though it had signified in Latin at that time among them an euill love, a naufrage yet this English woode charitie never signified among be uyn other love then good, not even in that sphe that Tynall speketh of, the Turks be charitale among themselves, some of them to charitaine people also, where it signified yet rather pytry then love. And therefore Tynall must
Agayn Tindalles translating.

A must in his englysh translatioun take his englysh woordes as they signifiye in englysh, rather then as the woordes signifiye in the lattyn, out of which they were taken in the englysh, and yet remem-ber I not that comma in the lattyn touge was used to signifiye epynl love. And I say to Tindall yet farther, that though this englysh woord charite had been englysh before the brethe of Chypke, and had then signifiye among englysh infideles, an epynl wanton love, yet though it had then among them signifiye none other love but naught; yet this is signifiye not that the contrarye noue in our time, and to bath signifiye long before sure dayes, Tindall must nebes in his englysh translatioun of hys englysh woordes in such signifiicacy as peple thet they in his own touge, and not in such signifiication as they were used in yle touge, whiche the people haue changed and forgotten hundredthes of persere be ver boine.

For elles he should make a gape confusion, if he woude in the matters of herine and chrysten fathe use the olde woordes after the olde fashione, and take fayde, for nothing but suche as it signifiye in Chypke came. Then wherebo-ther he founde in faynte Auctone and o- ther holpe doctors persone puritie, persone fayde, persone secrues sancte; Tindall must callye the not the persones, but the disours of the father, the sonne, and the holly god, and make we nees they beade in a maife. And thus per agayn pe see to bitte little purpose this reason seuen Tindall, y-sygie and choristes wer woordes bled among the heathenere Chryste was boine.

Tindall.

Finally I say not charite god, or cha- rite your neibour, but love God and love your neibour.

More.

This is a praye pointe of flings, by which he would make the reader tike as he does himself myght play a falsa playe while, as men should not see wherein the question standeth. For he makes as though I repoude I had this woord love in his translatioun in any place at al, wher I neeter to saye, nor to thought. But the facte I told, as in my dialogue I sayd plainly enough, was that he rather chose to use this woord love, the this woord charite, in suche places as he might well haue used this woord charitie, where the lattyn touge was charite, ne- ther this holy woord charitie was more prooper for the matte then thisy indis- ferent woord love. This was the faulte I found. And therfore where of theetness his treaing betwene the noue vs the brethe. I let him not to sey, love thy neibour, nor I bid hym not to sey charite thy neibour, nor good attencon thy neibour, nor good mind thy neibour, nor more then chynke thy neibour. And per as he may sey there, love thy neibour chynke, so may he if it please hym, sey, beare thy neibour good mynde, beare thy neibour charitie.

Tindall.

Though we sey a man ought to love his neibours wife, or his neibours daughter: a chrestian man both not underande he is comanded to deile his neibours wife, or his neibours daughter.

More.

This matter is somewhat amended here by this woord be, ought to love. But elles if Tindall fall not to the charitie but to the loving of his neibours wife, or the loving of his neibours daughter: I had as love he bare the both a bare charitie, as with streple simpnescere fall to sere in love, namely stith he saith that ieles must nebes have love.

But where of seuenth hym thisy exam- ple. Did any man so bid him to use this word love? He makes as though I fo- bode this woord utterly, because I so bidde it him where he shulde not use it but charitie. Thus ereth he out ymselfe church and sayd they to doe it alle patrimeony, because they to doe the bates betwene fryed and nunmes.

Agayn Tindalles translating sauoure, in stede of grace.

Tindall.

Ad with the reasons raged he, because I turne charite into sauoure and not into grace, laying that cuere sauore is not grace, and that in some sauore ther is but little grace. I can say also in some grace there is little godnes, as when we sey he standeth well in my ladies grace, we under stand no gret godly sauore, and in universitites there be many ungracious graces gotten.

More.

This is all that he sayth for: his putting out of grace and setting in of fau-
A woue. And I praye you consider what
canse hath he now thewed why he so
shoulde doo. And pet byss Tome of this
Chapter is, why fauour i no grace, as
though he would you why. And pet he
now thewed you any canse at all, but
thyngh that his proper scoffing is suf-
cieuent to chanoge the knowen holy
names of Christ thow by all scripture, in-
tuch wordes as himselfe lichted. And now
he preacheth hymselfe wonderfuly well, be-
cause he hath founde oute so feartly that
pret scoffe that grace signifieth hem-
lyme no good. As when a man standeth
well in his ladys grace. But he seeth
well that I ynde with hym the saute,
so changing grace into fauour, where
the scripture speakeith not of the grace
of my ladie, but of the grace of our lord.
In speaking whereso, albeit that goddes
faus is never but good yet is in respect
unto his creature, his grace is his faus;
not a ysle one, but bothe fauour eth
so his grace, giveth grace for his fau-
our, i fausure for his merc, and pet his
fauour i his mercyn not bothe one, in
respect I fauor to his creatures, though
his owne nature do entere a whole, that
eall that one i in hym is on.
And yet
where the preteth i ysle example of stand-
ing in his ladys grace, because it is
pet but indifferent, for that may be god-
nes theold hare made the same
blew Luther i his lew ladys grace.
And when he layeth i the universitie
many ungracious ores he gotten: he
should hame made i more playn i bette
perceived, if he bad saue, for exam-
ple we his owne grace was there.
Grate
was to be made matter of arte. And thus
gressiouly hath he quyte hymselfe in put-
ting out of grace.

Againe. Tyndalles changeing
of confection into knowledge, a
penance into repenence.

Tyndale.

And I bysps woode
knowledge, and not con-
fection, and this woode repen-
tance, and not penance: in
which all he can not proue
that I gene not the right englishe into
the Gycke woode.

More.

This is playne truere that Tyndall
fares, as I have plainly shewed already
in the woode, church, prieft, charitie, 
grace, at which Chapters, whose reade
and consider from the beginning, and
ypt the well Tyndalles woode i sone,
bee he learned, or he be not learned that
readed them, if he have naturall wite,
and be but indifferent, he shalld ( I doute
not) ynde Tyndall in their poinetes to
clearly confounded, that he shall truss
both his learning the lefe i bys wite
the loose while he luyt after. Besides he
shall perceive also malicie, hatred, en-
ny, so stuffed in Tyndalles hearte, that
although he had gret wite and learning
both, yet must the myle of suche blinde
affections, redey bleuedfeyl them bothe.

Tyndall.

But it is a farte other thing that pays
neth them and bytech the by the bedles.
Ther be secret panes he pinch the bryce
bettes of the, wherof they dare not con-
playn. The sliches he maketh the to in-
patient is, that they have lost theyr
ing termes. For by doctors preacheth
wee wont to make many divisions, distin-
tuations, for nortes of grace, grats data, gra-
tum faciunt, preserven, i subsequen.

More.  

Lave God be thanked, they have not
lott these teernes yet, and God to the
they shouold. For these teernes of grace
be no englishe teernes, but teernes ne-
cessary for the true knowledge of gods
gytes and graces. But Tyndall hath
in deed lott them, from whole heart the
deuil hath t uglid all grace, saue grats
data, and yet that to aysle, with
whyche grats grats data, all bad theyr
much more then he hath, he might go
further as he goth the straight way down
the deviil. For those be graces a gy-
tes as god gene under a manne, whereby he
may make a matter of vertue, or a ma-
ter of vber, as him lust to use them, he
usuing them to byve the man is much
the woile to the, as beaute, strenght, lea-
ning, or witt. Grats gratum faciunt, is a grace
by which the man is acceptabole to God.
As the grace gene in the baptisme,
though it bee to chilidren, and the grace
with which in faith, hope, and charitie,
man worketh good workes, watch, fast,
pray, gene almes, and such other like as
god rewardeth in heaven. Nowe for as
much as man can doe no god but if god
begyneth, and he is alwaye ready to begin:
therefor the grace with which God be-
gyneth to fette us a woode, is called
Gratis proravent. And for as muche as we
hold some ease to, but if grace conti-
uned with vs, as our eye bold ease to see,
itthat
Against Tindalles changing of confession

This high godly spiritual man taketh for none abomination at all, but can abhor well and hold very well within, a not defend it only, but condemn it also, that a number conferrate unto God should rume out of religion, a doe soule sinkynge fastificre to filthy poole of Piap, thus Socrates heard about to gather in his offgong, and they shal holl sic, a great many though rebukes moe, shamefully drow their abominable bichever, to the corruption of their world openly. But he can not abide in no wise an pe man should so reciteth his secret name, that be shold on his confessor thew it secretly. This can Tindall in no wise abide. And why? For the would rather have some thew in hamelke bootinge, whereby it might increase and growe, the shamefully helved in cesthe where it might be weded oute and cast away.

I purpose not heere to fall in defrchis with Tindall for his matter, but at every kind of slavery, by bring blest sacraments in question. For if Tindall can not himself serve, doe of Anakyn, S. Hieron, S. Ambrose, S. Gregory, S. Cyprian, and other holy fathers have both blest, allowed, commanded, taken cation for a neccessary part of penance, every god man hath in himselfe founden no little spiritual profit and soul comfort therein; it hath not now greatly set what a new founded ease of heretyes, barke a bush thereat.

And as for thy word knowledge, is very farre from the greke word exomologes, as farre fro the latine word confessus, and yet much more from the berpe matter self, that is to wit from the sacrament of penance, for both the greke word and
into knowledge, and penance into repentance.

And the latine doe signifye an opening of the thing, the matter self
meaneh a willingly offered declaration of the secret his sinne, and this English
word knowledge, is ambiguous and
daulfull. For as it is a nowne, it is signifieth but the knowing of a thing; under stand-
ing, as where a man sayeth, this child hath no knowledge, neither of good
nor evil. And when it is a verb, that it is turned into this word knowledge
getting: yet signifieth it rather the not being, than the willingly telling of our
own faulte, and namely of our own offer. For that noune knowledge, and that verb knowledge, hath in our tongue these proper place, where the faulte is
by some other laid unto a mans charge,

and where this latyn wordes agnofo, agnito may stand in the place if they talcked in latyn. As we saye of a dog
bayne bodye that stanketh still in the
suining of his faults that is layed above his face, this man will not knowledge his faults; therefore, he will not be a knowen of his faulte. And therefore, this English
word knowledge, not being moved to be knowne neither doth give
woode; no the latine, and least of all, for the matter, Sith that confessing and confes-
sion is the willingly made declaration of our sines laid upon us by any
man face our selfe. In which doyning, though the poor tongue among the
poor tongue this word knowledge: yet is it rather his willing behaviour that ser-
gett the matter, then the propertie of
that English woode.

Now if Lindall will tell be that confes-
sion and confessing is knowen one of the
latine, and then will ask me what
English woode had we for the thing before? I were we had before, none at all,

but ever since the proper English woode hath beene thyaste and shinyng. For sa-

ying that the goodness of God brought
in that thing with his holy sacraments
of penance, which was brought in by
the latines: menne were I were, farce of
from confessing of their faultes them-
selvse of their own offer, I meanly would
knowledge then when they were layed
unto their charge, and proct to them-
selx. Though God hath brought in with
the grace of the sacrament, that menne
were so suped and made humble in hert, they will willingly goe there selveste
their own sines to the priest, who god
hath there apponited in his dome, there
abyde the shame and the rebuke thereof,

and looghly submit the selfe to such paine as
penance in their confessour that aligne
them, the same faithfullly fulfill in pun-
ishment of themselves for theys sines.

But this is it: Lindall meaneth he
would have al willing confession quite
cast away, and all penance doing too,
as himselfe theweth by and by.

Tindall.

And this manner by this woode pen-
ance, they make people understand by
ly beds of their enenyng, with which
they must make satisfaction to godward
for their sines: when all the scripture
preacheth that Christ hath made full sa-

tisfaction for our sines.

More.

This is a great sinne loe, that ever
any man should take paine for bys sinne.
Now though by scripture preacheth that
Christ hath made full satisfaction for our
sines; yet would I saye that Lindall
should tell me where he findeth any one
place in scripture, that Chystys satisfac-
tion for our sines is in such wise ful;
that he will ther be no paine put unto bys
therefore. Let us consider his owne wo-
des that follow.

Tindall.

And we must now be thankful to god
again, kill the lustes of our selte with
holy woorkes of gods enenyng, and to
take paciency al ye god laith on my back.

More.

This is full and hollee spoken. But
now let passe for this sone, holy Luther
and his holy name with all their holy
woorkes that they woorkbe together, in
killing the lustes of their selx, in stowy-
ing themselfe thankful again to God.

I will aske Lindal first, whether such
holyle woorkes as God hath taught the church to be enenyng unto hym by his
Godly father, be not enenyng unto hym
by God. I nor, he taketh away al by com-
mandementes of father, of mother, of
prince, of comandeth any good thing
to be done to gods honye, unto at which
perfonns in all such comandementes,
god comandeth Lindall to serve man
eles to be obedient, to accomplish thes comandementes by his owne.

Pet if Lindall will no payne eneny-
nerd but by Goddes owne mouth, no
suffer nothinge layde upon hiss backe,
but if god true of the packe hymselfe,
and with his own handes, and hunde it
upon his back with a pacible: the wil

Yet
against Tindalles changing of confession

A yet wyte of Tindall whether god doe not enjoin any such holy works, or lay any such burden upon the backes of repentant sinners for the finnesse be passed, and where he is already repentant.

If Tindall sainth not then that we put him in remembrance of many places in holy scripture, as in 2 Cor. vi. 1,2,3, where he promised to punish the people for their promiscuity, notwithstanding their repentance and his remission done, as in the second boke of kings, where he punished king David for his maudlaut ther and abadwyt, notwithstanding his repentance, and many places besides.

Now if he granteth that god punisheth the sinne, notwithstanding the repentance of the penitent, and the remission of his displeasure, then granted he, and shoulde he grant, that albeit one droppe of true penitency, had he but acknowledged to satisfie for, at the times of this whole world, and for all the people also, that were in any wise devoted to the Same, yet hath it not pleased him to do so; nor it.

But lest that such thost for so many, as well as at the same as of the displeasure of god, and of the dead men, as as men might lay, of the damnable being to the end, and for, might make men ware the worse, let them much the lesse by sinne; he for gneseth at the repenting and by the spective and abolision by his byg indelsion, whereupon folowing the perpetual damnifement from the fighte of his face, and frution of his glory into the everlasting turment of hell, but he lesed ordinarily some temporall payn to be supfayed fo the enuill act passeth, and that to bee suffered ephor here by good works of penance doing, or other satisfactorie paynes or good wroughtes, either in bys works here, or after bys willowe in purgatory, but if they be by other folkes good dedes boome for them thow Godd goodnes possessed.

This I say, as by good authorieth appeareth our lyved dooth ordinarieth, not to barry his absolute mercifull power, whereby he maue dooe when he will, what he will.

Noe if Tindall granteth, as he needeth much, that notwithstanding the repentance and the remission bothe, and Christes satisfaction also for the eternalitie of the payne, and full refutation to Goddes favoure, yet there remaineth a temporall payne, as by god holy waykes other satisfacuon for the same, then is it not agayns all scripture (as

Tindal faith it is) not against any part & theroff neither, y men Hal w penance bo, ing eneus themself to satisfie for that payne, in the it is not gods ordinay pleasure, that his passion shall ferce every man for, satisfaction of that payne, because it acco democrat nor with his ordinay justitce, lest the fear of all pain bitterly taken away, men wer likely to make little foyse howe boldly they fall to finne.

And then if it be well done, that a man for his finne, willingly pur the himselfe, why may he not withoutly submit his will to the countysay of his confessor, to take penance at his hande.

And if I have hurte my neighbour, I am bound to shewe my selfe unto him, to make him anbes and if I have wwerth, or if not, then to make hym for gneseth, he is bounde to forgive me. As for they penance the scripture knoweth not of.

More.

He never bringeth in a good word, but for an euill purpose. He saith here asber well concerning our duetie toward our neighbours. But he saith maliciously to make us withdrawe our dutie toward god, for satisfaction of the corporall paine that is due for our sinne, after the rest. For tution to gos favour & the eternalitie of the payne for gesen. And that payne hath not ordined of comma course to be satisfied, by one merites of Christs passion, but times at least by he be added hereunto.

Tindall,

As for their penance, the scripture knoweth not the. The Greke hath metoder & metos nowe, repentance and repent, for thinking and for think, as we say in English it for thinking me, I for think, and I repent or it repenteth me, and I am soe that I did.

More.

Tindall here beareth us in hand the scripture speaketh not of penance, because himself geneth the greke word another english name. And because Tindall calleth it for thinkings repentance; therefore all english me have ever hither to mistake their own language in calling the byning by the name of penance.

Now as for the word penance, whatsoever the greke word be: ye ener was and yet it is lawfull enough so that Tindall geneth be leave to call anyone thing in English by what word soever English me by soms custom agree bps. And therefore to make
to make a change of the English word, as though that as England hauneb goe to school with winding to lerne English, as a very frantique soule. We knowe we the matter standeth not therein at all. Foe Lindall is not angry with the wood, but because of the matter. Foe these grie with Luther and him, that by penance we understand, when we speake thereof so many good thynge therein, and not a bare repenting or forswearing only, but also every part of the sacrament of penance, confession of mouth, contrition of heart, and satisfaction by good deses. Foe if we called it but the sacrament of repentance, and by that word would understand as much good thereby as we nowe do by the wood penance: Lyndall would then be as angry with repentance, as he is now with penance. Foe he hateth nothing but to heare that men should doe any god. We have for our peace English wood penance, the be of all englishe menne, fitt penance fift begane among them. And that is auuthorite enough for an englishe wood, except Lyndal will hynde us to setche au thoritie of reaon for every wood of every language, our of Albert de modis linguis et deum, because that more Luther, more Huske, and more Lambert have so feste the wood upon Albert de sancto apostolo. And yet the she will vses peace by her more with that we maye faye that we take in penance of the latine wood penitentia, when the church beth for the same sacrament: we may say that the wood penance is depur, and cummity of the wood payne, which is bothe in heart, in wood, and in bede, the penitent should endeoure him selfe to conceive and sufframe for his lyne. But this is it that Lindall do for both abhorre: Foe, he consequenty lyth.

[Crondal]

So now the scripture fayth, repent or lette it for thinke you, and come and believe the gospel of gladde evangile that is broughthe you in Christ, and so haile all bee forgive you, and henceforth the life a newe life.

[More]

Here seemeth a godly thing, and is in deed very devoute: Foe the woodes that are spoken to the heauen to come to christendem, in thence whereat baptism, they bee newe regend to God, and cleene cleane and purged from all spots, these woodes bowereth Lindall to they be christened already, a kepe ther belief hit, yet fall into deelye fine againe. Foe whole reconciliacioun againe to God, ought hath of his goddes instituted the sacrament of penance, without which they after baptism fall agayne to syne, to lyfe the foute of their baptisme, til the time come that he take it. And therefore holy safe Hieron, the sacrament of penance is y board upon which a man greeth to land, a sauour himselfe after y hlytlyke. Which woodes of his, Luther in his booke of Rallutation, fayth. For safe Hieron theweth y the sacrament of baptism is the hly, and was signifiyth y hly of Poe, out of of which there was no man land. And when a ma hlyketh the hly of hlytlyke baptism in y forme of triptacion, falsely into y hdepe sea of syne: then hath he yet his remedy poucred by god, if he catch hold upon y board of the late sacrament of penance, so stypme, and God will help while he laboureth himselfe to land.

But Luther and Lindall would haue vs wond of that after baptism that nedeth no more but repente, and by and by all is gone agayne and cleane washed away syne and payne eternall and temporaal, and al together, and themain in like cause as when he came hymselfe to the fonte.

But whoso confound well the woodes of Saynte Paulus in the fift Chapiter unto the Hebrews, shall finde it farre onley, where Saynt Paulus layeth in this wise: It is impossible, that they which have been once illuminad, and have talked the hentely gyft, they have been made partners of h holy golfe, they have al to talked the good wordes of God, and the powres of the world to come, then are reuened to be renued againe by penance, crucifying agayne to him selve the soune of God, and hauing hym in persion. Here theweth thus called Apostile Paulus, that the deafe lyne corrupted after baptism, putteth a manne in that cause, that it halabe be hyr hardes (fors so is impossible sometime taken in scripture) by penance to bee renued agayne, that is to witte, to come agayne to baptism, or to the state of baptism, in which we be so fullly certiued, and the old soule is fully forgive, the force of baptism be we furthwith in such wise innocentes, tymne, if we dye furthwith, ther wer neither eternal payne nor tepe, nor payne appointed for vs, that is to witte, neither helle nor purgatoria. But that deadly soule corrupted after baptism, is beur hardes by the
Agaynst Tindalles changeing of confession

A by the sacrament of penance, confession, contrition, and great pain taken to be, to bring us again in the case, that is temporal pain due therefore in purgatory, shall be wonne all out by our penance done here. In all which things we never excuse a special privilege of gods absolute mercy: For by his mighty mercy the thing that is impossible to man, is not impossible to God, as our saviour taught in the gospel of Matthew. But I speak of the ordinary course of his common ordinance, in which he is excepted also the prayers and good deeds, with which any man is help in his owne pene-


W.


Other mens good deeds.


Tindale.


And it will follow, if I repent in the heart, that I shall doe no more to willingly and of purpose.


More.


In these fewe wo:-des there are many doubts. First howe Tindall taketh repenting in the heart, whether he meaneth that who so repenteth in his heart shall no more doe so again, willingly and of purpose, as long as he so repenteth: or elles that who so repent once in his heart, that never ceaue to repent, so though he do, that never yet doe more to willingly of purpose, while he liueth. And if he meaneth in the first maner, his words be little to purpose. For if he graunte, that though he repent at one time, he may cease to repent at another, and then do as well as he did, and be as cull as he was when he had as true that he said. Now which man once repenteth, will doe no more, as long as he doeth no more, and will be good still till he be nought again.


How the meaneth in the second maner that who so repenteth once in his heart, can never after cease to repent, as long as ever he liueth, or though he cease to repent, shall yet as long as ever he liueth, never will ingely and of purpose faile to sinne agayn: then evry of all that faile to sinne agayn, that is to witte of all Chrisen people almoste, there was never none that ever repenteth in hearte; or elles, whatsoever haue once repenteth in his heart, all the sinnes that ever he doeth after, he doeth none of them willingly, or at the least, he doth not of purpole, but unwittingly by chance; and in happe, or ever himselfe be ware the of at adventure fobably.


Now if the say that never any which done sinne agayn, did hyterly repent before, then that he require no lesse the his heart repentance of man for his reconcilacion to God: he preached, no goseill, no tellich, no glad tidings, but the heirest tidings that ever man tolde: For then he tellich us plaine, that of all chrisen people ther is almost none that standeth in face of grace longer then the
A the lacke of reasone cenreth the defaulte of his deve, or that the lacke of lige les-
ner him no time to sinne agayne after his repentance. For we plainly se that 
such as repent fall agayne to sinne, and so by hym they newe to repent tharten 
that ther wer reconciled agayne to God in all their whole life. And the were ther 
also much doubt of their deathe. For though it be good in some case, yet were 
it not good allway that every man were 
over boithe upon the sodaine grace that the thet gate at latch, that honge on the 
Croste at Chiftre right hance.

And if Lyndall were to make the matter more casse, because he faith, he 
repenteth in harte shall do no more, meaning that he wyll no more fall to 
ynke of sinne; this wyll not serue hym. For he falleth out of Goddes favour 
the state of grace by the committing of any other sinne that is upon his dam-
nacion to boode. And therefore if harte repentance be able for ever to helpe him 
for one ynyke, it muste be able to helpe him for every kind of deadlinas, 
or elles it will not.

Howe to the other pointe. If Lyndall thynke to calce all the matter by this 
that he faith not, that he which repentin in harte shall do no more, but that he 
shall doe no more willingly, of purpose; then replai ther another doubt, 
what he calleth willingly of purpose.

He hath as it semeth some other un-
nderstanding of this boze willingly, the 
other men have. We say that if he do it 
not willingly, he musteth not at al, of 
his wyll nothing doeth therein, at exempt, it dependeth by some other sinne of hym 
selue done willingly before, where a 
man seluefully fell in diokmene 
in thrande, and then doneth of frant 
the doth harme, or where as one man 
geneth other occasse of ruine, as Lyndall 
both, when men be burned here by 
thee booke, and after dampned for 
thee heresies, such men parendurte as he 
never knew, and yet felln al theye 
dethes bothe of body soul in Lyndales 
necke. For as holie saint Augynie faith, 
the bereitique is a teacher and a better 
forth of heresies: though he be hepe 
down in hal; hal never yet knowe the be 
ternost of hys payne tills day of done. 
For as many men as before that day be 
dampned for hys heresies: hal ever as 
they come to hell no; and moreence hys payne.

But elles I saye, where a man hath no

in the deve no; in seasseth thereof, of 
there is he as I thynke no partenere in 
shine. I were not what Lyndall mea-
neth by willingly and of purpose. For 
he is worse to taken as thought there is 
nothing done willingly that is done of 
fratetly, no? I can not tel what he cal-
leth purpose how long time servet after 
the seentein to make it done of purpose.

But this I were well, albeit thers 
degrees and circumstances that ag-
gre the fine make it more weighty, 
as when it is in the minde longe con-
inue, and done of pure malice, and luch 
other things: yet if these lacke to the 
damnable deve that god hath forder 
to be done in deve, by hym that is not a 
against his wyll forde therin, thes 
cal we willingly done, and say he sin-
ner deathly for both, al though he newe 
purposed himselfe longe before upon ye. 
As if a man meete a nother by hys 
for a angry boode, to mete a 
magnen soidamaye to boode for: thiss 
would I call willingly; but if the to 
day or had so much help hys raathi 
the maunes maugenboe, and disasow 
yby boode. How such things as these be, we doubt not but that solke 
have fallen to agayne after repentance 
and after penance to, and such as have 
both by the sacrament of penance refor-
d into the state of grace. And thi that 
these be damnable, whether they be 
before purposed or no: therefore it is par-
lye for ethe faith that Lyndal faith, 
that who so repent in harte shall neuer 
do so more willingly, and of purpose, 
the he that hath repented in harte may 
do so against willingly and of purpose to, 
and that he doth not of purposed 
purposed, both it pate for al that damna-
ble as he doth willingly.

And for conclusion though it may be 
payd by god me of god minde in exe-
ucion to perseverance in good works 
againste the lightnesse of such as fall 
shetly to sinne agayne, that ther repent 
not but mecke, because their lightnesse 
other occasion and concloure to to 
thinke and lay; pate to put it for; a rule 
I thynke is a setye as Tidall both, that who so repay 
pente the in harte shall neuer sinne agagne willingly and of purpose, and s 
they that sinne agayne willingly and of purpose doth neuer repent in harte, 
be some false doctrine and a bothe playne 
erse.

Tindall,

As
Against Tindale's changing of confession.

And I believe the gospell, what Godde hath done for me in Christe: I should surely lose hym agayne, and of love prepare my selue unto his comandement.

More.

It is undoubtedly a very good occasi to move a man to love god againe, whiche beloveth the love that god hath to hym, and the thinges that of very love godde hath done for him. But yet it is not treue that Lindal faith that every man which beloveth this love, both to lose Godde againe, that of love he prepareth himselfe unto goddes comandementes. I dare say Peter loved hym well, yet he both so toke him so worship him. But a man wel beloveth should pausternpre pare hym to goddes comandementes, it beth not the woole, the sleche, nor the demyl breuwe hym bace, no suche heretiques woole yet the all three, pulle the roote of godly beloveth out of his hartes. And how handen the woordes of Lindall with Luthers holy doctrine, which he preacheth against the libertie of mannes free will, whereof if man have none, as they heretike teacheth: the holy can it bee treue that a man can of love prepare hymselfe to the commandementes of Godde.

And finall it is treue that Lindal faith that is to wit that if the beloveth the gospell he shoule surely prepare himselfe to the commandementes of god, then it thys be treue therewith as in deede it is, that he that doeth (as Lindal doeth) enfeete bys neighbours with deadly poplained heretikes against the blessed sacramentes, thereby maketh they bodies be burned in earth with bys bodies, and these soules burned in hell with bys heretikes, is the most trappouse dispier of goddes commandementes that can be devised: it foloweth very treue that Lindal beloveth not the gospell at all, and surely no more be both.

And now commeth he and saith, that I knowe that all that he hath sayed for bys defence in the change of church, priest, grace, chariteit, penance, & suche other is treue: because I knowe as he faith the greeke afose hym, where as I by suche little knowledge as I have of greeke, latin, and of our owne englyshe tonge together, knowe bys defence both very fals and folishe. And that have I so clerkly paued, that to the perceiuing of both bys sayed and bys tolde, ther shall not greatly need the knowledge of three tonges nor twain neither, but an indifferent reader that understandeth enlglish, and hath in his heed any read of natural witt. For albeit that he more learning the reader hath, he more madly he shall perceive in Lindales defence of these thinges afose remembred; yet he that hath but no learning at all, shall cleerly perceive enough. And to seent only haue I taken the labour to set where his defence, to make it op to learned and unlearned both, that he begeth the matter after his two vers musling therup, neither in sight of any substanicial learning, nor yet anie proof of reason or natural wryte, but onely a rafe maligne oppositie braide, furnished with a bare boldt assertion, and affirmation of false popominated heretikes.

For sayeing to make this appere, I need not to touche those pointes at all. For every man well knoweth that the entent and purpose of my dialogue was none other, but to make the people perceiue that Lindall chauhd in his translation the common known woordes to tencent to make a change in faith. As for enample that he chauhd the woordes church into bys woode congregacion, because he would have it in question which were the church, and set forth Luthers hereby that the church which we should believe and obey, is not the common knowede body of all christia mennes remainnings remaining in faith of christ, not fallen of no, cut of wryth heretikes, as Behmen is and some partes of German, but the church which we should believe and obey, were some secretely behidn known faste of crul lyncing and woole belonning heretikes. And that he chauhd pseil into senior because he tended to set forth Luthers hereby teachyng that percyshd is no sacrament, but the office of a lay man or a lape would appoinyt be the people to preche. And that he chauhd penannce into repentyng, because he would set forth Luthers hereby teaching that penance is no sacrament. Lo thys being the only purpose and entent of my dialogue: Lindall cometh now and expressly confesseth the same thinges that I purposed to shewe. For he teacheth i writeth openly thoes false heretikes in deede, that I sayed then he entended after to doo, so that him selde he then now that I did then shewe the people trewth, and then nede I to make none auctor, sith his owen witting
A heretique that he made his translation, to the intent to set forth such heretiques as I sayd he did.

For as for that that Lymbal called the none heretiques but the very faith, for them he put their, so to have every heretique called hyse own heretiques since Chalden-dome first beganne. But for all that ye desill will be the bewyl, though Lymbal would calle hyse Godde.

And I made my booke to good chyste people that know suche heretiques for heretiques, to give the warnynge that by scripture of his owne false sogynge, so is hyse false translation, and not the scripture of Go: he should not begle them, that make them weene the thing were otherwise then it is in bode. For as for suche as are made all ready, to take those heretiques for other heretiques and are therby themselfe no faithfull folk but heretiques, if they will not to learn a leaue of, but charge to noght, in their false believe; there will in happe to prove them warning theore, For were theer wylles be bent thereto, and their hertes set thereon: there will noy warning serven them.

And therefore ith Lymbal hath heretyses set in hyse bokes, he made such changing for to sett forth of such thinges as I sayd: it is noyough for good chyste men that know those thinges for heretiques, to aboze and burne by hyse books and the likers of them with the, so that as I sayd I neved none auntier were to all his defence at all, looking to make as I have done, both learned and unlearned folk perceive hym for an unlearned fool. And yet defending himsel for soberly and teehing open heretices to shamefully: he sayd it appereth there was no caufe to burne his translation, wher-in such change were founden as ye se, and being changed for such cauences as hyse selfe confesseth, that is to write for a foundation of suche pestilence heretices as himselfe affirme and witten in his abominable books he might much better if he many himselfe in the open strete, sayd there were no caufe to hange hym but bidde men seekye by hyse knyfe after it him selfe. This might he in good faith much better say ye, the he may nowise say that there is no caufe to burne hyse trauallis. With thalfe where as hyse false heretices bought in therwith all he hath killed hefcraced blerde me., and may hereafter many, some in bodye, some in soule, and some in both soule.

And therefore whereas in the ende he sitheth to much to me, that he sogeth himselfe: making me a muter holy sermon of my countousselle, me great advantauge in servyng in falled, made obstinate malice against the: true: he sogeth in the mcane while that hyse own malice is against: true in such maner Obstinate, that he both as the desill bothe, encure paynte for the main-tennauce of hyse false desill the heretikes against the trewote, and putting me in minde agaist of the false prohette Balam, and hyse still ende, and that all such resisteres of the trewote at last unto an evil end: he sogeth in the mcane while the double death that his soloves heretikes commen: come bettes, hell by hyse, and after by hyse in hell, saue they that at the trewote expresse the heretikes, and to sole the path of Dibal therefore where it lyth he to lyken me to Balam, Pharao, and to Judas to, with the pythole of hyse prophe: he, cells sadeth in this one pointe: that hyse heretikes be the trewe faith, and that the catholike faith is false, that the holpe deses: not the fastinge deses no mane nee to kepe, that the devyne servyces in the church is all but superstition, that the church and the ale house is all one, sayd: such holp preaching, that men have no free will of theye owne to doe nother good nor ill, that to reverence Chistes crosse or any other image is Idolatry, that to doe any god worke, fall: gue alms: or: other, with entent: he rather to get heauen, or to be better rewarde, there is deadly sinne afo: god, and worst is Idolatry, to think that the malle may doo men any good mo: then the preist hymselfe were a false believe, a false faith also to pray for any soule, great sinne to dyspeve: or: to doe penance for: sinne, in: all may well be done and muste nedes be done, and the sacrements of Christes muste serue for Lymballes settling bocke: these be the trewote that Lymbal preacheth. And because I eat these trewottes heretikes: therefore Lymbal calleth me Balaas, Judas, and Pharao, and therefore me to wth the benegrance of god and with an evil death. What deth each man thall die: he hangeth in gods handes, and martyrs bave died: for god, and heretikes bane died for the beult.

But sith I know it very well: to bothe Lymball to, that the holpe fainties dead before their deses since Chistes syme.
Whether the church were before the gospell,
by for the whole, and say ye praise his
lies trewe, and then come againe and
preache, and freer Luther also and his
fielmen with him to, and then may the
gees provide the fore a pulpet.

There endeth the seconde booke, in
which is confuted Tyndalles be-
dience of his false translati-
on of the new te Testament.

The thirde booke.

Hereafter followeth the thirde booke, in which
be treated two chapters of Tyndalles booke, that is to wit
wheter the church were before the gospell,
or the gospell before the church, and
wheter the apostles left ought
unwritten, that is of necessity to be believed.

The church was before the gospell,
or the gospell before the church.

Indal hath al thy\'
while to his serue-
se of chusing church
and other things
vied in the church,
maliciouly bi him
chaged in his tra-
scrac kept vs as it
weresull strying
with hym in the church poche. But
now have I wonne the poche of hym
and we be clumen to loine together with
the church. For now taking his tran-
slation for damnable as it is, we be-
cumen to try betwene vs the falsed of
his pestillent herefes concerning the church and the worde of god, by the spir-
ite of god taught unto his church, wi
which herefes he corrupteth the worde
of god, with pois infecteth his church
as I haue before manfipledly declared,
both concerning Chilles holy sacra-
ments and diverse other articles of
Chilles faith. But so much as by 
ivolours of my dialogue, I yet here-
lye that nothing can bee lute and cer-
taine among christenmen, not so much
as the holy scripture it self, but if we be-
lieve the church, and I proved alio that
the church of Christ can not fall in dam-
nable error, but hath bee, is, and ever
shall be, taught by the spirite of god
ery necessary trouth to behelie of
of god wyll haue them bounden, and y
this church is and ever bath bee taught
by the word of god partly written and
partly unwritten, & these two wordes
are both of one authorite, s finall y do
I purge that very church of Christ here
in earth which hath the right faith, and
which we be bidden to believe. Obay, is
this universal knowe people of all chil-
ten nations, ye seyth put out not
openly depared out by their wylful scien-
tes & plainly professed herefes, s that
Luthers church is the churches sping
out thereof, w all the prophetes & patriarchs of his name, as Singius, But-
zer, Balbafar, Dho, freer Huyskins,
freer Lambert, \nTyndall, be the syna-
goge of Satan's servantes of the
will, now cumeth me Tyndall percet-
ing himselfe soe bounden to the stake
by the streight of his chaine, beginneth
to write a wrestle & fare thowe with
hymselfe, to lokke it he could bringe any
linke thereof. Where aboute so much
as he setteth that all the article of herefes
haue longe labeved of olde, y et these
bakes banished alway to the devill with
thysel, s that the devell hath of their by-
ashes raised by an hand serues of new
sects of herefes, much more blaspheme-
mous then ever were the olde: he hath
neverlovend hatenously al their books, s
with al the person s the devill hath put
in the hact truished his mouth full, to spe-
t it out agayne against god and his holy
sacra,
or the gospell before the church

E sacramentes, ali al good chyste people who be laboured to ensiere worth the tyme, thay would not knowe the very churche of god whever of themselfe be miztres, but would make them so mad as to believe that that churche of god were none one lost of an huneber of seriges of heretics, and no marke among them all why more the tone then the father, whereas thei muck and dodo in this point at agree, that they be al false one, and the truth is bade that they be false everywhere.

Now to know that the heret Lindall cometh to the matter, the which he sleuth from the trouble, and hybret himself in the darknesse of the deuill, walking with a lene of a dimme light, to make it wene he would shewe them the way to death then elene alwayes that they holy brethe be lette beggarte and after that I so thei you the matter, etc. childe, shall perceiue by holy wolf wyllfullye to cote of so godly trau in his cause, but lacke of writer and thame.

(Tindall)

Whither the churche were before the gospell, or the gospell before the churche.

Another doubt there is, whither the churche; the congregation be before the gospell, or the gospell be the churche. Which question is as harde to soluce, as whether the father bee elde when the sonne, or the sonne the father. For the whole scripture and al beuie haueth etrete, that we are begotten thorough the word. Wherefore it be gretlye bett sea the congrega, and be the gretest is before hym that is begotten: then is the gospell before the church.

Paule alfo Romano, it saith: bowe shalt they call in whom they believe not. And how shall they believe about a preacher. That is, Christ must fille he be preached crement he beleue in him. And it is foloweth, that the wordes of the preacher must be the faith of the believer. And therefore in as much as the word is before the faith, the faith makest the congregation. Therefore is the wordes of gospell before the congregation.

More.

Lo be that readeth this heareth not thanisauere, excepte himself be wel riued in the matte: may wene that Lindall in these wordes had sint himselfe like a ma g borne me ouer quarte, he foloweth theobjective so plainly, that thei thame to pleasently. But now we pe shall de-berstanden that never ma was so made to make this objection to Lindall but himselfe: then shall ye laught to see that he were the elde alone, g gyneth himself a fall and in hym mercy turneth mortall also no man but himselfe.

I saye in my dialogue the churche was before the gospell was written, and the fayrthe was taught hym men were bap- tised, and mayst faith and the other sacramentes ministred among amongst children people, before any part of the new testament was put in writing, and that this was done by the word of god written.

And I lashed also there, and ye sav thare againe, that the right faith which Adam by the worde had and such as in the same faith succede of God was, longe ere writing began was written, taught by the worde of god unwritten, and so went from man to man, for the father to sonne by mouth. And I said that this worde of god unwritten is, as great authoritie as is this worde of god written. I hewed also that the churche of Christ hath ben, is, and ever that be, taught and instructed by God and his holy spirit to his holy worde of another kinde, that is to wit both with his word written, and his word unwritten, and that they which will not believe goddes word but if the putte it in writing, be as plain insidelles as they that will not beleve it written, fith gods word be taken his authoritie of god that speaketh it, not of man that writeth it.

And there is like suerte as like certain knowledge of the wordes of god unwritten, as there is of the wordes of god written, lyth ye knowe neither the tone not the father to be the worde of god, but by the tradition of churche. Which churche as al chyste men beleue, the scripture be, the saint Augustine declarath, and Luther himselfe confesseth, the beuill hymselfe saith not now, the blessed spirti of god hath ouerdaught, teath of goddeth cheth, a other that teach, to knowe, judge, the church old gilberne the worde of god fro the wordes of man, and shall kepe the church from error leading into cuyrge trouthe, as Christ faith himselfe in the r.i. chapter of saudi Johns gospell.

Which he did not if he suffred his churche to bee damnable degraded in taking the wordes of manne for the wordes of god; whereby it shoulde in secrete of service to be done to god, fall in wain, without, g with avarice do service to the deuill.

And therefore I shewed in my fayr dialogue, and yet shewes highnesse muche sttt.
Whether the church were before the gospel.

And againe as the apert is darke of it, so recrueently at her light of the sonce even to are all mennes hartes of them selde darke with lies, and receiveth all barthe of Goddes worde, in that they consent ther.

More.

And this like was euery well, and so much the better because that the goodnes of God causeth Tindall to speake these woordes, nothing touching matter for any reproue of my bookes, but only reprouing himselfs own condempning of all hyes hole seele. Fo I never sayd, no man els as I suppose neither chistten no heathen, that goddes takest hyes trewth of hyes light of man but man of God. And therefore this holy sermone he spoundeth but in want, sauing as I saue for the condempning of hym seles and hyes seele.

Fo liche it is trew that by the light of god as Lyndall here confesseth, menes hartes be clenched from lies and talke opinionis and from thinking ewyl god, and therefore from contenting to sinne, and we se well that Lindall and all hyes seele be sette all upon heretickes and fallis blasphemous lies, and thynke as they spay, both ewyl good and good cuill, fo they call Chistis sacramentis ewyl and Lutheris lecherly god, and so not only consent to sinne, but also committ and believe and teache the whole dead spynking seele of time: fo followeth by Lindalles owne holy sermone here, that his owne heart vs the heartes of hye whole seele be the darke aper of hell, from which the lyghte of Goddes own gloriouse sonne that came to gyve light into the darke aper of this earth, hath forsake with drawen his bemes.

And this hast Lindall with his owne holy woorde boyled on none occasion, farre from the matter but onely to thew the glorio of hyes hys hys spynkull pharse: nothing boyled at all but greue hymself sally, and theowen all hyes matter in the same. Yet athe he on euer woorde, by which it appereth that whyple he saue hymself sallen: he would pull loute other men into the mire to boy. Fo if ye consider hyes woorde ye shall se that he couched them in suche wyse, that he would make men weene that wheresover there were a trewe beleue, suche oppoistis tane away, that ther it must nevres
And Christ also faith himself John. b.
I recieve no witness of man, for if the multitude of mannes, wi thence might make ought trewe: then were his doctrine of Sachomet trever then Christes.

More.
Childe commeth he somewhat to his purpose in deed, but he commeth to a full
intelle purpose. For by these wordes of Christ in the first chapter of John, he
would make it seeme that there should
no credence be given to the church be-
cause they be men, and therefore cannot
as Tindall faeth beare witness unto
Christ not his words, yet Christ saith himselfe I recieve no witness of man.
To this purpose hath he brought to th; all his day printed processe before, the
glistering whereof he hopeth should to
dase our open, that we should not see the
tafished of his booke, so the conclusion,
in which he buttetth by Christ and Sa-
chomet together, to confuder he crece
an authentique of Christes church.

But good christen readers, beerring T
for the whole Sachomettes doctrine to
whome Tindall may make a matche.
I shall shewe you what fraudes he ecrat
Tindall here bieth, both in the transla-
ting and in the interpretation of these
wordes of our saufour Christ, that he
rehearseth written in the fift chapter
of saint John. Christ in that place noth-
other meareth not laite, that he taketh
no witness of man as Tindall rehear-
seth, but he both meareth and faitheth
that he taketh not his speeke witness of
man but of god. And to shew that ye
may better perceve that, fo to make
hys hereby seeme proved by the ghoespel,
he falsly translacth the ghoespel. Pe
T
hath understande that the latine tonges
lacketh one certein article that y greke
hath, and which article in partes bothe
our englyshe langauge thave, the frehe
also, and diverser other tonges, and it is
in englyshe thys word, the. For where
as we have two articles in englyshe, a, s
the: a a an (for bothe is one article, the
tone before a consonant the other be-
fore a vowel) is comen to everie thinge
almost. But the, signifieth ofte times
some speciall thing, and poynteth it fro
the generall. As when I say a man or a
hosle, ye gondeth indifferet, and appe-
areth not what man or what hosle I
meaneth. For if I woulde be bruyde to
sawe to my seruant, go doo me thys
or th'ghoespel before the church...
Whether the church were before the gospels.

A grnde to a m, he should not wit what man he should go to. But when I saye go doe this ernde to the man: he wort well that I meane a certaine speckall man to him and me knowne, to Who the ernde pertyneth. Thys arteyle, y, both therefor in our englyshe tonge greeke great lught into the sentence, and the greeke tonge hath an article that dothe the like in theyse, and the lacke of the lyke both in the latyn tonge looke oftimes the sentence obscure and barcke, which would y that article of latyn language had it, appere open p plane.

I haile you now yeer an excelle ther- of in the fift chapter of the gospell of saint John, whiche place Lyndall hath wronge translated also, for what cause the drupell and he knoweth. For Lyndall is not ignorant of that article, either the greeke no; the englyshe, and makest hymself as though he translated the new testament out of greeke. These wor- des be the wortes of the gospell in that plasse after Lyndalles trallac.

Vhy is the recorde of John, when the Jewes sent pietees and leutes fro Jeruzalem to akke him what art thy, and he conteste and deacre not he sawed playfully I am not Christ. And then he aked him what the, art thou Helias. And he sayd I am not. Art thou a prophet. And he answere no.

I would haue not erote by the way, that Lyndall here tralliste no sat; no, for it is but a trifle and mistraking of englyshe worte: saving that ye shoude see he which in two sloe englyshe wortes, and so common as is naye and no, can not tell when he should take the tone, and wryt the tater, is not so tralliste into englyshe, a man very mete.

For the use of those two wortes in answering to a question is this. Answere the question framed by the affirmative. As for example, if a manne shoulde akke Th. it hyndeles ye a heretike mete to tralliste holly scripture into englyshe. Lo to this question if he will auntwere trew englyshe, he must auntwere naye and not no. But and if the question be aked hym thus lo; is an heretique mete to tralliste holly scripture into englyshe. To this question lo if he will auntwere trew englyshe, he must auntwere naye not naye. And a lyke difference is there between these two subsidyes ye, and yes. For if the question be framed into Lyndall by that afirmate in this fashion, If an heretique falsly translate the new testament into englyshe, to make hys falle hys falle trew ymode of Godd, he hys bookez wortly to be burnid: To this question asked in this pype of he will auntwere treu englyshe he must auntwere ye, and not yes. But nowe if the question be aked hym thus to by the negatixe; if an heretike falsly translate the new testament in to englyshe, to make hys falle hys falle vome the word of Godd, he not his bookes wortly to be burnid. To this question in this pansion framed if he will auntwere treu englyshe, he mape not auntwere ye, but the must auntwere yes, and sayes maye be they, bothe the translation and the trallistour, and al that will hold wyrth them.

And this thinge to though it be no great matter yet I have thought good to give Lyndall warning of, because I would haue him write true one yw 3 other, though I can not make him in no meane to write true matter, I would haue him yet at the leftwise write true englyshe. But now t y matter telle. Pele that by Lyndalles tralliste the Jewes ayled of saint John whether he were a prophet or that he answered nay, so he denie y he was a prophet. Newe both Christ tolde him, he was both a prophet, no more the a prophet, so ye lyke John should say of himself that he was no prophet. Christ tolde yes, yeuther should layte John saye but true hymself, or elles should ther an untrath be spoken by the mouth of our soure himself, of which two things the tone is increasable, and they other impossible. And in the latyn tonge this thynge is leste in doubte for lacke as I told you of an article correspondant to the greeke arteyle, and to the englyshe arteyle the, so ye cause some right holy men and very well learned, were for lacke of the greeke tonge muche troubled with that place, how it might be understood. But Lyndall by the greeke tonge percievynge the arsels, found well enough that he should not have translate it into the englyshe, art thou a prophet, but art thou a prophet, and the were the matter open p plane.

For the asked him not whether he were a prophet, his is to lyke whither he be a prophete, but whether he were the prophet, that is to wryte the great prophet of whom Davyes prophete, and promised in the devononom, of which defere, the prophete there was opinion amonge many of the Jewes, not that he shoude
And Christ, but a great prophet ye should come before him; and therefore they asked saint John, are thou the prophet, meaning that special prophet. And yet the Jews that asked saint John the question, not wishing doing that by their own question they knew that he did not in his answer deny himself to be any prophet, but that special prophet of whom they meant: but yet falsely rehearse hym in theys anger, when they say againe unto hym, ye thou be no longer Christ, noe Debas, noe prophet, who baptised thyself. And as the Jews say then utterly falsy rehearse hym: so doth Tyndall as falsely note translate hym, making it seeme that by their question and his answer, either saint John shoulde say untrue, or elles our soulor hymselfe. And so, what intent let Tyndall hymselfe tell, but that he doth his translacion sheweth. And that he doth it wittily well appereth, by that he is not so ignorant in greke tongue, but that he knoweth the apperce there, which he should have take into englyshe, and in many other places so heath be done. And in this place if he had not perceived it hymselfe: yet that good vertuous and wel learned manne Nicholas de Lyra, gave him warning therin, whose though Tyndall lefte to seere as to thou, and much and scarce. Amonge that Lyra delit: yet he shall not save nay but he gave hym good warning here, he hath in beide more good learning in the scripture of god, then hath Luther and Huldyn, and true streere of his righte, as many streere Lamberto to.

Now that I have showed you somewhat of the strenght and effect of the article, of greke and englyshe, which decaeth that the word where it is set, signifieth not a thing generally and confute at large, but some special thing determine of that kind, and that I have cloved you one examplere there in the gloss where Lyndal hath euill translated: I will no go sether and shew you how he hath euill translated also this false name tere of saint John to, which he now alloweth, i hath therin falsified the wordes of our soulor himselfe, which he now bigeth forth for his purpose. The wordes spok by our lord as Lyndal hath translated theses, I take no euill of man. In the latin they be this, Ego testimonia ab hosto non voce. Which if it be translated into englyshe without any articles as the latyn hath none, then is it thus, I take not euill of man, nor as Lyndall hath translated, I take no euill of man. występeth his englyshe as though his latin were, Ego testimonia ab hosto non voce. And whether the sentence be precisely the same in these twoyne, I take not euill of man. We shall not nowe hede to dispute, Sith Tyndall taketh the sentence wronge, whiche of them both soever were the wordes, as I shall shew anon. But thus I shall go forth a theo you as I beganne, that he should have translated the wordes into englyshe the other wise, therby have expresed the greke the better, and yet not contrayned the latyn.

We shall therefore understand that in the place of saint John's first chapter, where Llandall hath translated Christes wordes in this wise, I receive no euill of man: the greke book hath there bypor thy wordes, wordes the article, that is as I have showed you correspondeth unto our englyshe article the, by which article put before the wordes receved, that word ther in the tongue in which tynglish wrote the wordes himselfe, linguistically not a common word in general, but a certaine special kind of it, also the greke article made the wordes of the first chapter to signify not a phyltes in general, but a special phyltes whom the Jews loketh so. And therefore by Tyndal should in his englyshe translacion not have left out what is, but should at least have translated it thus, I receive not the wordes of me, whereas Tyndal hath translating of that article, the, wherupon the weight of the sentence hangeth, he hath not only left out but else excluded also. For if he had translated it, I receive not euill of man, though he left out the yet he might take it in there to and mende it, making it, I receive not the euill of man. But now that he hath translated it, I receive no euill of man: he hath excluded it utterly but if he take in not, and put out his false no, so he can not say I receive no euill of man.

And thus hath he done not of ignorance but of malice, to make it seeme that Christ utterly refuseth and rejecteth at maner witness of man, in testification of his word. And this translacion therefore schulde Llandall, because he would have beene Christ would have the witness of all his church utter-ly refuseth of nought.
Whether the church were before the gospell.

But note because it will peradventure seeme to some men, that though he had in his translation expressed the greeke article and made it thus, I take not the record of man, yet it was one no difference betweene those wordes and these. I take no record of man, of whom the difference is yet eft so every man to perceiue, yet some difference is there in dode, as there is betweene these twain: If a man would say in speaking of god, he Popes I take Popes for no leader of the children of Israel, he should say wrong for he should be a leader in any manner in wyle, as he was their leader in deede. But if he would say I take not Popes for the leader of the children of Israel, he should say well enough, for he should thereby not utterly deny Popes to have been any manner leader of them, but he should deny that he was their only leader, or their chief leader, meaning that though he were a leader, yet God was the leader, that is to say the chief leader.

Howe if any yet perceiue not clearly the strength of this article: he may consider that it is not all one to say, I take you for no manne, or I take you not for a man, and I take you not for a man. The two stike excluded him utterly from all the nature and kind of man, the third both but benn him to be some such certaine man as they mean of. But yet shall ye further understand that as I said in the beginning, though our article, the be correspondent unto the greeke article in declaring the certainty of the thing that it is put unto, and in expressing the wordes from hys general signification to a more determinate especial, and that in many things this is very plain and clear; yet doth not our article sometime so fully and so effectually declare that thing that it is in greeke, specially, but if we change y order of our englishe wordes for the order of greeke. And therefore I say, that to put away the doubt for the better expressing of the article, Lindall shoulde in the translating of that place, have changed somewhat the order of his wordes. And where they be in the Latin in this wise: I receive not the record of man, he should rather have translated it thus: the record I receive not of man. For by so translating those wordes, so changing order: he should have gone more near to the expressing of the very sentence that Christ there spake and meant, which was that the special record he took not of man but of God, for that he would take of man no manner record at all, as I had anon so clearly shew you, that Lindall shall never while he lieth wake out therof.

But it will haply seeme hard to some men, that he which translated should in his translating make any change in the order of the wordes. He shall understand, that it is a thing which he must many times needes be, because of the manner & former of speaking in divers languages. So if he shall alway translate wordes for wordes in the order as it standeth, he shall sometime gent move a sentence unable to be perceived, or understood, sometimes a wrong sentence, yea and sometime a contrary to, of all which I could give you examples were it not both needes and also to long for this present bookes.

I will therefore of a great many give you but one, in which Lindall hath for lacke of changing the order of its wordes translated a very plain place in the beginning of Saint John's gospell, whether wrong or not lete other judge but surely otherwise then I would have done.

His translation is this, In the beginning was the word, and that word was with God, and God was that word.

First this words, that, utterly Tyndall for the article, the, whereas I have showed you before, wherein he doeth much a miscle. For it is no doute but is heere put for to signifye his specialty of the thing, as of God and the wordes, because there be many wordes, and by partes worshipped many goddes, the article is sette to these wordes to significie not a word a god, as though it were one of the many wordes of men, or one of the many goddes of pappyns, but of god and the wordes that is the singular Godde and the singular worde, that is to say the worde of God. And there article is not in English this wordes: that, as Lindall hath translated, but this wordes, the, as he saith hee translated, but hee will turne the article oute of his kindes.

A manne may savy the man that we spake of was here, or that man that we spake of was here. But and if he spake of himselfe absolutely, without mention of any speache before; hadde wych hym, he must then saye, the manne was here, and may not saye, that man was here, but
or the gospels before the church

1 but if the word be somewhat to it.

If I did speak of the chiefe captaine of this field: perhaps safe, the captaine will march on to mowe. But ye mow an't say; that captaine will march on to mowe, but is the word which captaine by some other token, or ells point hym to your finger. And Eddall knoweth this well enough, and therefore he calleth god always the lord, and not a lord nor that lord. And therefore I cannot see why he translated in principal et les verbum. In the best

grinning was that word: for surely that

word, that was not to begin with al, not to change there, but if Eddall ented to mowe: But as I was about to say, where he translated Godde was the word, albeit that in the grcethe and in the latine it doth well yowte and in the engleshe that manner of speaking made scarce in many other thinges, and specially in the plural number, so in the best persons of the second singular, where the thinges that we speake of as the articles: of blueretice of the word white is in the verbe in our engleshe tongue, changed in those two persons

singular, saith the double alwaie, and maked the matter well which of the two termes we take; for as saith: which for grcethe, yet in this great matter I would rather our own yowte have change and turned the order of the wordes and translate it thus: yowde was god, then as Lindal both god was yowde, likewise as I would in English rather say Christ was god, this god was Christ. For these yowde Godde was Christ, as Godde was the yowde hee not well spoken, sauing we understandeth thereby the other with the yowde was god, that is to yowde Christ was God, and the yowde was god. For elles understandst as it raneth god was Christ, were as much to say as that all the three persons the father, sonne, and holy ghost were Christ al thire.

POwells I say not this to shew that I think that Lindall ment any wil in this, no: I impune not in this pointe: it is translatid so greatly, but it may be borne: but I say the other is in English better made there. And I say this, to shew that the sense of the word in scripture, may be sometyme by ells place our better changed then kept. And I tell you this to shent on that ye may noe more cleere perceiue, that Lindall shoude not haue lettered in the other place that he alledged in the fift of saint John, I receive no recorde of ma, to change the orde of the wordes with lettering in the article, and to hane saue, the recorde I receive not of man. Yet and as the article signifieth the prestal kindes of recorde: rather then to do as he harte done (leave it quite out, as though god resta- led all maner witness of ma, he should rather have translated it, the chiefe recorde I receive not of man, as bymynelle hath in the xxii. of saint John translated, the chiefe ruller of this world is commended whereas in the grcethe is not thus yowde chiefe, but that he putte thin it in

Christen people, which by their trewe belief do set they: scales as witnesses to the truth of god.

How if he shall contende and briue to by pand by bigour a strength of this article h, or of bys correspondant in grcethe, by bringeth forth the saying in our speech of in grcethe thereby, in which it may some thes articles have not alwaie in maner strength: all this shall nothing serve he at all. For if they have sometime that strength, is the matter he ceth that grcethe article hath that strength in this place that we speake of nowe: that shall suffice to prove that he hath done to depart it out, when he might in the engleshe yndede the mean to express it.

And it appeareth that he by pand bys, who bough the means to exclude it, and wordz of al lisse let it out malicieously for the maintenance of bys helpe, by which he would make it lowe Chirst by those wordz rejected and re- futed the witnessse of bys hole catholicke

church. For which cause he hath basely translated those wordz wronge, or ra- ther treble as three wordz as they be.

Drew in leaving out the article the, the second in putting in this wordz, as, the thirde whereof I speake not yet, in this wordz reguere, in stede of this wordz sake. For the grcethe is blankall, and the latin is capa, or open, and bothe the grcethe and the latin signifieth taking, not receiuyng, now in not all one faze I take no recorde of man, and to saye I receive no recorde of ma. For the other

name that I care not greatly for it: it the other I receive no writpage of ma, receiue.
Whether the church were before the gospel.

A signifieth that I woul not receive it but receive it though it be offered, or elles a nother thyng which woul not ferue for Lindalles erre, that is to wryt, I receve none because no man ofreth me none. But chyst without seing for it, was offered the wytnes of sainct John, which Lindall makest as though chyst were rejected, while he falsely translated wyth worde of our saffour, s maken hym say, I receve no wytnesse of man.

Now hall I plainly sete you by many places of scripture, that it is false: chyst receveth no wytnesse of man, and then may ye thewhy s that Lindall haith translated false. Or if he wolde blinde you wyth brynginges upon the greke tonge, ye hall at the leest wyse perceiue plainly, that he taketh hym sentence falsely. For these twoo be plaine repugnanc, that god receiveth some recorde of ma, and that god receiveth no recorde of man.

For Lindall can not say here chyst make it there by s figure calleth gerybe, as sainct John did where he saith, hys wytnes no man taketh, meaning dere fleth. Our saffour himselfe in the 20. chapter of saint Luke, when he had the turw hys apostles and other of hys yrstiples that all thing wyritt of hym by apostles, and the prophistes and in the parables, were and must be fulfilleth, therupon opened their wytnesse to the understanding of scripture, so laped unto them, thus it is wyritt and thus it behooved chyst to suffer and to wyte againe from death the third daye, and that peneance and remission of sinner should be preached in hys name among all nacionts beginning at Hierusalem: he laped unto them tother, and pe are wytnesses of these thinges, and lo I will sende the promisse of my father hys you, and tary you in Hierusalem til ye lene dew thow power from an high. Lo here ye may see that chystis did not lape that he wolde receve no wytnesse of man. For thet he make hys saffour howe he shoulde be his wytnesse amonge all races. He saith also hys selfe unto them in his 7. chapter of the actes, ye shal be wytnesses unto me in Hierusalem, and in all Jewy, and in Samary, and eu into the worlde ende. The newe testamente is full of these places, in which it appeth plainly that men be the wytnesses of god. For though hys preest is to suffre in it lense, that it neberth no wytnesse neither of man nor angele, as touchynge any nede that god hath for wyntes for thith he entredeth to work to the pe to manes salvacion, not by onely marckiure (whereby he might if he would to wyse manes wynt to content, s he shoulde not faste to bene, s end it in to the harte such a ligt of understanding that he shoulde not faste to know every article of the saftes, but also by a naturall way touned herunto, where the wynt of man may by the labur of hys wyntes with God in the eipnng of hys wynt, with helpes of grace into the obedience of the worde of god, so much that in deurour himselfe toarde hys come saluacon by faith; it pleasure god to be in whys wynt the wytnesse of manes for a manes, as he saith in the same. chapter speaking of s wytnesse of sainct John, where he saith, the recorde I take not of this, but I tel thee this because ye shoulde be faeted, getting them knowledge that though hys credence hanghe not upon the wytche of man, so ye hath as he there faith a greater wytenesse then the wytnesse of sainct John, that is to wyte the wytnesse of the father hysselfe: yer was it ordened that he shoulde haue also to the wytnesse of sainct John, and so another of hys eugelisistes apostles, pe and after that of hys other hylie docours and saintes of euerage, and especiallly, the wyttis of hys whole catholike choruy to seare and gone credence unto them for a manes by God vouded, by which man shoulde come to saftys for hys saluacon.

Here ye perceiue that not only in others places of holy scripture, but also in the felthe same place that Lindall bringeth toth himselfe, willing by hys falsete falsiying and falsi understanding, to make men bune that godde taketh no maner wytthman of man: it is cleere lywed s be heither laped not ment in that maister, but that he receiued not hys chrise recorde of man, because he had greater recorde then man, that is to wyn as well the worde, whiche hys father made him trowe, as also the wytthman of hys father himselfe, which notwithanding, he receiued and accepte for a manes of manes saluacon the wytthman of man also, as pe see by these places of scripture. And likewise in his 20. chapter of saint Jo, our saffour sayeth the wytthman of me to the wytthman of hys holy ghost, where he saith unto hys yrstiples, where the chystes is cymen in hime I will tende unto you for the father, whiche is the spuite of trueh that proceeds of the father, he.
or the gospell before the church

A he shall beare wittnesse of me, & ye shall beare wittnesse also, because ye haue ben with me from the beginning.

And ye shall because we haue not by these wordes bene that he would haue had no wittnesse of us, but those only that were with hym in his owne tyme while he liued here on earthe; god wittes by the mouth of saint John the baptist in the

viii. chapter of saint John the evangeliest; he that cometh from heauens is above all, & testifieth the thinges that he hath seene and heard; & his testimony is true of man receiued. Whoobever doth receiue his record hath put his seal thereto, & god is true. And what is so taise but that every trewe believing man is a wittessee that God is trewe.

And thus appereth it not onely that Lindal hath misse translated and misse construised these wordes of Christ. I receiue no wittnesse of man, for the furnishing of his heresie, by which he would take away the credence of Christes calhkine church; but also fe it proved by these wordes of saint John baptist,

cycery trew believing man y wittessee goddes wordes, is a god wittessee of god and his wordes, which clerely poueth y Christes calhkine church is a very special wittessee. For only in that church is the number of trew believing men, all that are fallen out of y calhkine knowne church are very false believing heretiques.

And also with this luminour layeth, my chiefest wittessee I take not of man, but ye shall appere me y wittessee of the good holy man saint John, because ye should haue be cause it appere y Lindal refuting al by wittessee of man, is likely to be one of those that fo falsifyne Christes wittessee and shall be saied.

Now albeit that I have in this chapter plainly constated Lyndal of malicious faithfull dyed by hym, in percuting the holy scripture of God, as well in the wordes as in the sentence, for the setting faith of his persicent heresie, taking away the credence that men are bounde to give to the church of God, thereby the obedience that men are bounde to haue to the church of god, that he thethe all this because he would be his steepe of goddes church, bring men into the congregacion of the devil; yet for as much as I see that Lyndall setteth forth a lytle by this chapter, and would we should wene that it were highpe well handled, I will a little shick the longer therin, to the sentent that I may maketh you the better and the more cleere prooue, that al ye saye therin is either plaine untrue, or else such part as is trew peth his purpose fals.

And for a much as Lyndall is all in god wordes of god, and would therfore make vs wene that mines wordes should be turerly seare of nought, nor so much as for the wittnesse of goddes wordes that you understand that where Lindal sayeth that the wordes of god cleseneth mans soule from fals faith, Jo. ye be cleere by reacon of the wordes, it is not treuw (as Lyndall would haue it seeme) the alone buod alone cleseneth the soule fro fals, not cleseneth the soule fro nought, no more then faith alone (as he would haue it also seem) cleseneth soule fro nought. For beides the grace a goodness of god preventing mennes will, with offering me by the heryng of his wordes a gracious occasion of faith, before mannes owne will working so grace towards the captivating of his understand, towards his science of goodness wordes, and besides the grace, ayde, and help of god working ywittessee will towards that obedience, whereupon following the grace that accomphisheth and perwhathe the full acte of believing; besides all these I say ther helpeth toward it a nochter thing, without which many a man shoulde never have cument to it, that is besides the word of god, whoberfull wordes of god in doing great and meruelouse miracles, without which many a man shoulde never have beleueth that he had ben god, as himselfe testifieth in the b. of saint John sayeng: The wordes which my father hath geve me to do: the same wordes which I do, they be wittnesse of me that my father sent me.

Will ye see that Christ puyeth not all in his wordes, but oweth his wordes therwith, beare what he faith in, v. chapter of saint John. If I had not cymen and sokene unto them, they shoulde haue no sinne, but nowe haue they nothing to cloke them stowe withall. Ye that hateth me hateth my father. Now though these se in deede treueth, that is Christ had never cumen and spoken to them, there could not haue ben layed unto them the sinne of that unbelieve, whereof they were nowe sawty whether they refused to believe on hym and hateth him: yet to stewe that this onely preaching was not the thing that so shoulde bringe them and bynde them to believe bypon pains of dampanacion, but ye wroughe.
Whether the church were before the gospel.

A wondrous miracles among them for the prove of his word, therefore he taketh them which none other man ddb., there should be without sinne. But now they have seen and yet have hated both me & my father.

Thus have I cleeley declared you that where Lindall would have it seeme, God wode alone alwaye cleeley menes soules to false faith; he teacheth in that a false faith, for the miracles manytimes help to cleeley menning of mennes soules. And let Lindall stricke well to this point, for Tentle shortly to shewe by this, that the miracles wrought in Christes church, cleeley reproue all the false faith that he and his maister, all their whole hundred sectes that are their offpringes preacheth.

But stricke where Lindall saith that Goddes wode is trewe, and layth therefore the rub. of saint John: no ma faith napp to this. And where he faith for, goddes wode dependeth not of mannes wode: we wilt graunt hym this, and much more to then he looke for: For I say farther that the truth of godd be faith not upon goddes owne wode, but other, but is absolutely treue in it self with out any dependance upon his wode at all. And as it is treue in Lindall faith, goddes wode be not true because man sa faith: so is this true also, god wode is not treue because god to faith. But on the other side likewise as this argument of coniunction is treue, god faith is who to believe not by church, is to be taken as a painim, ergo that thing is treue: so is this consequenc treue, christes church faith is who to breke hys own of christye lawned deadly, and who to holde it for lawfull holde an heretic, ergo these two thinges be treue, and yet is nephe the sapeng of the church the cause of the trewe of these two, no the sapeng of Christ the cause of the truth of the tother. But likewise as if I see one fit, it mufte nedes be that he sitteth while I see biff, because I could not see him but if the fatte in be, and yet he sitteth not because I see hym sit, for sit he should though I saw him not, no; if I say that he sitteth, the truth of hys sitting dependeth not upon my sapeng, but the truth of my sapeng, dependeth upon the truth of hys wode: so both the truth of goddes wode dependeth upon the truth of hys wode, but the truth of hys wode dependeth upon the truth of hys wode.
or the gospell before the church

As they had but told the miracles that Christ did, the countries to whom they were sent, would have went that they had spake, and said such fables thence, therefore Christ caused them to do miracles in his name before the people, as God caused Moses to doe before Pharaoh. And when the world was turned to brym, and that apostles were not sent amongst then: was the church of every time, the apostle to such as were borsen, and came into the world in their time, of whom such as lynced and remained after their time, were in their stead left for the apostle that should teach and preach to those other that should be born into the world in their time, and so forth from age to age.

And for that they which from time to time come into this world, new born seed of their heavenly father, and, after of god and their mother holy church by the water and spirit, should be, be sure that their fated mother the church is Christ's apostle and taught them the true doctrine, and not the Frenchese by fayth false scripture as both the congregations of Lucches, and fayth false traditions, as doth the magicos of Jews, no with fayth expressions as do the false churches of heretikes: he calleth his church to do miracles, true in every age, and to be discerned and known by the plentiful working of goddes wakers by himself wrought therein to man and so to create that no man can be ignorante thereof, but that, and that neither seen nor heare, so as to desorate, to lose sette in an obstinate malice that he will to the devell willingly, by doing now as the Jews do of olde, and as Lindall now both of newe, ascribing the miracles wrought by goodnesse of god to be done in goddes church by the power of the devill.

And yet when Lindall is so deuillish to tell as thus, he toucheth nothing this point which I sayest against him in my dialogue, that if they were true, the should it follow, that of so many false churches of false heretikes, ther should some such miracles be wrought as well as in ours, lest that our church were a false church, yet were it but one of the many. And if the will say that ours were the greatest and the falsest, therefore, false miracles, therin greatest belief: yet must he tell us wherefore it is, that among so many of their false churches no, godly, nor at the least wise, they, little, very small falsehoods, some little, prophesial miracles to be done. But whereof truth their falsehood be so great and outragious, they they strait from heaven to hell; they have yet among the one miracle done great no small, neither by god, nor devill.

And thus I shew you for the order of the thing, that ye may perceive that the trewth of God be is subsist in it, else, by false be not by wyse wode, no het wode is not the cause of his trut: but by his word he helvede his trewth, and by his wode we beleue that he both, by his apostles and evangelistes we beleue that he said it, by the church of every age following the, we be taught and beleue that the enangelykes and apostles preached and taught partly by writing partly by wode, without writing, such things as the catholique church of Christ called us to have been taught by them.

And by the miracles done in the same catholique church, we know that the same church is the very church of God, and the doctrine of the same church is received and taught unto it by the spirit of God, and that all other congregations teaching the contrary be false churches, and either their writings be false scripture, or their scripture is false confounded the scripture, so Godde hath left his miracles for a marke of his trewe church, and by the means thereof so a marke of his trewe doctrine to, whereby it should be known where were his faithfull solle, and lyes, by false wode with the right understanding of the same, from all the faythicle he staine faithfull solle, and wrong writing, fall interpretations, and counterfeted preachentimes in the wode, in that God would leave all those congregations byde of all miracles, whereby hath ben his perpetuall custome to declare and magnifie his crewh from the beginning of the wode unto this day, as I shall yet farther prose in a treate parte, wherein I shall aunstere the wodes of Lindall, as well in his bookes of obedienc, as elles where, as were as I came gather the, by which he would make vs to beleue that all trewe miracles were ended either in the apostles wapes of one after, and that all were false illusions of a devill that have been done ever since. Which he will have believed, he must.

I have yet agayne tell ye that wherefore these miracles have all wode con
tinue only in our catholique church and
Whether the church were before the gospel.

And in no false church of heresies as well as with vs, find himselfe can not deny that of so many sectes as they be, they must needs be all false one some.

And therefore though it be trewe as in deed it is, that the trewe doctrine both the true miracles, and false doctrine poueth false miracles, be which we be sure that the Chissten myacles be true, and y painting miracles false; yet know we which is that trewe doctrine, by the reason that y trewe doctrine hath ben better proved and daily is better proved, by mo and greater then ever was the false doctrine, qz ever shall be to the worldes end. For as our countour faith himselfe: If I hadde not come and wrought wares such as no man elles had done, they had ben bywythout stime.

And he promiseth that his preachers shall doe the same, and yet greater and so did his apostles, and his diciples, and his holy doctors, euer force in every age. And as for false miracles, the catholike church of Chyrlse as it is taught by the spirite of god, differeth the well enough from the trewe; thherfore it differeth & fobyddeth the myacles, that appeare in Chyrlse conuens, & such other superfluous conuersions, and is not moved any thing to bet by the but condemneth the thonge they be mervellous, and bath the spiryte of god according to Chyrlses promiseth assyrye, whereby he both receieth the superfluous myacles, and worship the veri fastfull miracles, for the proove of the trew fastfull doctrine, and the trewe manke and knowleg of Chyrlses brete trew church, by which none hath myacles but it.

Now if Tindal will say that the doctors of the catholike church have not done miracles for every pointe of the doctrine: I say, no more did the apostles thestelle, though Tindal say yess, which he hath neuer proue. But by their miracles they poued themselves trew preachers and goddes trew messengers, and that thing sufficed for the proofoe of thys trew whole doctrine. And to god hath done miracles since for all his appurtenes in every age, and that suffiseth to prove theu their fauith was trew and the contrary falle. And if the tafe fatheth that every man in the catholike church both not miracles, no; every doctor neither; to that I answereth that of many men teaching all one fauith, it suffiseth if any one of them do myacles. For when the

Jesu was in desert, everyman that was of y soul benleving saw byd not myacles, no; Aaro also did no miracles, but Godis did, god is wounted worders amonget hem himselfe. For ye truer apostles went together, every one of the did not alwaies a myacle by bisele. But this they were all of one faith; it suffiseth for y proowe of y teaching of the al, that any one of them byd. If he will say that sometime the doctors which we call holy fayntes, have not al agreed in one, but some one hath sometime thought in some one thinge otherwise then other have done: I say this his faling is nothing to purpose. For god doth truely bys troubtes not always in one maner but sometime he doth it out at ones, as he woulde have it knowen men bouden forthwith to beleve it, as he woulde have what he woulde have payred do. Sometime he doth it leyally, suffering bys flacke to come hymple thurpon, and in their treating of the matter, fatereth them with good wordes and scriptur and naturally bylytly done, with innocacions of bys spiritual help, to search and take for the truth, and to varie for the whole in their appoinment, till that he rebare their veruute by salgence with leading them secretly into the content, and concorde, and belief of the troubte by his holy spirte, gui facet manus in damo, which maketh his flocke of one minde in his house, that is to wit bys church. So that in the meanes while the baratice is without stime, and maketh nothing against the credence of the church, except Tindal will say that he will neither belte false pater noe taite Paulus in any thing that they teach, because yones they varped in maner of their doctrine as appereth. But he that neuer spyned that any of holy doctors helde obstonetly, the contrary of that thing which bys whole catholike church had in bys tyme determined for an articyle of y faith. So I dare surely say ye any so had done, he had repenteth. For God byd no myacle for him either quiche or peace. And therefore as touching Tindals Luther and frete Buther: bys obseccion will not err to these obstanite heretees, holden to itselfe against all the olde holy fayntes, while they tap now that theyes may well be adduces, but if they repent, lene their heretees, and do penance, y teacheth trueth, for by such unnes they may yet be fayntes to, and so I say god maketh
or the gospell before the churche.

A make them. How ye Lindal wil yet further, that the churche it selfe, haue not alway in every age utterly helpe:
ved a lyke, but that the churche in some age hath believed otherwise, then it hath in some other: I saye that this can also nothing ferue his purpose, for what so ever Lindal faile, neuer shall he proue the contrarpy, but that god is at his lattice Spill, and ever shall be, to teach his trouthes more and more, as his pleasure shalbe to have them known, and to govern his church to his pleasure, in divers ages after divers maners, suche as himselfe but for to device, whereof his church is by their whole content sure. For els shall the spiritue of God assent ever with them by gods promise, and leading them into all trauh: neuer suffer his whole catholike church to content thereto.

And ye Lyndall saye the contrarpy of this, he muse also saye that Christ hath broken his promise, and he muse also tell vs, that we be Spill bounden yet unt to this day, and ever shall be bounden Spill, to the lawe made by God and his holy apostles at Jerusalem, which thel be made and sene out in psalme, wher they spode sodemization and eating the meat offerd up to pooles, and all meat of beasts sufforate o: strangled, and the eating of any beasts blood. Whyche ordinance ye of nowe stande, and ye muse nowe saye that it is not nowe laweful to do any of those thinges ther forbidde (as we muse in deye ye God were not so at that in his libertie still in the gournaunce and teacheinge of his church, what he to leue have believed and what he wil have done) then is quite gone a good parte of these pleasant preaching of their evangelicall libertie. For then where as they preach that every manne is in libertie to eate what he list, the ause no man at liberty to eate a poore puddig. But his church is sure enough by that they know well that they whole allent is not wrought without the spirit of god assent in his church. And that the selfe be his boye, his churche thes be sure enough, by that they set hym specially present with them by his continual miracles, whiche farre in all false churche that be fallen out of this. All which false churche this true church of chrstice Chistens proper badge, ceaseth not to solite labour to reuace a receive a gain into hie part of saluation the hand of peace; except ye beuill by their beaupie malice, pronue the bitterly to drie uppon the downe into hie depth of indurate heart, throughly perced to their pitteie hereafter. And yet i lay further, that this obiect of divers articles believed by ye church in divers tymes wil not ferue there beliefs for theys defence, yeye that they teach suche thyngeys fyr true, as not only at the holy doctours, and all the holy saints of every time, but also at ye whole churche of every time, haue ever taught to be false. Els they muse thew be som one man at the lefte wife y in this, ye C. yere before theys yere, hath holden for good and leuell, that suche parsones as haue vowed chastite to god, maye yore oune of religion and weede harlotys at their libertie.

How ye Lindal wil take halde of that that I have saye, that God is at his lattice to resile a thing when he will, and he hath now reseued this newe artice to hym and his holy folowers: they muse I saye then pronse by my sayaees that thei are gods true messengers, for elles why should we beleive them.

The say ye they prowe it by scripture, in that theys preach bys woorde: I say againe the scripture I knowe for Gods woorde, but them I know not for goddes messengers, because they will not be known of all goddes woorde, for they will believe no woorde of his without wrieting, and also his woorde wrieten they misconstrue.And therefore considering the woorde of God wrieten: the quiers laith betwene vs, not upon godes woorde but upon the right understanding there of, wherein all the olde holy doctours be quites against them, we fei now to Lyndall that of reason we maye not beleive hym. For in these points wherin we beare, as for example that freers may wroth us: either the scripture is plaine easy to perceiue, or doubtfull and hard to understande. He be playne and easie: we cannot thinke but that amonge to many of the old, holy, wise, so well learned doctours, some one at the least in all this long wheele should have bene as able to perceiue it as Luther & ye nowe to fowuely. And on the other side if we say that in that point the scripture is darke and harder: then may we to reason that suche as Luther and he and freere Holstin to, maye as wel myn understand it now, as alle holy wise men learned saints all this ye hundred yere. So yet againe we be come to the point ye Lindall is in his doctrine dependemyng upon
whether the church were before the gospell

A upon the expostulation of scripture he bate to be believed, that freets maye in the name of all those old holy doctors that in that expostulation call it abominable lechery: he must needs doe miracles as they bave, or els must Luther or frentshulkin or sone of their sexeles at the least. For: where he faith in one place of his booke against me, that we may require no miracles of them: if he addde faith: because they can none doe, I would have taken if for a final answer, and would have troubled him no more with his troublesome question. But now because he faith it neither not, and it would he seem that the miracles whiche Christ and his apostles did, should serve for the proofs of his doctrine: my contente cannot suffer me to lett him go on. For yet the question is not upon Christes and his apostles nooses, where they have doo miracles faith true, but upon the expostulation and understonding that Lyndall and Luther geue it to them, whiche expostiations all that god hath eruer since the apostles sages hitterto by miracles proved to bee his true preachers, have planely taught to be false: Lyndall may not say for shame, but that for his doctrine taught by those expostiations, if he will be beleived against man preachers proved true by many miracles, he must doe miracles to, or els if we beleive him befor all them, we be much more the mad specially but if some of his company and seeloves in his heresy did some miracles for him, which our lope be thanknd he suffeth no false church of heretikes to doe, but his owne catholike church alone.

And now in suche thinges as God bate not heere, and the heretikes most hunt to assaule his church: there both he mocke specially since in his church to miracles. As in the reverence of images, reliques, and pilgrimages, so worshiping of sappes, his holy sacrametes, and most of all that holy sacramete of his own body, for which manner of thinges he bate to aught and daily doo the many wonderful miracles, and the lyke of those that he wrought in the time of his apostles, to them make proofes that his catholicke church is his perpetual apostile, howe many nations to euer call therefor, and poute lytlye and small foret it be lesse.

And therefore we saye not as Cindal teareth by in hande, that the truche of God dependeth upon the multitude of mennes mouthes: but that the catholike church illurrate with the miracles of God, and taught by the spirit of God, is set upon the high mountaine of a stone that is Chift, and therefore can never be hid, but that the miracles whiche God ever too, kepy and ever shall work therin, be the light of the doctrine hyrne and shewe the right way to heaven.

And these miracles haue God often brought to the conversion and amendment of Iews and heretikes, and often to the conclusion and burninge of obstatinate Iews and heretikes, with by begynnynge of theyr hell here in earth. Nowe Cindall benneth not but that there be and have done suche miracles, if but he faerth that they be done by the devil, but then saie I that in his computing he is worse then ever was devil. For the devil would not saie too much himselfe, as by the Iews and now Lyndall saie. But when he saie it, I say yet againe he must keem seen by why there bee no miracles amonst all his false churches of the heretikes, or els to call the true miracles of God done in the catholike church of God faile illusions of the devil, is a wodde well able alone to prove himselfe a devill.

Now if Lyndall will say the Lurckes haue miracles among them as well as our church: I may benue it him by my owne rule, but why he proue it by plaine scripture. But now if I graunt it him: yet that it not frae him. For I may prue him by plain scripture that there be neither none such, no: so many done among them as these be that bee bapte in Chistes catholike church. For our Isa. John.4. our sapyth his own miracles passe at that had bene before, that pryn sappes, ydipolies and despipolies his saithfull believing folk, shoule done as grea and greater.

And we say in the catholike church god hath done and daily both for his beauties both while thet were here and after they departing hence and hath also done and daily both at knoats images and pilgrimages, as great miracles in confirmany of our faith in that behale, as ever he bave in the tyme of the apostles. And therefore am I sure that neither painims not Lurckes be able to matche our church in miracles, but that ours as far passe at their, if they haue any, as e. God. 1. our miracles of Poises passe ydipolies, craft of yegipcia nugglers. And of this am
or the golospel before the churche.

A am I as sure, as that the false churches of hereticks do no miracles at all. Furthermore as for miracles of miracles done amonge the Lukes of Saracen: 1st I know CIRCULAR, not posibly not himselfe a Saracen, nor I know not very surely a Turk: but for an heretike I hail not greatly neede to dispute with him upon miracles done among y Shanghai menes, but which was as good as to do that he both let him go circularly himself, the then come again I speke for: Shanghai of his me, I will answer him further for their miracles. But in me thoughtyme while I know he for an heretike it is enough to tel him that amag al their churches of false churches there be no miracles at all. But god worshipeth his miracles in his true church, to show his true church: it is to wit his true apostle. And then his true preacher known, that is sufficient to ali his preacher, to prove that he both teache and expounde the scripture after y right understanding taught alone inspired by y spirte of god, sent to dwell with his church forever, according to Christes promise, therefore that not need no particular miracles upon every article, for Christ did not that himselfe. And thus in this mine answer to his one chapter, which he so largely disposed, that he had not yet given the whole doctrine certe, that if I never would write one word more, yet should I never against this alone defend his deuili doctrine while he lived, and take all the belials in hell to helpe him.

Whither the apostles left ought unwritten, that is of necessitie to be believed.

C come now good children, readers into this matter, which is undoubtedly one of most special points that are in debate betweene these heretikes and us. For your question hangeth at theys whole holde, in the destruction of many holles thinges believed and obserued in the catholic church. For ye speake of fasting the Lent, of other holy bygles: that yf we speake it not in scripture. If we speake of bypling the holye days: they speake the scripture appoynteth none. If we speake of two shippyng the sacrament of the aliter: they speake it is not commanded in scripture, and so are every good thing al most in lykeworde. For in this point they end not. It terrify the them but for, a steppe to warde. For after time that they have sayde this once, that euere necessary thing is written, al be it that they say therin false, and are never able to prove their saying true as ye that see, anon: yet when they are confusit and concluded openly therin, they dissimule shamefully there confusion, and manupe therin as though they part were proved, the rime of the further, a will hear no more thereof, but be in the thynges that be well & plainly written in holy wyrit in deede.

As for emuample when we speake that confirmation, is churche, and matrimony be holy sacramentes. Lindal saith: so he saith it is not written in scripture. We shew him plain scriptures for the, of grace gien in the by the imposition of the bodes by the works of saint Paul, and Lindal laugheth his woordes to fume: saving, it was but a manner of the country, as a man layeth his hande upon a bybes head when he calleth bym good son. And as for: matrimony he saith of saint Pauls ment not in suche wyse, that he can make as god a sacrament of false, of musterdede, of a kay, or of a net.

So that as I say believe them once in this, yf we be bounde to believe nothing but the onely scripture, and take away y credence from the catholike churche, as though that god leaung his only scripture therin, had broken his promise and taken his spirte thereto: the very scripture it self shall fume every foule the heretike for a babbe.

Note so much therefore as y matter of this chapter, wherein Lindal as he dyd in the chapter last before, in which I have playnely confoundid him, goth aboute agayn to take away y credence of Christes catholike church, which once fell alway, the credence y sectes of scripture and al goeth with it. For both would evere secte of heretikes wolle it into them: theys errores, and as saint Lufeyn faith, theas for them be but not the holy scripture of God by the church from his holye wayinge of manne: Yet we knowe the reader to consider ywell what he scripture of readeth, and passe it not oner sodainely, god, but adue it sade, and I doubt not then but he shall playnely speke that Lymball Hall in thyss chapter as solenely gg. it. as
whether the apostles left ought vnwritten.

As he lefte them, take a shamefult fall.
Here nowe therefore what he sayeth,
Tindall.

But did not the apostles teach ought by mouth that they wrote not? I answer because that many taught one thyng, and every man the same in divers places, into divers peoples, and confuseth every sermon with a sonde, miracle: therefore Christ and his apostles preach an hundred thousand sermons, and did as many miracles, which had been superfluous to have beene at written.

More.

So do consider good reader that Tindall purpose is, to prove by the apostles wrote all that was of necessity to be done to be believed, and to remember that as yet he doth not tell us that they did so, and prophesie not yet, but he tell anon full warningly and plainly. But in the mean while make me this triall, that he sayeth that Christ and his apostles did confuseth every sermon with a sondy, miracle: for till he prove me that by scripture, I denye it plainly. For the other scripture teacheth it, no; the church, preachteth it, no; any reason prove it, I maye well and boldly deny it, and so do.

For I see well his faithfull for which he faileth: he seeth miracles wrought by God plentifully in his church, and thereby his church and the faith there of is confirmed, and therefore to bring at the least while some parte thereof in question, he would say that we find not special miracles done for every point. But I say no more did the apostles neither, no; Tindall shall never prove it: for if he woulde prove me that, he must prove me true, not onely the thyng that hym faileth, whiche is more then ever he shall prove true, that is to witt y he proved every sermon with a sondy, miracle, but also that either they never preached but one article in one sermon. Or if they preached manye, he must then prove me two thynges, one, that they confirmed every sermon with as many miracles as they preached points, another, that they did show the people that the miracles which they did was to manye miracles for so many points, or else might all those miracles be done for so poore of one of those points, and all the remanante bripsted. For if Tindall woulde say that thing needed not, for as much as any one miracle suffieth to prove them all, y by the it proved hymn a true preacher; then shall Tindall saye, the thing that I woulde have hymn fape, for so hymselfe proseth that it needed not that they shoulde every sermon with a sondy, miracle made amonge one people, noe peradventure anye one sermon whereby otherwyseth them as by miracles theweth at other occasions before these sermons, they proved themselves holy men and Gods messengers. For we finde manye miracles done by them at suche times as yet were not makynge of sermons. And yet when they did them in Chistes name, we finde not alwayse that they added a special article of our faith, which special article our faith had by that miracle confirmed,

And thus ye se that here he affirmeth if one thyng he shall never prove, which thyng yet I woulde not chauce to speake of, sauing that he doth it of an euyly purpose. For his master Drayton Luther whyte when Erasmus layed against hym for namesse free wyll the doctrine of the old holy faithes, whole faith was appoyned by miracles: lyke against hym againe, that though they did miracles, Erasmus yet could not prove that any of them did a miracle specially for that article, and therefore he would have that article brynour as for any miracle: and this wase taken Tindall nowe for the selfe same entente, and therefore faileth that the apostles confirmed every sermon with a sondy, miracle. But I doobt not that if we shoulde bybde Tindall here or Luther hymselfe, prove us everye article of his faith whiche he woulde we should wene were the faith that the apostles preached, if we shoulde I rase bidde them prove vs, that the apostles confirmed everye article thereof by a sondy, miracle: the sholde lease in scriptur till their eye were lase ere they founde it.

Poxower Tindales wardenes fight togethe, and one part cannot agree with another. For these folwes be true y they proved every sermon with a sondy, miracle, then is it false that he faith be also, that is to witt of miracles, as many he written as needeth.

For it be true that Tindall sayeth, that the apostles confirmed every sermon with a sondy, miracle, and that was not needful, but because it was needfull y every necessary poyn of faith that they preached, shoulde be proved by miracle: it foloweth y every necessary poyn y they preached
A preched, they did prove by miracle. The farther is every necessarie pointe they preached theye preu with a miracle. Because it was needfull that it shoulde be for censure to be giuen to that pointe for our soules helth, it was nedfull then for the conclusio of the same censure: if the censure could not be kept without writing, that of every such necessary point of faith and necessary doctrine of theirs without which beleuved we cannot be saved, there were one miracle wrote at ye least. But there is not of every such article one miracle written: so it is not true that Lyndall goeth aboute to prove, that miracles are as many be writen as neede, and that every necessarie thing is writen. And therefore of every thing that we should necessariely believe had bene the intent of god to have it putten in writing, and that it had beene also necessarie that every pointe were proved by one miracle, and not sufficient that the preachers were proved by miracles themself, and therby their doctrine to be believed: it were very profitable there, which the writers would have written some things much more open a playne then they have done, and also that of one necessary pointe of faith, that we should have written one miracle at ye least. But nowe was god intended not to give his newe law by booke, but specially by the necessarie pointes thereof written in mennes heares, whereof his selues would be the special maister. He bath provided scripture to serue for parte, but not to serve alone for all. And like the miracles as he writen thereunto to prove the Apoitles goddes true preachers, and therefore needed not miracles to be written for every pointe of their preaching: no more needed there to be miracles for every pointe of their preaching.

And for farther proofe thereof, howe many things preached the Apoitles by their pulpits, with which we read not by the lent of the messeger for every point a miracle.

And thus good readers hereby see fyrst that this point of Lyndals preaching must be better pawed, which point is reproozed, and the fyrst exempeth closely diverse other places of his boke hereafter. But yet is it farther to be considered and wapen in his wordes that he sapeth, that the path the substaunce in general of every thing necessarie to our soules helth, both of what we ought to beleuwe, what we ought to do, was in ymiracle. So as what fouere we ought to beleuve or do, that same is written expressly; so is value of that which is written.

C More.

In these words though I find lacke of trouth, yet I somwhat allow his tot, as our faiour labed by the wicked daily which though he played the false throwe for his matter, provided ye dtillly somwhat for himselfe. And to playeth Lyndall here. For nowe that he playeth percutioch that the doctrine is plainly false which his maister Luther and himself to have tauched to plainly betweene them all this while, that is to witt, that there is no necessary trouth to be beleuved, but it is proved by plaine evident scripture: nowe cometh Lyndall and seeth that they shalbe put to the gashe and olame to runne away, and therfore hilles provided a starting hole. Replying from plain and evident scripture, they oldely special playne evidente woodes, into darked debatable termes of generall pithe and substantance, and of dialyuing our deducings and depending upon scripture, upon every which wordes he meke make an argument when it commeth to the point.

But yet if he would honestely stande to his acklinge in this pointe, and give us the like libertie that himselft will take and neither fals deductions of his owne, nor refuse our deductions if we deduce them wel, we would never finde fault in this point. But nowe let be deduce a thing never so straight, it cannot be allowed. Let himselfe dare it never so far a wise, yet well be fure that it is right enough. I shal genera for so more atenes once enample of either side. We say that ithe our faiour hath hymselfe promised in the gospel, that himselfe is his holy spirit shall be with his church, all dayes unto the ende of the world: it followeth we therof, that his church shall never faste as longe as the world latteth. And because our faiour layeth in like wise, that his holy spirit ever abyding with his church, shall teache his church all thinges, and leade them into every trouth, and putte them in remembrance of all by himselfe hab and would have them to this we deduce them wryt that he will not suffer his church fell into pernocious believes of ane damnable untrue. But lead ye into trouth is the trare of ol untrue. And lath he saie not the
Whether the apostles left ought unwritten,

A holy God shall write unto you all things now; yea, you all truth, but shall lead you into all truth: for we believe the word of God; the belief wherein is the spirit of God; and the truth is in our heart, as good as sure to satisfaction of our souls, without any doubting at all, if it were written in parchment with golden letters, Christ's own hand. Here have I showed you a sample of our deduc-tions which I trust every man may see that we draw it not far off, but that the scripture doth and clearly mainteneth our deduc-tions thereof. And the sample also that I have you seriously much for our matter against Tyndale; that contended and laboured to prove that we be bound to believe nothing but goddes promises, and believe heareth that God promiseth not to put all thing in weeping, but that the holy ghost should teach us by leading us into every truth.

Now that I have you a sample of Tyndale's deduc-tion upon scripture, which as god would be hanged lythe himself, in this same present chapter, to the extent ye should not lacke a thought, where be ye shall see how playfully he proveth this holy doctrine by the holy scripture.

The scripture faith, love thy neighbour as thy self. Now upon this text deduc-tion Tyndale, that women may Christen and confrate the body of Christ, and safe made too. But other men shall allow this deduction I cannot tell. But lest ye take it not, mght hap to weene ye faith it not: I shall rehearse you how I made very wodis.

[signature]

Thel will happily demande when it is written y wome shall baptise. Certes, in this commandement, love thy neighbour as thy self, it is written that they may and ought to ministre not only baptism, but all other sacraments also in time of need, et (they be to necessa-ries as they please them.

[signature]

Loe fy; here ye see that ye shall be so necessarie as the churche teacheth, which sayeth and hath observed that it is necessarie to be faind unto the parishes at the last holy evey Sunday: if thePriest be not at home, then some good worthy man or a nebe step to the altar s safe made in his stead, because the scripture faith, love thy neighbour as thy self.

What is there that these folk may not done by scripture, if they may deduce it thus, and have their deduc-tion allowed. But we made as good deduc-tion as this, yet had no thanks. For we thought that because of the commandement, thou shalt honour thy Lord, be megrive and was bounden to set his hande unto staying and keeping up of the arcne of th testament that was aboue to fall. But God taught other men that mannes sodaine death, that he was to malsapere to medle with that ynde of goddes ho-nour that was not metic to hym. And Tyndale because a woman malfour love her neighbour as her selfe: will have her not touche the arcne but the blessed body of God, and bodely confrate it her selle. If which neither is bodely mother of Christ, nor the highest angel in heauen, but every presume to thinke, because god had not appointed them to that office. Such deductions upon scripture made the of lyke who that toke upon them in old testament more then their part came to, as Moses, and Aaron, and the king. [signature] that wold be needes play the prophet. But and encontre god himselfe, for his honor able surcure our lord lent him fame and lawe. Now if Tyndale asshe me why a woman may Christen and not confrate sith both be sacramentes: I can answer ye him the common answer, that though both be necesary, yet both be not like great nor lyke necessarie: For both is there great reverence to be had to y sacrament of Christes body, then to the sacrament of baptism, yet is baptism more necessary then its brother, sith that for fault of baptismen saluation falyth not for fault of houshel. But as for my part I will gueve him none answer to this question, other then the ordinar of gods spirit, which I see that God hath taught his church, and els should be not suffer them to believe yt it wer well done, whereof no manne is bounden to perete a strife cause. But it wer ourmuch boldnes to think we could prestyly tel the cause of every thing yt is pleaseth God to depewe, though Tyndale s hi spirituall sall wil not ope gods bydning, s is self as he saith he fartye hath enterec fe founde the very full cause why.

It is to me for al Tyndale deduc-tes a greater question yet, sauing for the cust-om of Christes catholike church, why a wome may chisten, the why he maye not confrate. For surely let god set out only me to baptishe: I wold fer no woman the to show any neede, no more then to be a crosse, a affliete me of thei; hymes for.
that is of necessity to be believed.

A neck, saying, as his stone ever bred every
when in Christes whole church, the consent of holy saintes approyning a allowing the same. And in confessting that no woman deth it, no good man beleu
ved that any Womane might do it. Which belevse with out falle: I doubt not but the spirit of god teaching his church, would then have lead his church into a con- trar streight accordig to Christes prouce.

But now as I saye pester by Tyndales enample, so: what ente and purpose he put the in his deducing and drawynge of articles of the faith out of scripture, wherein he mape as well belevse what he sone and take what he list, not of the tradicion of Christes catholique churche, but of the tradition of Capry Lynge's leman, as frame himself a lythly by a deducing of scripture deduced in suche a falson. In the same manner he draweth out of scripture in his booke of obedience, so in this boke also, that a freer may marre a marrie nepply than a freer of saft Paule. For beynge asked where he fyn
theth it in scripture, he saith it in is righte in these wordes to Lynote, a Bishop must be unpollable and the bishpop of the am pyke. And in the words of saft Paule, there saith, come falle prophetes y that to marre marriage. And in this serce also, it is better to marre then to burne.

Is this not this conclusion trowe we well deduced? In the first because saft Pauls doth put in this word one, to fobe and exclue any mo than one: Lyndal deduceth that a Bishop must dedes have one, and thery he maketh saft Pauls falle in another place, where he countainterly wilde that he hold rather hane none.

In the seconde serce because saft Paul condemneth the that would sa, it were not lawfull for any man to marre: Lyndal deduceth that every man may marry though himselfe have saft into God a contrary promise before, and might as wel belevse that no man may be forborne to marry, though he have a wyfe alread. For the freere is as well and as cleere forborne to marry by the scriptures, that forborne hym the bride of his bowe: as it is the man forborne to marry hath a wyfe alread.

And upon the thirde serce, because saft Paules faith that it is better to marre thy to burne: Lyndall deduceth that it is better for a freere to marre, then to fobe and lychere, and considereth not that when he bekeeth his bowe and weddeth his hartlette, then be burneth both bodye and soule. 

Tyndall, pysthe here in the saye of soule spilbly lyft, and after this word inuerlastyngly lyft of hel. Is not this conclusion worshipfully deduced by scripture? It is merital that he deduceth it nor rather upon the text that he speaketh of here: Love thy neighbour as thy self, and upon this text also: Doe to another as y wouldst be done to thy self. These have yet some better colour for Luther and his leman, and I doubt not, but he will fonde them at last, and fape that his mariage is grounded there, because he loueth her with the love of body, love, as the body losy, lover in lychere, loueth his self, and is rightly disposed, that he will never define that the lyft be lyft him, but when he gyven as well doleout his self that lyve to her. This that we fape nowe in spight, he will lap once in earnest I warrante you.

Nowe for the declaration of his purpose, in drawynge and deducing of the serce of these beleueths faith out of scripture of god, these enamples suffic, and therefore I shall proceed further.

Now next he commeth to the purpose, to prove you that every necessary thing that we be bounden other to beleueth o2 do, is wryten in scripture. And now harke I pray you how properly the god man groweth it. These are his wordes G

Tyndall.

For sthat I wer bounden to doe o2 believe under pain of losse of my soule, and every thing that wer not wryten nor deposed of that which is wryten, what help me the scripture that is wryten?

More.

Lo here is his sutt argument that he seteth forth in the face front of the field, as a speccial stronge bande. Whiche argument whose wil abuse and consider: If hymselfe have wyfe, then plainly sape that it commeth out of a made mannes mouthe.

For by this reason till the godpells were wryten, every man might have refused all the doctrine of Christe in scripture spoken that was not wryten in the scripture before his daye, nor dausce out thereof by a lyttle freerghter love then Luther draweth hys. And when Chypshe taught them the counval of birgintie and many other holieome thynges above the perfection of theys olde lawe: they might have faite, new methys in wrytynge. And then of the gg.iii. hadde
whether the apostles left ought not to be written.

A hadde answered that himselfe being such as he was, and for suche terrified by vni
tyng, and by the word of his father, and by his owne wondrouses works, ought to be believed of them in every thing, Spe
ing patis of the losse of our soules, they might have stayed again as Tindall faith now, if we be bounden upon the pain of losse of our soules, to believe any thing that is not written, nor depending on that which is written, what holpe is scripture that is written: This tale of Tindalles might they have tolde unto Christ hymselfe, against the sacraments of baptisme and the sacramet of the altar to.

Nowe when saught Paulis in his pisse to the Corinthiath said, I will order the remenant when I come my lisse: they should by Tindalles reason have set him his pisse againe and sayd, If we shall be bounden to do any thing unwise, what anaplyth us all that ever thou wittest: But there nedeth no pisse apperture to this blasphemyne tale of Tindall spoken against scripture, because god hath taught and left some parte of his pleasure without scripture. For if a man vrite certaine rules to his housebold servantes, and yet give them certayne behelpe by his owne mouth, such as per
adventure should never warie in writing, because the continual his and exercise of them could not suffer them to be forgotten, in which kind of commandements be the blessed sacraments so daily used in Christes church, that forgotten they cannot be, nor least that not be by all the bisn尼斯 that these heretiques the deuylls doctors may make. If this lasche servantes were to vole to learme this lesson of Tindall and say, suppose ye, and ye leave these thinges unwritten then a draw for all that ye have written: might not the matter say that his memere were stede of malapert foo
lysh knages, and this is as pe see Tindalles same reason, wherewith he fully properly proved be that the apostle wrote all together that ever we shold be bolden to believe. Which reason ye se of your self is not the one ye, but rather a plain unreasonable blasphemynous lythely broken against the scripture of God, which he faith fereteth for nought, ye god bynde vs to believe any word of his beode.

Nowe lettes precede to the seconde which is Ipompe you very seconde, for any trute that ye shull syme therein. These are his wordes.

In as much as Christ ad all his A
postles warned be, that false prophets sholl come with false miracles, and to deceyce the electes if it were possible: therby with sholl the true preacher confound the false, excepte he brought true mira
cles to confounde the false, oys autentique scripture of full authentique alrely among the people.

More.

Great cause have we to gagne thanke to god, whose godnes payeth the tongue of heretikes and makes the ther speake most agaynst themself, where they were to speake for themselfe the best, as ferreteth Tindall here, for there be the wordes that I would have wished him to say. For where he meaneth that all must be written because that els there were no
thing that could confounde false prophesys that should come and shewe false miracles, except the true preacher bold shewe true miracles agaynst the. I an
swer to Tindall two thinges. The first is, that it is plain fals that Tindall talseit for a plain true, that is to write that the true preacher could have no
thing to confounde the false prophesys that shoule come with false miracles, but if al the truth were written in scripture autentique among the people. And if it is so vrec, then the true preacher had enough without true miracles to confounde the false prophesys by bringing false miracles. The second thing that I answer him with, is this, that if it were true that he saith, that without miracles nothing would sufficiently tere in such case, except that every necessarie thing were written in autentique scripture: yet shewe himselfe comfety that true miracles might in such case sufficiency tere the true preacher, and confounde the false, and saue the faith despight, and that he can not saxe but that God is ab
sile to do them whensoever he list, and will never leave his Churche desprise of helpe and countenace necessaries, and therefore in suche necessarie will not saxe to do them: Tindall muste nedes agree (be he never so loth to come to it) that God hath no necessaries for slackynge of suche perill, to pounde that her Churche shoule have every necessarie thing belyued into them, and ever moche kept in such autentique scripture, while himselfe by
A his promise would ever dwell with the, and hadde for the poore of them saue the aganistle fals prophyes and their fals miracles, the myghtye meanes of trewe miracles, and out of measure greater in his owne hands. Which meanes of miracles for the true poore of his wordes among most of themen, is and hath bene, and ever shall be, the finall peremptorie stoppe against al contradiction.

This seconde artiere was open and playne ynough in it selfe. And so a much as the firste appeareth not pradesture so fully playne of the firste light, I shall make them cleer. When Lindall sayeth except all were written that we be bound to believe or to doe, there were elles nothing else miracles so contundual fals prophets that shoule come with fals miracles: pe perce stong that be presupposed that if every suche thing be writen in authentic scripture, then woulbe miracles the matter is safe enough, and the true preachers haue enough to confounde the fals by the scripture alone. For but if he sayes to feareth no more, the alleging of scripture then for the alleging of the fals wythoute scripture.

Note Lindall telling us thus, he must firste witt of him which fals prophyes he meaneth, Painims, Turkis, or heretikes. If he meaneth Painims or Turkis, then goth he very farre wyde, for the true preachers cannot confound them with our autentique scripture, for it is not autentique among them, but they say that it is fals. If he meaneth heretikes, he goth almost as farre wyde, for they wyl also when they lett depence for holy scripture any part of holy scripture that goth against their purpose, as they dente the boke of the tachabees, because it yth with purgatory and prayers for them are dead, and the pride of fanatic James, because it reproueth a bare faith without good wozzhes.

Note if hee admitte the scripture for scripture, yet are ye never the more, for they will depre the true therefor. So obsinate defende a fals, for the true preacher and that fals preacher shalle be as farre a sonder, as if they defended the very scripture it selfe.

Note when he speaketh of confoundyng them hee much wittes of him what he meaneth by confoundyng the. Whether he meaneth that the true preacher that make the fals preacher ashamed, or that he shall make the people perceyue they doctrine for fals. As he makynge the fals prophets ashamed: ye see youre selfe be so shameleste it wyll not be, for se ye they wende unnisses openly, And when they bee not ashamed to llke fals in the face, after they shamefull sacrifige and abominable bytheyre: wherof will they be ashamed? Note if he meaneth that the true preacher shall by that of tachynge, makke the people perceyue the fals prophyes fals, I saye that shall he not by scripture any thynge more largely, then he shall doe the same by the wordes of god unwritten, whiche wordes Lindall woulde have no man believe. For the perceiving whereof, suppose me now that the true preacher and the fals prophye came together to dispute the truth in a great audience of people, yth some suche article as the fals prophye would teach against the common faith of catholike churche. As let me see for enamplple, whether seeres may wedde unnisses. But now, that can serve for no example, it is to clere and to serve undisputable for any fals prophye to finde any reason therein, as the thyng which never spiste the word of god was people, could haue clesed an and man to think it shameful, til now, no yet now neither shyned any that so thinke, as many watches as so saith and so dothe in. It was not possible for fals prophye to finde any colour therin, but such as at the wordes would waider at, except such beastes as lust to see it for hatreds delight of homelye. But let us take therefore for enamplple, some such heresie as hath bene holde and disputed of old. And what rather then one of the greetest that is to witt that he refy that Arrius helde and his great company, that our fauourke Chyst was not one egall god with his father.

Suppose me therefore I say that some fals prophye luy to dejectis as to prech that point againe, and that he hadde by fals preaching wonne unto him (as Arrius had in his time) muche people alrehy by everyestate and degre, and that he should then come in an open audience of a many multitude, to dispute with any true preacher that would offer hymselfe to defende in that point thynges that was the belief of the catholike churche. Now when the true preacher the fals prophye luy come together, a fallen in disputations in two pulpitvs on high was people might heare the, and that the tene alleged divers terres of scripture for the truth, the other as many for the fals part, and
whether the apostles left ought unwritten.

Aecke of them close against close; who the true preacher would lay there the content of all the old doctours, and of all the catholike church of Christ; this is a hundred of these, the fals prophete would say againe as the fals prophete Luther faith himself; let us not by Popish preachers have let them wrong at this while before, the errour of some one; he doute not but what god hath him turne them to plainly to perceive, that he well, and so both make them all his judges, whether of the righter better, and therefore prophesy them to speak and see they; mine only therein, for apostle faith to tell other prophesy, the congregation cannot judge, and every man (faith Luther) for his own soule belengeth to himself not, upon his alone perill, and therefore upon his own belief what he should believe and what not, much neuer be judge him self; no true good readers when they thus have spoken both, think ye by your trust that the people unlimited of their audience shall see me to discern and judge whether of the hath spoken better, and whether part is between the better proved by scripture; Are not the people well likely with such doubtful dissipations to be rather led out of the truth, then well confirmed in it; namelese yet many of them that be corrupted in corners, and drawn into that fals faith before, as the guile of hereticks is.

Now I against all this, true preacher fall in farther dispositions again, as well about his first question as about his church, with divers other that incidently fall in debate between them, and then for the final end and plainer proofs to incline and upon the scripture, say that he hath proved his part well thereby, and that his texts be clear, and texts of the other part are falsely pressed, and his own antwors effectual, and the others but sophistical, and then the fals prophete for himself again saith, that he lovethe much that they disputation is come to so good a pointe; for he knoweth well that he hath Alleged the scriptures right, and confirme them in their true sense, and that his adverser is adverser of the plain open truth, and preacher and teacheth again his owne conscience, and thereby hinneth against the holie ghost, which will never be for ever in this world, nor in this world to come, for whose inexpressible spaine hym selfe is full force, and exhort hym to remember the fals prophete Balaam, and beware by time. left he com to like end, the lay he is yet glad again of his father Abe, highly thased the lord his bath by his true teaching ther opened eyes of people about them, they now clearely see the light of truth, which hath now put away the darkness of their ignorance, wherein the blindes leadeth the fals prophete to their end, we care not for an hundred Gregories, we care not for a thousand Clitas, I have for me the plaine word of God. And so the catholike church thou callest the church of Christ, it is but a multitude of no; call me, who at is holde falsely the multitude, I must rather believe the painiters or the Mahometanes, which bee many noe. And they faints who thou callest thee be heard, but is word of God. I say for the like of the day line for ever. And this church of Christ is unknowne to me, but it is well knowne to God, out of whose hand nothing can take them as our savour faith, but though they be now, in hell in hope, as the scripture faith, my fether shall rest in hope, they shall yet in the day of the lord awake at the blast of the trumpe, and ever after live with his lord in his reign. And of these I doubt not was that hylie man Arrius, and man another holy man of his secte.

Now if against all this, true preacher fall in farther dispositions again, as well about his first question as about his church, with divers other that incidently fall in debate between them, and then for the final end and plainer proofs to incline and upon the scripture, say that he hath proved his part well thereby, and that his texts be clear, and texts of the other part are falsely pressed, and his own antwors effectual, and the others but sophistical, and then the fals prophete for himself again saith, that he loveth much that they disputation is come to so good a pointe; for he knoweth well that he hath Alleged the scriptures right, and confirme them in their true sense, and that his adverser is adverser of the plain open truth, and preacher and teacheth again his owne conscience, and thereby hinneth against the holie ghost, which will never be for ever in this world, nor in this world to come, for whose inexpressible spaine hym selfe is full force, and exhort hym to remember the fals prophete Balaam, and beware by time. left he com to like end, the lay he is yet glad again of his father Abe, highly thased the lord his bath by his true teaching ther opened eyes of people about them, they now clearely see the light of truth, which hath now put away the darkness of their ignorance, wherein the blindes leadeth the fals prophete to their end, we care not for an hundred Gregories, we care not for a thousand Clitas, I have for me the plaine word of God. And so the catholike church thou callest the church of Christ, it is but a multitude of no; call me, who at is holde falsely the multitude, I must rather believe the painiters or the Mahometanes, which bee many noe. And they faints who thou callest thee be heard, but is word of God. I say for the like of the day line for ever. And this church of Christ is unknowne to me, but it is well knowne to God, out of whose hand nothing can take them as our savour faith, but though they be now, in hell in hope, as the scripture faith, my fether shall rest in hope, they shall yet in the day of the lord awake at the blast of the trumpe, and ever after live with his lord in his reign. And of these I doubt not was that hylie man Arrius, and man another holy man of his secte.
that is of necessitie to be believed.

A pleareth god that for the strengthening of weak conscience, I shall thede you more proofs of the glory of God. For this soul man makketh with an evil spirit, would leade you, if thou invnide way, and make thee to understand the scripture, sayeing that I take it wrong & make it false, where as it is your selfe indige of the matter: I shall nowe call god to judge ethimself in your sight by some showe of his specialle presence & power. And then after this spoken, hold cal uppon he same, we knowe blind men, and in the sight of all the people, so mainely make him see. What faith I am ball to this here, is his owne sight. Were the autentike scripture in this case like? to fayre the people surely, I may. For though the scripture be true in it selfe; yet the it is not so plain but that many great difficulties are there upon, in which though he, which oppot the trubles thereof, hath bestowed many persons, maye perceiue the true part from the false: yet into the unlearned it shall be likely full of, that in suche difficulties the false part maye seeme truely. And then bowe much more of the in pyny one sight miracles set thereby.

But nowe saie I that on the other side the woodes of god unwritten, maye faye altogether. For I say that suche of that article taught and believed as a church without any doubt do question beleueth: maye be to surrize graven in mans heart, that though he never have read nor heard neither any scripture in that point: yet presupposing it to an unbounde truth, he shall fette at nought at the false written scripture of the fals prophete, and at his false miracles too; and ever counter the scripture by knowne article of the catholike faith, which was taughte and believed before those teres of scripture were written, hath yet the samé trouth nowe that it hadde fyrst thew then, notwithstanding at the teres that of the woodes seeme to faue the contrarye. And by this faith in the woode of god unwritten in these books, and yet written in these soules: do there many martyrs Stamford, and the like, their blood in the buttocke of the trouth thereof, that never red nor heard the scripture in their daves, and was in the same wood unwritten, with gods grace have withstanden fals miracles too, which he had yet beene doubted by foyble pinches, fauing for: the most maruellous miracles that themself saw or beleueth done on the other lyke for trouth. But I lay therefo of as I have of ten saide before, that as for miracles he hath so spacially kept for the proo of trouth, that all the miracles which the patriarchs or other infidels have done except thiserethes, he hath or maye the true preachers to do greater miracles against them: and by greater miracles to destroy them, as he did in Nephes and he was, and in hys holy Apostles, and other holys saints after them. But as to: thistithes, god hath never suffred the to do such miracles at all, because he would have by the mark of miracles his very true church known from all the false churches of herethes. Nor never that he suffer them to doo anye, till the great church the Antichrist shall come him self, which as help me god I feare he very more his time, and Luther is his very foegoe and his baptist, to make readie his waye in the deserts of this wretched world, and Lindall, fere bullkin, and Swingilus, his very false Prophets to preache for him. But when he shall come himself and work wonders, to peruer (if it might be) very choosen to: yet that he not wouke the miracles alone, but god shall for his church in miracles farre passe hynm, for angered wherein he hath kept them and tryst all in strength of werd. And because he that have to man y wales to tourn the people wronge, god shall not suffer the wretched long, but that button his bowes, and putting strength and miracle together, shall kill hym with y spirite of blute of his holy mouth. And thus good readers ye plainly no we perceive y with y scripture alone against thistithes & miracles may not sufficiently ferue to unlearned people, otherwise the must the beleue y scripture, as also ye herethes that do no miracles til Antichrist come, yet the shall have alio greater miracles brought against him, and that his time shall be but short, and hyn shall finalliy be miracle destroyd & killed: ye see proued plainly, that Lindalls second read is which he wolde proue that the apostles left no necessarie fying unwritten, hau in it no reacon at all.

Tindall

Some ma wolde ask, how did god contynue his generations? So Aab to hole, a frst Hol to hahah, to to Poles hy out wirynge but to cothing fro mouth to mouth. I answer, fy there was no scripture in the world at the whole, that they pru when our Ladye hath a newe tyme.
whether the apostles left ought vnwritten.

A

More.

Tindall faileth that some man would after this question. But he knoweth well enough that I lay this against hym in my dialogue, because he do protesteth that nothing may beteste knowne to be believed but by scripture. And nowe he answereth me our Lady Hath a newe sone, cee I proove sone was not scripture from the beginning. He warreth his words wilfully, when he faileth that our Lady Hath a newe sone firste, which he might as wel say by every woman is called this world, sauing that our Lady neuer had a newe sone beside our fames; Christ is none article of his false faith, as himself plainly confesseth, because it is not plainlye written in scripture.

But is not this a proper answer now where as against his false ground that ther can be no true faith but it be written in scripture, I object against him the faith of many godly faithful men, in whole daies we cannot proove that their faith was written, and yet we doubt not but that their good and faithfull: he faileth I cannot proove that they had no scripture. As he will saye (as he doth) that they could have no good sure faith without scripture, and will also seelle (as he doth) that they had good and sure faith; he must hymselfe proove it that they had scripture, and not tell me that our Lady Hath a newe sone ere I proove they had no scripture. For it is enough for me ? our Lady Hath have two newe sones ere Tindall proove that some of those faithful sone in the firste or seconde generation, had any writing at all, and that our Lady Hath have sixe newe sones ere Tindall proove that the false faithfull people had before Hopes daies any scripture such as Tindall must mean, but if he go about to beglese it with sophistica equitocation. For our matter is not of scripture, as it is taken for bare writing, suche as every scrifterus have: yet in his manners hope, but as it seynith, suche holy writing as god causeth to be written, and bindeth folk to beleue, upon the peril of their soule health. And then I have yet againe that it is enough for me that our Lady Hath have sixe newe sones: ere Tindall be able to proove me that some of those whom I allege, he confesseth so: faithfull sone, hadde any suche scripture at all. And Tindall seyng full well that this popul pritcheth him, supposeth hit ther and thyngether at, and sealeth many hisses. And for all the hisses that he findeth here, because they all satisfie not himselfe: he is soone afterwarde in his answer to my daule, to seale up some new, and faile that in Hopes daues when the floude came, there wer no mo les that believed right but those that were faue in the shippe. In which place he sealeth upon that veruous cunning man Nicholas de Lysa, saying, Lysa dedeit. But it is more easy for Tindall to make a mocke by his name then to obtain his vertue and learning. But what wineth Tindall by that answer there? he sealeth true yet were he never the nere. For if the whole world were at that time fallen from the faith, saue those fewe: yet were it for my purpos sufficient that the true faith hadde first from God to man, and so farre fro man to man, come by soule with oute scripture but those fewe, though at the remenaunt that had heare thereof hadde theen fellon from the beliefe thereof, except only those fewe, as all the knowne nations of the world that hath heard of Christes faith and holy scripture too, beene fallen from both twayne, saue only these fewe that prev remaine. And of them some fall from the faith and from the effect of scripture by false interpretation, as they that fall to the saranites, and that to confer the scripture, they would make it say that theyers may not namene. Of bothe which forest ye there wen so many away that the remenaunt which were left were as fewe as were taken into Hopes shippe: for sohelw ay those fewe be the very church of god by earth because of their right beliefe, although that of those fewe somewher sometime of losving. And among the those there miracle of god continue to shew the presency of god, to strenge the in faith, to make his churches known, such as are out, may finde the way to itt come in if they wil, as he realeth not to walke with fewes by miracles, although ther were manye nought, toll be quite forloke the, which by his promise he shal never do Christes catholick church.

C Tindall.

God taught Adam greater thynges than to yp.ew.

More.

If the meane of spiritual revelations. it maketh title to yp purpose, if to worde ly thynges, I thynke well he taughte
that is of necessitie to be believed.

A hymn byynes of greater necessitie, as paraduimtum is allege of the ground. But as for writing, I versus as long as he liued, was founden yet long after Adam's dayes. For though Adam had as greate a noted as any manie hath hadde since: yet he founde not every thinge that manie a moore meanes to hath founden since, except Tyndall tells us that Adam painted bootes, and made glasse, and shotte gunnes too.

Tyndall. And that there was wyrtinge in the world long ere Abraham, ye schre, the do storie testifie.

More. Full well. But there is none of those storie any wyte to saunt Johns gospel. He symeth not in them. Such as vidit etymonimium prohibitis, 107, verum etaphonimum eius.

Thence ver storie, which as saint An- sever faith, vsiotte of thynges done thousand of yeares before the world was made. And though it ver provde as it is not, y there mer wytinge from the beginne: yet as A sapd before, it would not prove that there was holy scripture that tyme, whiche is the onely wytinge that must be provd, as els at that he prochet is as good unprovd.

Tyndall. Notwithstandinge though there had bene no wytinge: the preacher were utter prophete glorios in doynge miracles, wherevther they commended them prychynge.

More. This is right well sayde, a tyme large,

And laced not wyndone, but crete to be as well largely provd. Which when he shall so large wyte me by plaine scripture (withoute whychbe by Luthers owne royle, Luthers owne scoler nape or looke to be belved) he shal have suche a bous trouse. For he loveth that by all the wyte whychbe was the phase of so many hundred yeares, the preacher were our Prophetes and glorios in doynge miracles, wherevther with they commended them prychynge. Thereby, hope we finde that he commended his prychynge with myacle, that was wyth the flode that drownd the whole worde. But els in that age from Adam to hye daye, what myacles symeth Tyndall done by the preacher.
whether the apostles left ought vuwritten.

A well testifad with miracles, in that the
prophetes and preachers thereof, and the
places where it was preached and occu-
pied in Goddes seruice, were by God
illust rate and set out with miracles, in
so muche that he boe not onely tende
into that place his prophetes & true pre-
achers with miracles, but also by his
bones of them rased and sente into the world
dede me also, to gene the world warming
too, though he liede not to doe so muche
at that wretches requeste. And yntill
when all was to lytle, and that they fell
to sals confirmyng of the scripture, and
to begane to multyple the fals doctrine
that they made the better believyn
tolk the fewer, and the fals parte grea-
ter: he tarpe not long but came himself
to romowe it and beginne his owne spes-
ciall churche with his owne preaching
and his holy apostles, not with bare dis-
picions and breapeynge men in hande
the woodes of the scripture were planen
ough, but with plentuous miracles to
repow the falso doctrine of the fals phar
risees that had begane to reach contrary
to theye olde holy fathers before. And
thus hath god ever since let Holye saintes
into his churche, as the reale of his god-
is requeyed that he shold. And where
these newe Phasitises, these manefold se-
tes of heretiques, bot hose bolde, and
for the begynnynge have done, mischanc-
the scripture of god against the mynd
of Christ and his apostles, our lyfe lend-
et and ever hath lent not onely gode
berurons preachers against them, but
also repoweth ever hath repoweth their
most cand heretyses against saintes and
sacramentes to baale meruegious mir-
acles, herither futhereth not never suff-
red any one to be booward amay at the,
but lyke as he warketh sometime, where
he maketh an image to speake, or blies
fardamit to bliebe, to detect their dis-
pightful dealeig, s make the bee burned
therefore, whereas the that never find in
scripture ever godlysuper fals miracle
by mes ow dall to be done to the co-
sulsion of this truue prophete, and therefore
it is plain yet agaist that the catholke
churche is the truue churche, and all these
heretises congregations falle.

Tindall.

And beyond that, god bowe his testa-
ment unto the alway, both what to do, &
what to believe even in sacramites, for
the sacrifices which he God gane Adams
fowmes, boe no blume popetre or super-
nicious mabomtcpe, but figyres of the
testament of god, & in the tru led to worde
of god as we obtin bookes.

More.

Tindal telleth us here another savy
sale. But in this fay as I sayde before
in the tother, that his sale lacketh but al
that it should haue, that is to wytte, the
prooves. For ye shall heare nowe how he
would feme to prove it.

Tyndale.

The testament which god made with
thee, that he would no more drowne the
world bo water, he wrote in the sacramet
of the rainbow. And appointmet made
betweene him & Abraham, he wrot in the
sacramet of circumcision. And at the sa
said Israe. Actes, & he gane the the teeta-
met of cirumcision, not that the outward
ircumcision was the whole testament, but
the sacramet of signe thereof. For circu-
mination preached gods word ouno the as
I haue in other places declared.

More.

Is not this well proued nowe, he say-
eth us of sacrifices of cirumcision, of
the rainboweth, which he Roppel with
sacrieses and episculation, & callith it a
sacramet like the tother, because he
would haue bo wrent that no sacramet
cymber then by & no bo, any more
profite the foule then both the rainbow.
Which rainboweth whether god made
now to make sure of his word by the
mercurues new light therof, that it
bevyng but an apparence natural by the
reflection of the foule, I wot not dispute
because of other mens wittopenh. But
this I wote wel, I see no ma wittopenh
of that cuuer faue it afore.

For if it hadde never bee fene yet,
there woulde I wote, for all the natural
reasons that me makes now therefore, ne-
er a man haue missed it. But as I say,
now it & tone, were it the fother, God cy-
that of necessity to be believed.

The sacrifice of Abel; the sacrament of penitence, with the sign of the rainbow, is almost as well likened as to liken the matters that we sing at church, to the blessed sacrament at the mass, to the sign of the Saracens head.

But now consider both these things: first his ghostly purpose. He teaches that from Adam to Moses God taught them in sacraments all that they should believe, and he proveth it because God did so in these. And to this is his argument: God did so in these, he did so always, God did so in these, etc. He did so in all, God in all sacraments taught them some things, etc. In sacraments he taught them all things.

Wherein Lindall saw God taught Abraham, what thing the signification should signify, or where he should do it; other than that he would have him and all his soul, what moral virtue he would understand thereby, as the currying of cattle away of all superfluous carnal things, or any other thing, what he did teach him, or what Lindall beheld that to the people was any such thing preached thereby, when the circumcision was given and commanded. In the sacrifice of Abel in killing and offering the beasts, whereunto Lindall that there was taught unto Abel, or what manner of thing it should signify by killing of fleshly lusts, or any such other things, signifying that they should serve God in that manner, which yet we rather gather by reason then finde it written in scripture.

Wherein Lindall saw that Abraham was taught, that in offering up his son Isaac, and when he was in his bed, it should signify the offering of Christ upon the cross, or any thing els, but this thanksgiving of obedience and praise of his faith and hope in God.

And though it may appeare in every sacrifice and in every prayer unto God, that men should done above all thing; yet in what sacrifice were they taught to done their neighbour? This is a baine tale of Lindall which he had never proue while he lieth. And yet the better he proveth it if he could proue it, the worse should he make his matter, for sacramentes were with them in all that price able to be profitable without scripture; then so may ours be now profitable without scripture, excepte he finde therefor a prohibition in scripture, which neither he not none of his fellows ever found yet, so never shall finde while they live. For where they lave for a prohibition the words of Moses in the Deuteronomy, commanding the people that they should not take them, that by the same reads in lyke place profitable to be, as in these in these, which thing destroyeth all his whole purpose.

And therefore to answer why all, he saith that so it might in these, as if the wicked Pope had not taken away the significations of our sacramentes from us, as he had robbed us (faith Lindall) of the true sense of all the scripture.

Lindall must here tell by which Pope hath taken from us the significations of the sacramentes, and robbed us of the true sense of the scripture. If this Pope this, but hundred yeare, by all which time Lindall saith they have done al alone) have done any thing then in contrary to the old Popes y wer by the space of, but hundred yeare next before, when this Pope, he denied not for good, but cannot deny: let hym tell which, and whereby he can proue it. But that am sure he shall never shew why he be lieth. For I wrote well that the old holy priests that have been made, as well by old holy Popes, as by Gregory, as Leo, and other, as by old holy doctors, as by Iscor, by Ausenyn, and other, according as well the significations of sacramentes, as the true sense of scripture do oblige together against Lindall. Luther and Huskyn, all they sondes fellows. And if Lindall tape no, let him shew me which old holy Popes were the, as ever hild that sacramentes of the ather is suche a hard simple signe, and sete but onely to signify the memorial of Christes passion, and unite of hym and his, with love and concorde among our self, and as it wer fin to think it were not bred till as Luther saith, to think it were any thing els, as Lindall and Huskyn faith, a great syn to worshippe it as Luther, Huskyn, and Lindall say. And as concerning the true sense of scripture, which he labyeth the Pope hath robbed els was, me anothy Popes of eight hundred yeare last past, which
A which true sence Tindal now hyngest againet, let hym trow then which Popes of the other seven hundred yere before, to which holy doctoris of all that longe time before, did contrare the scripture sa, that any of them woulde trowe a monke might wedde a nynne. And loe thus ye see good readers in what warshippefullly lyved Lyndal pvoveth all hys purpose. But nowe wolle we goe farther.

But in the tyme of Popes when the congregaci was increased, they must have many preachers and also rulers tepazall; then all was receved in scripture.

More,

Here is his whole ground whereupon he will anowe conclude, that lyth al was then receved in scripture amonge the Iewes, so muche it folowe that al was receved by scripture among christen men. Whichs folowed not as I will after thisewen, though he trowe true, in that he trowed that in the tyme of Popes all was receved in scripture.

But sothe thereupon is all hys whole matter grounded: let him prove you that point by all. For ye erere wel that it is not enough to hym they then receved scripture, but he muette prove y then they receved all in scripture, and that every thing that they should dooe or believe, was the deluered the in scripture. And therfore lyth this is the point and the thynge that he troweth and proueth not: let him prove you this well lyth, and goe further in goddes name. What prowe he hyngeth ye shall see, and how trueth it ye shall somme judge. Thus he troweth.

Tindall

Al was then receved in scripture, in so muche that Chistis and hys Apostles might not have beene believed without scripture for all thys miracles.

More.

Loe this is all the whole prowe that ever be hyngeth sooth for this pointe, whereupon his whole purpose hangeth. And in dede it were somewhat, if it were as trewe as it is false. For he neither hath any scripture to prove it, and al reason is quyte against it. First as for scripture, though Chistis yede to Iewes as the truth was, that the scripture made mention of hym: yet be neuer sayde onto them as Lyndall sayde, that he might not be believed elles, not ye scriptur to tareeth. He saith no more of scripture then of saynte John the Baptis: for he sayth that the scripture henruth wistnesse of hym, and so sayved he of saint John too.

But because Lyndall compared the scripture with myracles, and leteth so little by goddes word unwitten: Chist sayde somewhat more by miracles and by his owne yse, be at that time unwitten, then he sayde ephes by saynte John, or by the scripture ephes. For he sayde of those twayne, that ephes of bothe had lacked, they had not bene in ylyne of infidelitie. And he sayth not to muche of saynte John, nae of the scripture neither.

Nowe reason is cleere against Tindall, for that he sayth that Chistis and his apostles could not be believed for: all the miracles. For though God had never gune warrning by Popes, that there should come another prophete: yet excepte God had expressly sayd that he woulde never sende no (which he saide not) what should let Chist to be believed comming with miracles, and though he woulde teache in the believe, not contrarly articles to those that were before taught, but other revelations farther ye were not taught before, in workes make what change that god liket to commande. Gods word at that time was brought unto the people by Popes, was it believed for? Gods sake or for Poples? If for goddes sake, then though Chistis had not bene God as he was: yet with god let hym with miracles as he sent Poples, what should let hym to be believed as well as Poples, though he had never beene spoken of before: Popes ye for Poples sake, Chist was as good as Poples was, all had he not bene god, and incomparably better why he was God. Why could he not then have beene believed without the witnesse of Poples coming to miracles no the ever Poples did al ye prophetes befoere, and namely doing so many in his owne name. And because that in the credence gotten unto Chistis, Tindall geteth so great preeminenence to the scripture aboute the myracles of Chist, that is to say to the word of God written above wonderful workes of God done: let Tindall understand ye causing why the witnesse of scripture holde unto y credence of Chistis, was by reason of miracles, for to ye because it prophesied of hym. Which thing ye shall come to longer after, is a great myracle.

And
And yet further, they that would not believe in Christ for his miracles, would not believe in his Word, nor in the Scripture neither.

And yet for the final confutation of Zabdale's sophistry, in saying that Christ's miracles could not have been believed but for the Scripture; every sole knoweth, that all the world, save the Jews, in their turning to Christ, believe, were not led by the Scripture, but by the miracles, and believed not Christ for the Scripture, but believed the Scripture for Christ, and Christ for the miracles.

And the Jews, which people most believed the Scripture of them, I hope, steadfastly believed in Christ.

J. Todd.

B. Wherefore, saith aforesaid Christ's congregation is spewed abroad into all the world, much broader than Popes, as much as we have not or else left any place, but also new, wherein all things are open to richly, all fulfilled that before was promised, so to much as that the is no promise behind of ought to be chavelated more, save the resurrection, that Christ at the apostles, with all angels of heaven if they were here, could preach no more than is preached of necessary to our souls; how the hold we receive a new article of ours, whereby in scripture, as profitable unto our souls, as smoke for sose sose eyes.

More.

Here Todd maketh his conclusion, that all Popes, because the people were erected, so fully received at things necessarily to be believed in scripture that Christ's himself might not have been believed without scripture, which the things be very false; therefore it followeth that Christ's congregation hath all things necessary to be believed, written in scripture, which things as false, and reale it is to be false, he concluded it upon false. But Todd perceiving well himself how false his foundation is, and how feebly his building is that he leteth up; hath therefore to make it stand stouter, under more; and to popple it with certain other things poltes made of cuttredes.

One is, that all things be now here beyond the old testament, opened richely in the new testament, that before were promised. This underpromp is not very proper for to heare up his bidding, for it is the self same thing that is in question. For we say, that if he take the new testament for the bookes of that scripture written: he must not onlyke save, but also produc, that every thing is opened therein, of necesstie for our soule healeth, is to be believed, or done, and this is the thing false that is in debat: And therefore, while he both but tells and poine it not, and to under propopled his aferion to it, it fell: he beweth himself as wise, as one that left his rotten houe shall fall, would go about to take down his root, a pull by a provis to undermine the sides with the flame.

Then I leteth to it another boxer, that all things in the new testament fulfilled that was prompted before, and also there is no promise behind of ought to be chavelated more, save the resurrection. And the this booster is so fully sette, that it is short, being made so some quit, if a man take no more but what than, for besides that, as there lay more promises in the old testament then every man well underkode, so may ther yet peradventure the more promises unperceived yet, either by Todd or me, both in the olde and in the new.

But I have besides this, and besides this also that Todd faith here untrue: for besides the resurrection ther are yet unfulfilled, as well divers promises of tokes: then things that shall come before the resurrection, and all these things promised that are promised to come atter, as the judgemen, fals, and blithe of papye everlasting to the judged bodys but yet not besides this: what if all the promises were fulfilled, having the resurrection: doeth that prove that there could be nothing of necessity believed without scripture: Is there nothing to be believed but promises: If God tell me a thing, doth it make it true, am I not bounde to believe, as the tone noe to doke the toiter, because they be no promises. If Tyndale speake Wyolpe in thiss, I must vedes conselle my selfe, as in god sayth I can see no writthe therein.

But finally he leteth a little myrthly strong poakhe able to heare downe all, when he faith that Christ, and all his apolites, and at the angyelkes of heaven, could preach no more then is preached of necessity to our souls. And therefore, for all the world and well frame reas ons which I have remoued, and prooved unreasonable before: he seeth that to receave a new article of faith with out scripture, were as profitable to our soules, as smoke for sose eyes.
[Paraphrased Text]

Whether the Apostles left aught unwritten

A This is a substantial mark, and very surely let me assure you, for I think I might agree all that he saith, and his purpose near the more proued. For where he saith that all is already preached that is necessary, or can be necessary to the soul: if I would answer and say, that is very true, all such things is already preached, but such preaching is not written: where we now Lindales conclusion: But I will not be so mad as to grant him that all is either written or preached together, that can be of necessitie to manners soul. For he would be so mad as to think that God would not many things that we know not, and that he can if it please him, reuse the same as of those, and command us to believe them whensoever he list. And when he so would do, then were they of necessity to our soules salvacion to be believed. And he may well, if it please him command us to do other things that he hath not commanded yet, and then should we be bound to do them. And he may command us to leave undone some things that he hath before commanded to be done, then should we be bound to leave them undone.

B And this is all plain and evident to every man, that hath any sparks of reason in his head; I wonder where Lindall had left his wit when he wrote this. And this was also a wise temperance of the matter that he saith for these wise canons, that it were as holie some for our soules, as smoke for sore eyes, as we received any newe articles of faith without scripture. If the open of his soule were not soe bleered, or soe blind with the smoke of his sence of hell: he would have no more sense with his two open, his two folies in these false woods. For he saith, if we receive a newe article without scripture, whereby he doth saith, that it God will give us a newe article in scripture, as he gave Sophas: it were not so holie some. And what can be then say but if God gave it without scripture, he must be believed, but if Lindall dare say that the truth of god doe depend upon his writing, that his word be not worth fiel it be written? Another folly is this, that he saith if we receive a newe article, and then all the commandments that he putth in old, and we shall put him some other as old.

C Tindall, what holde it me to believe, that our ladies body is in heare?
that is of necessitie to be believed.

A lieth it as the woode, not of men, but of God. Then annswer we again, that they that tell me the father of our lady, were inspired of God, and therefore it helpeTHEM to believe it as the word, not of men but of God. If he aske how that he knoweth that God inspired them that tell hym the tale of our lady, we must aske hym again: how knoweth he that God inspired them that wrote the tale of Enoch? If he say that he knoweth it because it is holy scripture: the shall aske him farther: how knoweth he that it is holy scripture. And then he shall come to the point, that when he hath all done, he must be faine to flee to the church, and when he shall there put by which church he knoweth it: he must know that they have some church which himself may know, for elles how should he have a suche church if he him self knoweth not? And when he knoweth you any known church, he is double confounded. For bothe he desisteth his here to, that no church he should be beleued but electes, and also shall be diziuen to confesse, that he knoweth the scripture by our church, that is to wit, Chyphes catholique church, that he refuseth. And then shall he farther tell hym to his third confutation, that by the same selle church both he know that god hath inspired that other article of our lady. And yet to: his souther confutation we shall tell him farther: the selle same scripture, which himselfe by the meane of the churches teaching believe to be the woode of God, teacheth him also to believe, that this lyeth vncerto, that it believeth of our lady, is either good to beleue: or at the leaue wise not civit, no: like canke to love eyes, yet our laurour him selfe in the same scripture faiths, that the spirit of god shall teache the all trouth, and leade them into every trouth, that for ever, lest himselfe there promiseth he will not leaue them, but he with them for ever unto the goddes ende.

And thus good chylde readeth, ye see to what woorthfull conclusion, with a sover: sole confutation, Lyndale hath brought hymselfe, with sappe this article, whereby he woulde mynyphe the wooypppe of our moke blest lady. But likewise as he speaketh here of the asumption of our lady, the belief whereof, he woulde shoule serve to serve of nough: the same faith he in byuers places of the beleue of the perpetuall virgi

nity of our lady, sayinge that it is no sappeyng prynting to the saluation of our soule. But I say that the catholique church of Chyphes beleueth, that the beleue them breynnge (as it is, and from the beginnyng hath been) taughte by the holy goode, so pertynnyng to the saluation of our soules, that the contraries belonge pertynnyng to the damnation of our soules, if herefore be damnable.

And that sappe is no newe article, well appeareth by that that the olde holy po
dour Sainct Hierome to farthber reitenned it for hereby, that he wrote ano holde boke against the olde heretike Pelcbius, to: p confutation of that hereby. In which he vertuous booke, saynt Hierome neither pionseth, no: goeth aboute to poure perpetuall vnguiitie by perpetuall blyes, but onelype poureth that the places of scripture where Pelcbius thoughte such for: the contraries, were not effectuall to: poure his maliciouse purpose, against the common receeued faith of Chyphes catholique church. Againste which we made ber bervure sure, that the scripture never speakinge in deede, house apparense to ever an heretike make it seme.

For tho wyse as though a sopyler woulde with a sappe argumente, poure s into a simplic foule, that two eggs wer these, because that there is one, and there be twayne, and one and twayne make thare: s simple blearnt man, though he lacke learning to fysle his fond argumenter:bathe yet lust enough to laugh thereat, s to eate the two eggs himself, and by the sopyler take and eate the thryde. So is euere faithfull man as sure in the sight of his soule, how apparenantly foure an heretike argyue by scripture to the contraries, that the common faith of Chyphes catholique church is out of question true, and that the scripture underland vpyth, is never thereto contrarie, sith he woteth well by the bys faith s by the scripture, that the church is taughte by sappe by God, and bys holpe spirite, according to Chyphes promise that can never be false, and woteth welle also, that God never teache against the trouth, no: woteth against his word, but that the contrarietie that semeth, argyethe of heretikes maliciouse subedette, as holpe saint Austain faith, so: lack of well understandyng. Which missnderstanding, may some in the leade that man, which bur to leauce the faith of Chyphes catholique church, and deane to the doctrine of a false here: pp.7.11,
Whether the Apostles wrote or not.

But for because Lindalle will then have all sayd, youcse yeple at one popuete, and this be what shall profess yps soule to believe that our ladsie in heauen bodie and soule, of whiche he playynge believet the contrarype, both for her body and her soule, for he believet with Luther, that all soules holy, and (here shall till the day of dome) and will also be also what professeth hym to believe that our ladsie was a perpetuall vyrgynye, and never hadde chylpe but Chryste, for none of those both articles is pisued by yscripture, and we might be sazed weel ynoough, though our ladys body came not in heauen till domes day, and also though she had no somes then one and one hundred to: I will also say again, what professeth he that our soule is a vyrgynye, and never had wyfe nor chylpe, sith that article is not pisued by yscripture nevething: he might by his passion have wought our redemption, although he had webbed and goten chylplen too. And in good faith, I wene we shall see thes folk fall to feint the once, that they stand not at last, to tap he did so too, and byd he goe yepl the contrary by yscripture, or else they be at their angelical libertie to believe which weepe they lif. But nowe come we to Lindalles other examplle that he professeth the pugratopye.

C. Tyndall.

What am I the better for the belief of pugratopye?

More.

In godde sasyth not 6 better of an half pence, while he believe it no better then pedboe. But sulye if ybeleved it well, ye might be both the better for pugratopye and the farther from hell.

C. Tyndall.

To seare men with you will say.

More.

He maketh men auntwer as it pleaseth himselfe. But we will not saye fo: for it were a foolish laying to say, Lindalles the better for the belief of pugratopye to seare men with. What fools lodg say to but Lindalles: For Lindalles belief cannot seare folk, no more then other mennes belief seareth Lindall, no. Lindall is the better though other men be seareth. And therefore that question as he foolishly frameth it, to

he holde a inntereth it. But I saye that pugratopye is despised for the pugratopye of such soules, as were either obserued in the beginning, or from mortalitie, or from mortall tourned to benial by the fugevritie and the mortalitie.

And I say that the belief thereof is, the belief of such two manner of wife. One wife, pugratopye in that it maketh a man to be preferred in the Wyse profite, to be the lese whyle there, by that it maketh him more peryance and good works here. Of which two thynges Tyndall aboreteth to seare.

Another waye the belief thereof, that as so to fare, for the he feth the believer from hell, into the fire whereof, for the contrary believe and herecom holde against it. He shoulde elles fail headlong downe, believed he never to well, and lyved he never to wel also before. And therefore of the belief of pugratopye here cummeth those professeth to other folk, though Tyndall be never the better to, the belief thereof, which believet it not.

C. Tyndall.

Chripte and his apostles thoughte well enough. And yet believe that, the belief of pugratopye is mape not stande with goddes worde. What grete fear can there be of such perying, which thou maapst quench er almost for thys halfe pence.

More.

Nayesurely, that syl is not to light ype quenched, that folk shoude uppon the boldenesse of pardones, stande oute of the fear of pugratopye. Fo: likewiis as though the sacrament of penance be able to put away ethernalitie of the payne: yet hath the partie for: all that, caute to seare both pugratopye and hell too, lest some defaulte bypon yps owne parte, letted God in the sacrament to woethe suche grace in him, as shoulde ferre therefore to though the pardon be habile to dispire a man of pugratopye, Pardones be yet may there be such defaulte in yparty charge to 6 to whom the pardon is graunted, that though he gane for three halfe pence three hundred pounde, yet shall he recepe no pardon at all. And therefore can he not be for three halfe pence oute of fear of pugratopye, but ever hath caute to seare it. Fo: no man excettte resocution, can see sere whether he be pardone or the pardon be not, though he maye haue and oughte to haue, both in that and ever good thyng, good hope.

And the fear of pugratopye wer to clear
A clear gone, because it might be quenched with the cost of three half pence then the fear of hell gone too, by Lyndalls teaching, which bare yarpe, and taught repenting putted one that spie cleanse, without the cost of a pence.

And where he saith that Christ and his Apostles thought hell most young: I ask him how he speaks that. For, by fee well by experience, that hell and purgatory too, be feante younged between them both, so Aspyn thought from time. We see also, that both Christ and his Apostles, have helped us by that there is purgatory. And that have they helped us, not only by mouth, which were sufficient to faithful folke, but by scripture too. And yet both waynes be not enough to Lyndall: For his fellows and he will not understand those places of scripture, but after their own fashion.

And therefore now, whereas he calleth as unprofitable to the soule as smoke to sore eyes, all things that be not either written in scripture, or deduced thereupon, and putteth the ensample of our lady, and purgatory; he must addeth to them as many things more, as himselfe putteth in the same case. And therfore he saith that he sappeth now, that a childe to be confirmed so; to be chrinthened ethere, if it be chrinthened faster. In latine, a man to chrinthen himselfe of his sinnes, to doe penance, to do a ny good works toward his countre, to be aneek, to to praye to Capitane, to believe in the holpe sacrament of the altare, to writte in the body and blood of Christ, to do anye honour unto it. All these things be by Lyndall as profitable for soule, as smoke is for sore eyes. But I pray God that the sore eyes of hys fiesh soule may once take by better, lest he finally fall into the same smoke of hell, where he shall never see after.

C Lyndall.

And that the Apostles should teach ought by mouth, that they would not write. I pray you for what purpose.

C More.

Now have ye heard already by what high reasons Lyndall hath proved you the thingeth that he affirmeth, that is to wit that the Apostles wrote and left in writing every thing that is of necessitie for the soule, either to be done or to be believed. But if he seeth himselfe, that in his reasons for his own part there is so little pith, and that he can never prove not no man els, the things that Christ and his name, els prove himselfe a fool, for falling from the fayth of Christes church, is to say, that the apostles left all such necessitie points of the faith in writing. He learned of now his part him self, and after he why they lefte unwritten as though if he that never was of countenale with them, can not reme to Lyndall playne and sente and why the apostles left ungle unwritten, he myght thereupon conclude, that they wrote all together. Is not hys a yple and a mostshippes ful reason?

Hys matter is much like as Lyndall would affirm, that all the lawes of England be written, and whatsoever wer unwritten were no lawe. And when he had long wastro done therewith, and could not priue it, would then of me hath the realm of England any lawes that be not written to what purpose I pray, should they be left unwritten? And then if I could not geue him an answere thereunto, such we could contente hym, he myght therefore with good reason take hys parte for proued, and well and mostshippes conclude, that all that culer are unwritten, are no lawes. But nowe in my name he answered his question, and then concludeth that answere.

C Tinjall.

Because they shoude not come to the bandes of the heathen, for morchynge, faith master Poe: I pray you what thing is more to be mocked of the heathen, could they teach, then the reintercyon, and that Christes was God and man, and dyd betwene two themes, and so; his deathes take, all that repent and believe therein, shoude have they sinnes for given them. Sea and if the Apostles underlyde therby as we doe; what master traying unto heathen people could they have tought, then that heade is Christes body and wine his bloud. And yet all these thinges they wrote. And agayn purgatory, colesion in the rare, penance, satisfaction for sinne to godwards, with holy dedes and praying to capitane, with such like, as dome sacramentes and ceremonies are merueles agreeable unto the superstition of the heathen people, so that they never not to abstain from writing of them, for feare lest the heathen shoude hame mocked them.

C More.
Whether the Apostles left taught vnwritten

A Chrys was an happy happe for mayster Lyndall, that it hapened mayster John, with the laying of suche a tender cause, to minifte mayster Lyndall so muche plaideante matter of replicaytion. For if I hadde not happe to have lade that the Apostles so sparse the wrting of some thynge, so etbering of suche a mocing Lyndall hadde nade no more to say, but hadde lefte of with Shame enough, whereas nowe by this poynct he had occass of much maister swinnen much worship therwith.

But note if I wonde not to be content to sav'e, that I was overtaken in so sayyng, and that I am not desdente my words that they so bare to wryte any matter thing for any suche cause, and that alfo I canot telle why now for what cause the apostles wrote some necessarie thinges, and lefte some necessarie thinges unwritten, no more then I can tell why that evere Euangeliste wryteth many thynge that bis felowe hau, and yet leared our some as great and as necessarype as some that he wryteth in: if I wonde for Lyndalles plaide for this (which if I didde, I hadde not much to force, for any great harme that my part could take thereby, for the thing were in it telde neuertheless true that the Apostles to didde in ode, though I could not telle why then hadde I taken away quite all Lyndalles plaide in his present babbling, and left him only to those reasons that he hath lade before in all which, he is as ye see, too shamefullys confounded. But yet let yke you, good readers, to reade myne oone booke as I rote them, which ye shall find in the first booke of my dylouge the r.v.

Chapter thare shall ye perceve it, that it is not fully to farre from al reason, as Lyndall wolde have it some. For I sew here that the apostles did more plainly speake, and more openly declared many thynge by mouth among the christian folke, because their audience was more mete wyle they wer onely among thyselle, then they didde by their writing, whye he wrighte perdefte came into the harms of heathan memne, that woulde taunge some suche thynge to shorne. Now cometh Lyndall and seeweth that this is soberly lade, for the Apostles leeter not to thef the thing that the hea then wolde moost mauche of, and that purgatorype and the sacramentes were most likely to be mocked among them, for they were most agreeable to their owne superstiticon. But note ye left he shoulde have cumbred hymselfe somewhat with the annuare, and have defaced therewith the beatitye of his own tale: he leauned out here al such thinges as I lade in that place for the poore. Howbeit, those thinges will yet I truth serve me sufficiently against all Lyndalles chaoses. Amonge whyche, yet where he werte he speake wyte he, he helpe me summat himselfe, ever here onbare. For yf, though I could not telle why they wrote summat that the heathan memne will mauche, and yet leave out someth at ledd they hould mauche, though I could not, I say, tell why they didde this: yet is it enough if I prove that they so didde in ode. For the poore whereof I may lay, and so didde in my dylouge (which Lyndall here leauneth out) that not onely saynt Peter to did, in the second Chapter of the Actes, where he so bare to call Chryske God, lest it should have hindered the faith in that audience, but that our lourde did the same himselfe in the manifet preacheinge of his Godhead, as appeareth in the 4. Chapter of saynt John. Also thyn ye see that thus they didde in ode, what nedeth me to care for all Lyndals whysse, why they so bare this whare was telle cause to feare, and why they wroth this where was moe cause to feare: lest he cannot so bare, but that they so didde: am I bounden to gene the rechynge why and wherefor they so didde: This dare I be bolde to saye, that they never taunght thinge of difficultie by writing, but that they taunght it more plainly by mouth, by which explainacioun by mouth the people came into y bounderd trouthe and saufety of the matter, were the wypinge never so full of doubt.

For the poore whereof, Lyndall hath here, as I layd before, by reason of his seruice with falte underdroduce of saynt Pauls, brought therewith a right good example. For thus he layd.

Tindall.

Yes if the apostles understand thereby as we doe: what madder thinge by a heathen people could they have taught, then that bread is Christes body, and yvoes his bloude, and yet all these thinges they wroth.

More.

Loo, here ye see that Lyndall himselfe doubts hym saynt Pauls woordes, whether he meant as we doe, which yet mean
that is of necessity to be believed.

A meaneth not as Lindall doth, that this bread is Christ's body, and wine his blood, so that the bread and wine remain as Lindall sayth that the Apostles wroteth, but that the bread and wine is converted and changed into Christ's body and blood, and that by what words the apostles wroteth, yet that is the thing that they mean, and that all be it that they have written it plain enough in scripture, yet both Christ and they with many words do so clearly declare it by mouth, that in that article, neither then nor never after, was there any doubt arose, till that these verities here nowe of late years make doublenes upon the writing contrary to the declaration of Christ and his apostles, and well and surely written in mennes heares fourscore hundreth yeare before. Such peril is it loe, to fall from the unbloody faith, unto the despicions of the scripture, which by the earth is understood as the scripture it selfe. For lykewise as it saith plainly sermons in scripture, saue ye in scripture, so saith it as plainly as I can see and declare, if it he believe, ye shall not understand. And here we see, that though Lindall will not confess that the apostles left any thing unwritten, nor that they wrote anything the more courtely for the mocking of by heartes, yet he saith himself that apostle wrote so that men might doubt what they meant. And that I dare well say, that in the churche thens they presently so farre forth declared it, that they left no such doubt therein. And also I dare say that they taught things by mouth which they wrote not, part for the cause of of old, part for that it needed not, and this I saie boldly. For though Lindall say not saith Paul and saith yes himselfe, when he wrote unto the Corinthians, eterna veritatem, his letter, even as he doth, the other things I will dispose of, other what I come my selfe. But the sacraments to forgive Lindalles. For even, that he may not abide the sight of them, and therefore he goeth on against them still.

CTydale.

Hence, what is it that the apostles taught by mouth, and durst not write, the sacraments. As for baptism, and the sacrament of the body and blood of Christ, they wrote, it is expressed what is signified by them. And all also the ceremonies and sacraments that were from Adam to Christ, hadde ignisific-

raisons, and all that are made mention of in the newe testament. Therefore in as much as the sacraments of the old testament have significations, and in as much as the sacraments of the new testament (of which, mention is made that they were delivered unto us by the same Apostles at Christ's commandement) have also significations, and in as much as the office of an apostle is to edify in Christ, and in as much as divine command is therefore not, but hurcheth altogether (so if it preacheth not unto me, then I cannot but putte confidence therein, that the doth itselfe (for I do see whiche, which is the bearing of Christ's blood) and in as much as no mention is made of them as well as of other, not is known what is meant by them: therefore it appeareth that the apostles taught them not, but that they be false merchandises of wile hypothesis.

More,

If a man readeth these words, and examine them not, be mape be done abused. But who so well write them, and consider cuere parte, hall soone perceive that this process is spilt bye with malve, faith, and sole. HPall he woulde, that because the Apostles have written the two sacraments, that is to write, baptisme, and the sacrament of the auriculate, and the ignisifications of them, and of the tother, v. as he sayeth, have not written; he would say therefore, that we should take it as proved, that the other true were no divine sacraments, no delivered to the church by Christ, nor his apostles. Note is this argument, though his antecedent were true, yet as was sometimes concluded, as this is of the lawes of Englande; men have written some, ergo they have written all.

By the type of his chapter he taketh in hand to prove, that the apostles have left no necessary thing unwritten. And now he poueth it, by that they have written none. For of his reason, perform of all his reasons in conclusion, this is the whole time. Whiche same, what effecteth it hath, the more sole man see, but if Lindall poueth me farther, y the apostles promised they would write all, wherof saith John, and first the first of the last the commandement, and to doeth saith Paulus to John.

Now yet in this reas of his, as saint and as seble as it is, he saith to presuppose false. For he presupposeth that
Whether the Apostles left anything unwritten

A of any of the remnant, the apostles have not written. Which is so plain false, if there were any name in him, he might not be so strange a fate. Of confirmation with saint Luke in the Acts plainly, and saint Paul to the Hebrews as plainly. Of marriage and priesthood, saint Paul manifestly, the tone to the Ephesians, the other to Timothy. Anointing, saint James, saint Peter in the gospels also. And of patience and the patience thereof, every man almost in every part of scripture. And this thing Lindall so well kneweth, that it hath been so often so plainly proved unto them;

B they could ever yet, nor never shall while they live, be able to withstand it, neither with scripture nor reason, but with replying a babbling. And therefore as I say, this knoweth Lindall so well, that it is more then shame for him now so to write, as though the apostles had never written of them. Which if they never had done in the world, yet were the sacraments sure enough, which hang upon goddes the same as sure as all their writing, and which in this world be crept and sure by the self same meanes, by which we know they write for holy writting, that is to wit, by the relation of the catholick church of Christ, and by the spirit of god that leadeth the church into the beleeve of the truth, and leadeth every well willing person a part, into the believing of the catholick church, and by the believing of the church, into the right beleeve of every necessary truth, by the groundes thereof had, into the right understanding of holy scripture. Whereby the Apocalypse had, is more more clearly confirmed, and without which it could before had, the wit of man might abuse the scripture to the occasion of infidelity and unfaithfulness.

But yet because I would be both that Lindall might write this that I prize take him in any thing, and then ground my reason against him upon my own misliking of his writings: I will yet a little cramp his woodes better, when he saith that the remanent of the sacraments before baptism, and the sacrament of the eucharist, be not proffitable sacramentes, nor have any promise of grace, because the apostles were not of any of them as they didde of the other two. Where I would write of Lindall whereby he meaneth that of any of the other, v. the apostles wrote nothing at all,
that is of necessity to be believed.

Nicarons, the same outward tokens had no such resemblance and likeness, that they were therefore appoised unto them, as water in baptism hath by the washing of the body a resemblance unto the cleansing of the soul, if Linballe meant in this manner, as it seems that he doeth (for when Luther and he, and all the men of them; had boldly laboured against the blessed sacrament, and had so often defamed the same, that men were not in scripture spoken of all, and what that would not be budged by, then that there was at the leaves no grace pointed with them, when they let themselfs clandestinely conformed and reproved in that point too; then fell they finally to the yogic point, and would not withstand the point, and of grace also granted with them, yet would the wife men make his to mad as to take the all for naught but if we found in scripture what other special signification every outward token hath, and preach that signification to the people, as the special thing and the whole effect of the sacrament letting the grace go by, which these men were free looked for, is in no wise believed. But whereas in all their wranglings they railed upon allegories, a cry out upon such holy doctours as preach them; yet the holy sacraments sels they would should serve for; allegories only, and for nothing elles.)

How then I saie, litt Linballe meaneth this wife, and therefore saith in his words aposto remixed, that other wise preach they were no good but hurt altogether. For it makest be saith, the audience to putte confidence therein. For the deed it selfe instructeth a man, which is the dispensing of Christes blood, litt Linballe I saie, saith thus: I would write of Linballe, whether the sacraments and the ceremonies of the old lawe were by God purposed to be well, and with their psittate befiered and taught by Poples unto the Jewes, I think that Linballe will not be made to saie, that God byd by Poples teach them to ferue him with those sacramentes, sacrifices, and ceremonies, displeasing to himself, thankles toward himself, all to their hurt. Wherefore if the base other wise grace, he must needs grant, that they were by Poples taught unto the Jewes, very well and agreable to gods pleasure and their wealth. But then I say, that those secular and proper significations of every sacrifice, and ceremonies, we not taught them not; therefore if it followeth that Linballe saith false, in that he saith that the knowledge of them was so necessarie for the soule health, that withoute that knowledge, the life of them must needs be nogst, and not lawfull unto them. For, but if Linballe teach saith false, the soule, God hath taught his people in the beginning to ferue him with damnable ceremonies himselfe.

Now if Linballe will at this clappe turne his chese aside, a saie, that because (for) as certaine to God done with those sacraments and ceremonies, had been damnable, therefore it appeareth well that all those significations of them were taught them, and the minde of mine argument falls yet in turning the tone chese to me, he turneth the tother very saith me, so that he will have a clappe on the tone chese as the tother, make whatshpee he can. For then I thys on him, that if the knowledge of all these significations was so necessarie to them, that withoute that knowledge, the doing of those things which without these might not bedone, were sense as often as they didde them, and that therefore lest we should be so wretched, to were God had on every side so bewamped his people in times himselfe, he by his own special provision, that they could not by no meanes escape: we must needes perceive that God caused the to be by Poples taught all those significations. Then say I, that if they were not written unto them in the scripture, they were if Linballe told be true, taught them but alone by mouth, and so from mouth to mouth taught and continued among them, till manne by thes folle and launge fell to forgeate them, so little to force of them, and then to not believe them as these heretiques faire by the right fapt in this daye.

And then say I, that therupon be not well folowed farther, that Linballe, saying that Poples received all necessarie things in baptisme, and saied other wise false and like a very base, for the knowledge and understanding of those significations shall these sacrifices and ceremonies, he confesseth to be necessarie upon peryll of their soules, and yet he confesseth that they were not written in the scripture.
Whether the Apostles left aught unwritten

And if Lindall were to write aside and
escape by that he saith that those sacraments and ceremonies issued them for
boses, and that they read all the significations in them, as in books; I ask
him whether the ceremonies were taken to love the significations, that
they were hale to read the significations, and keep them by the beholding of
the ceremonies or not. If they were, they had not been forgotten. If they
were not, and yet the significations so necessary, then yet again we are not
everything necessary delivered Hoses
in writing.

But letting Lindall with his coarse
pall, the truth is that the Jews had neces
sary things taught them besides the
writing, as an expectation of Christ, and
of redemption by him before the law
written, in that time, and after, the
Jews like for it yet, they know that
with original of their sacraments could
not for their final saluation serve them.
But when they began little and little to
fall from that faith, and began to trust in
the law as the works of the law alone
leading to this point of faith which was
of the law, sacraments, ceremonies,
and all their bodily works of the soul:
then went they wrong. And that is the
thing which saint Paul wrote so love regi
neth, in their trust confidence to be led
by the works of the law, whereas if
they had not left of the force of faith, both works of the law the cer
emonies too, had stand them in the
order of heaven. And therefore this nothing toul
cheth the church of Christ when they
put trust in the sacraments, for they do
it not with the faith, that all the force
and strength of them together of Christ's pas
son, for they believe, and
this they teach. And it is no doubt
but that the Jews never knew's spe
all significations as it all their sacraments,
sacrifices, ceremonies, other the grace
and remission of sines, or preadmoni
ture that they were figures and tokens of
things that should fall, not yet recep
t by them, as we know our sacramen
t be essential signs of grace. And it is
boud, that both they too which in
faith, hope, and charity, do any such thing
as god commandeth, be sure it be in
safety as he saitheth be, although we
know not why he will be feried in such
to be, no more then Abraham knew
why God bade him to serve him with
the sacrifice of his own son: yet
is that boding of that deed done in that
wise, pleasantly and acceptable to god,
and profit to manns soul, whatsoever
Lindall tells by, and his master Sar
tine to, and free Hubkin also, and take
their wise wits with them. And ther
fore all this tale of Lindall agayne
the sacrament, is not worthy the lead
father of a wilde gote wonge. But yet
consider one thing by the waye, that ye
mistake him not, nor be not by a fayne
wise lead out of your waye. We cal
leth the sacrament of the aultare, the sac
rament of the body and blood of Christ,
in which we doth he calleth it well, but
yet meaneth he not so well thereby, as
good chist men Doe, not as himself
would come to doe. For he meaneth not
that there is the very body and blood of
Christ in deede though he say there is the
sacrament thereof. For by that meaneth
he nothing else, but only a bare signe,
and token, and a memorial thereof. For
the great heretique Thorpe in his exa
mination calleth the sacrament right,
and by the same name that Lindal now
doeth: so that a man wolde at first hear
ring find no fault therin, but mistake
him for a good chist man. But after
ward he declareth himself well so clearly,
that he meaneth like a naughty heretike
as Lindall doth also in some places of
his book. For he saith that sacramet
signe, and token, be sure but three names of
one thing, that the sacramet of the aultare
is very heead still. And he mocketh
at them that recei the to be the very body
of our lavour himself, and he is woode
with them that doe it any honour. And
so in this point concemming the blessed
sacraments of the aultare, Lindall is
yet a muche more heretique then Lu
ther is hymselfe in hys writings, although
in deede it appeareth well that he
meant as muche in the beginnyng, till
he withde, we hymselfe so enuy of oth
er, that hafted foreward and set further
that thereto before him. And of truth
I am right credibly ensoured by a ver
ty vertuous man, whom god bath of his
goodness illuminated and called home
again, out of the barke Egypt of their
blowne heretiques, that at suche time as
free Barons, and Lindall speyetethe,
and talked together beyonde the sea, af
after that he rode out of the fride, where
he was enpoynd to tarriere for his pe
nance, after he hadde done his fagot
Lindall and he were of founde reces
tes. For free Barons was of Zwingli
is.
that is not necessarily to be believed.

A gloss set against the sacrament of the altar, believing that it is nothing but bare bread. Yet Tyndall was yet at that time not fully fall of error in that point, but though he were babbling enough before, was yet not content with mere reasons for the holding of that here. But within a while after (as he that is falling is some put over,) the error made the soul made outright, and brought him by himselfe to the descent of that diabolical error which, in the fiftic now as fast bounden in the charme of pertinacity, with the charme of pertinacity, of any of his unhappy followes. And this I gave you knowledge of, because I would not in any way that ye were deceived with hym, where he speaketh well, and yet meaneth naught. But now let be yet farther, consider well his wordes. Thus he fapeth.

Tyndall.

All the ceremones and sacramentes that were from Adam to Christ, hadde significacions, all that are made mention of in the new testament.

More.

Upon this he concludes after, except baptism and the sacrament of the altar, all the remanent be no true sacramentes of lach of significacions. But ere he cannot conclude: he must speak more, not only that all the sacramentes and ceremones from Adam to Christ hadde significacions, but also that all those significacions were then to the people knowne and understood. For elles though God didde fette thynge to significate and to be done; yet if he commanded them to doe it, and told them not the significacions, but would leave them to be所述 and baptized at such loose afterwaere as it shoude be like himselfe, it was no synne for them in the meane thynge to doe the synne that god bode them done, but ger mere to them, though they understood not what the thynge signified that they did, no more then my scruminate that can no more but werte, is worthy reube and blame in the worthing of a latine bookes at my boding, whereof he writeth not what any one word meaneth. But that all the significacions of all the sacramentes and ceremones from Adam to Christ, were understanden of the people: that shall not Tyndalles proue me, though he shoude lyue as manyy vers as were betwene the creation of Adam and the blysse of Christ. And therefore as manyy vers must he needs have al;o, ere he make his conclusion followe and his argumente good. For if God gave them ceremones & sacramentes, whereas he gave them not the significacions: then to myghte he lykewyple gene us, if it to please hym to doo. And farther, if they by lykewyple of those not understanden ceremones and sacramentes in obedience of his boding, didde not synne, but declared thanke, all suche I have, as didde them in dewe faith of salvation by Christ that was to come: then maye we also by the obseruing of sacramentes and ceremones, haungge some significacions farther then we perceve,(for one general significacion of them all we knowe, that they be all good tokens and significacions of grace, in that they be taught by God and his spirit, that in suche thynge doeth instructe bys church,) we maps lykewyple I have, obserue them without sinne, and not without thanke of God. And so Tyndalles argumete goeth to grounde quote, although our sacramentes and ceremones were not good in bdeo. For they may be good for any reason that he makeeth to the contrary.

But note that they bee good in bdeo, and delivered unto Chrystites catholykes church by himselfe and his holy spiritte sent by himselfe to dwell therein, to teache it all necessary truth, and thereby necesarily to preferre it from all bannable blunders, false beliefe, and phylacie, as the sacramentes & ceremones were if they be fale. For they have I proued to Tyndall, after I proued them in synne, to which in the hundredth verse, he saith, I am sure, never make one god antwor.

Tyndall.

Wherefore, in as much as the sacramentes of the olde testament, have significacions, and in as much as the sacramentes of the newe testament (of which menyon is made that they are delivered unto us by the holyes apostles, at Christes commandement) have also significacions, and in as much as the office of the Apostle is to expresse in Christ, and in as much as a dummer ceremone expresse not, but hurteh altogether (for it is priest to bento me, then I cannot but confesse the to that the bode it fell, bringeth me, which is the brenning of Christs blood, and in as much as no mention is made of them, aswell as of other, no is knowe what is meant.
Whether the Apostles left any written

A ment of them; therefore it appeareth that
the Apostles taught them not, but that
they be the false marvandyle of wyse
hypocrisies.

More,

He repented here and beheld, by all his
power together, which great I have
reported piece made altogether, and in
his conclusion which he doth write upon
them, is already repaired altogether.

But yet this double confusion can I
not suppose to touch one piece against,
which in his repetition here he seemeth to
let out more yet and more still to de-

Clarke. This piece is, where be falsely y
all the sacraments of the new testament
have significations also, and then

potently which he all be meaning, saying
all of which mention is made that they
were delivered unto us by the very apo-
stles at Christ's commandment.

It is too me more, then wonder what
this man meant. First it must needs
be that he accomplish among such as he
saith, there is no mention made of their
delivery by the very apostles, all those
which he so often and fully re-
solutely to take for sacraments, that is
to wit, sacrament, pannace, wed-
lock, holy order, and annulling: For he
saith alway that the other two, that is
baptism, and the sacrament of the
sacrament of the sain-
tare hane significations, and that these
have none, by this words he would now
conclude that only those two be very sa-
craments, and none of all these six.

But now his words will rather prove
that these five have significations too.

For he saith that all alone significat-
ions, whereby mencioun is made that they
were delivered unto us by the very apo-
stles. Wherefore Tyndale both here,
either concurs that these six have sig-
ifications also, and then confesseth his
words false, by which he so often lapt
they have no sacraments, because they
have so significations, for lacke there-
of, he calleth them dummy ceremonies:

Ulils he saith here, that there is no
mercy made that any of these six wer
 delivered us by the very Apostles, and
then is he therein to playnepye proued
false. For every man seeth, that there is
none of all these six, but that as I have
often shewed, mencioun is made of them
by the Evangelistes, and the other of the
Apostles, if they be the very Apostles
whom he and we both call the Apostles,
Sainet Peter, Sainet Paul, Sainet Ja-
mes and they; folwowe, So that I won-

ver what the mad meaneth to speak of
in this matter so solemnly, and handle
it so madily, For when they make men-
cion of them: The wyse manne may well
wit that they did not begin by any wy-
ly fare after, but by Christ himselfe that
taught these things to them, and they
furfy to his church.

Tyndale.

And thereto prieeshod was in the true
name of the apostles an office, which if they
would doe truly, it would more profite
then all the sacraments of the woible.

More.

Is not here another madde reason? His
purpose is to prove that the apostles lef
no necessary thing written, and

Tyndal proves it thus. In the apostles
name prieeshod was an office, which if
the prieeshod would doe truly, would
more profite then all the sacraments
in the woible. Nowe we wrothe his ex-
solation unse her nedebes he this, and
therefore it followeth the apostles left no necesa-
try thing written. Is not this a madde
concluded argument? And yet are there
in his worthes more folies the one before.

For graunte that prieeshod was an office:
Yet might that office bee concea-
ved with a sacrament, so was in bede.
And a parte of his office was also to mi-

ister the sacramentes to the people.

Nowe if that office well occupied,
were more profitable then all the sa-
cramentes besides: What leteth that the
other sacramentes be god and necesa-
tary to saluation. Were this a wise
argument? Better it is to doe bene finne then
to doe pannace for finne. Ergo to doe
penance for finne is not necessary. Nowe
after this goodly argument goeth he
to another as gap, and lapt.

Tindall.

And again, goddes holynesses fryne
not one against another, no destye one
another. They sacramentes destye one
another. For wedlocke destyf prieesh-
hood more then whomesome, theist, mut-
ther, sa any finne against nature.

More.

Here be but one argument, that but
those: But here be two lyes, longe and
lowd enouh. For first, where he ge-

nerd hynselues upon this, that Goddes
holynesses frynne not one against ano-
other, no destye one another: he sapeth
playne false, and against holy scriptur
quite.
A quyse. For the burying of dead men, either was and is an holy bebe and well allowed with god, and yet would he not suffer the bishop to bury an man, and though it were his father. And alas if Tindall will abide by this: after he must say that perpetual virginitie is taught and not holy, contrary to Saint Paul; and our favour himselfe, who take it to teach it for holy, and preferre it before wedlock with his wife, or elles he must say that wedlock with his wife is taught and not holy, which god himselfe both blessed, and commandeth in paradise, and which holie scripture commendeth, where it saith that wedlock is honourable where the bedde is hidden with adultery. And the must he confesse also, that his owne maister Martin Luther (if the work of wedlock be foul and sinful) hath full well defended himself with wedding of his nunne. Or elles finally must he confesse himselfe for a fool, in saying that gods holinesse hyppre not one against another, but if he saue hymselfe and saue, that perpetual virginitie, and the work of wedlock, be not repugnant the tone to the tother, and then he shall not need to confesse himselfe a fool, for the whole wedlock will confesse it for hym. 

But moreover he another wise, where he saith that wedlock defiles priest, had more then whoresome, thefes, murder, or any sinne against nature. For he saith this as of himselfe, it is a solith icye. But this be sete as, as he doth, in the persone of the catholique churche, so make menne believe that the churche teacheth there is it a pernicious fye. For it is not true, nor churche teacheth not so. For the church plainly teacheth that whoresome, thefes, murder, sinne against nature, could not be lawful neither to priest nor laymen. But the church both the knoweth so confiseth, that wedlock a priesthood be not repugnant but capable of their nature, and that wedlock men have been made priests and kepe toll they vows. But such perpetual chastity, and the bearing of the work of wedlock, is more acceptable to god then the work of wedlock in matrimony: therefore the church taketh none to be priests but such as promises to professe never to be married, but keepe perpetual chastity. And the both marriage after that promise made, not by reason of the priesthood taken upon them, but by reason of the promise made into God, and broken despite the priest, I will not dispute together as much as theft, murder, or sinne against nature; but I am sure as much as whoresome both. For with the mariage is no mariage, it is but whoresome If Iisseth. And I am sure also that it defiles a priest more then double and treble whoresome, his his mariage being as it is, unlawful, therefore not other, but whoresome, both openly rebuke the name two sacramentes there at once, as both priestly and matrimony. Besides that, not only committeth whoresome, but also earth commandeth he that will committe whoresome, and as a bold priest and a shamelesse who remaister, playeth freely sometime above the face of God, and all chresten people, that in stede and despite of his priested chastity, he committeth there to bynde himselfe to shamelesse perpetual whoresome. And thus god chresten readers we see, howe well this wise argument sufficeth hym. And no woman neither he after it his great solemn question, where he findeth in scripture two women may chaste childish, which is propineth to his woods before, mere inough in the boke, but in right as face of as scripture that he loseth therefore, is face of the matter, as I have touched before. And further then all hys boke, and almost every thing that he maketh, sometyme the Chapters, sometyme the paragraphes and reasoninges within the Chapter, have so cupid dependence one toward another, that it femeth the matter to be gathered by hyues solus, as they come to him in ducate, paperes, so he without order at anure patcheth in his psec nothing like together, with great lache a fames, and some feine rent betwene. And in like wise I speacheth howe he nows the final clause of this Chapter unto the remnant, so that whoe consider what he saith, and many thinges go betwene it, and the thing wherup he concluded it, that surely have we here aersoned thinking capple of some thinking serpent that wer quite cutte of, and after layd aside from the personed boke, for this is his final clause and hys whole conclusion.

Tindall, And finally, though we were sure that God hymselfe had given us a sacramente whatsoever it were; yet if the signification were once lost; we must of necessitie either seek by the signification, or putte some other signification of gods word there, what we ought to do.
Whether the Apostles taught unwritten

A to doe o; believe therby, or elles putte it downe. So it is impossible to observe a sacrament without significations, but to our damnacion. If we kepe y faith pure ly, and the lawe of love unfeild, which are the significations of all ceremonies: there is no warde to alter or change the fashions of the ceremonies, or to putte it downe if none be.

More.

Loe god readers, here ye see finally, how well and wisely, and thereto bestowously Lindall antithet this chapter. For the hole effect of all these woe des is in thise woe des nothing elles but that if god bid you doe a thing, ye tell you not what he meneth therby, and for what cause he will have you doe it: ye must needs leave it undone, ye bid him do it himselfe. Woulde Lindall (were you) be well content with his own fervant, that would serve him of the same fashyon: not doo what he biddeth hym to. Tell him why he biddeth him: why it not have become to him, and why god doth hin his as of knowledge, to have anough god against why he bid do, to save, tell god god why he do, and what thou meane sthery, and why should I more dore: for eating thereof, then of another tree? Tell me this god lod: are thou go, so els be thy bache turned once, I will eat thereof whether thou wilt or no. When god taught Poppes the making of the tabernacle, the temple, and all tynges belonging therunto: woulde it not have done well in Poppes mouth to have said: unto god. Tell me what it meane sthert, that thou woulde hast y tabernaclemade of this maner, or elles it shall ye bemade fo me.

And so when we fall once to bee content with that: there will, but if we change that mind and mende, neither any ceremony, nor any sacrament serve us.

And yet if god and love be as Lyndall here saith, the significacions of God all the ceremonies: what perill is there to kepe all the ceremonies with them swayne, without any other significacions? And thus by Lyndall his owne tale, we shall neither need to put them down, alter, nor change them, where he faith afose we must take the significacons agayne, or putte downe the ceremonys upon payne of damnacion.

And here ye nowe scene all that ever he saith, for the prose of the thing that he hath in this chapter taken in hande to prove, that is to wit, that the apostles haue left written in scripture all thynes that of necessity perteyn to the sorte health, both in thynes to be done, and thynes to be believed. And nowe perceiveth ye perteynly also, that all that ever he saith, there is none as yet thynge, that to the prose of his purpose serveth hym worth a prose.

Here munghe I nowe well leaue ye see well as for this matter, shet haue sufficiently stated, and answered eve ryth, all that Lindalle hath alleged for his part in this chapter, in which he would prove that the Apostles haue left written in holy scripture every thing necessary.
that is necessary to be believed.

A necessary to be believed or true, for the fal-
nation of our foules, and that so false,
that whatsoever is not written in scripture,
or deduced therupon (by which we
mean that which we have by our
own example) thereof, or thereof,
that thing is not so as faith to be believed, nor to be
borne of necessity; but men be at their
liberty in all such manner thing, to doe it
or doe it not, believe it or believe it not,
or to deny it, and so to believe it or to disbelieve it,
though all the apostles, and all the church of Christ
have so believed, and many hundred
years have believed that the thing is
so necessary to be done as believed. In
which matter as I say, with Tyndal hath
failed of his proof: I might here make
an end, saying that, I have thought it
convenient for his necessity consist,
to bring in by and by such things, as
Tyndal writeth by hym, for yspo parts in
this manner beside, that ye may see with-
one shall be very feeble for it, all that can
be thus said at once. I shall therefore shew you his
sufficient or such things, as I in the pre.

Chapter of the first boke of my
placque alleged, so the prose that all ne-
necessary things were not written in scripture,
but some such oncely taught and
believed upon the church by mouth.
And when ye shall here have heard Tyndales
allegations unto such thing, ye shall
then the more clearly perceive how
folde a tale hath this matter, by
which the greate part of all his heresies
dependeth, and over that ye shall right
clearly judge what hath and shall be in
his boke of scripture, whereas he
would saye true clearely to confute
my placque.

I welved here in my placque by the
authoritie of Sainct John the evangelist
in the last chappel of his gospel, that all
thing was not written. For there he saith,
"many thinges did Jesus, which
if they were all written, the world
would not receave the bokes. To thys
answere with Tyndall thus.

Tyndall.

Heungleth, for Sainct John meaneth of the
miracles which Jesus did, and not of the
necessary pointes of the faith.

More.

I see well now that Tyndall welle-
leth that thid the euangelistes did not go
together by appointment to write thiev
ovells, or when they hade written
them, conferred theye: bothether,
to see whether every necessary pointe
were written in among all ovells as
that collad to put it in some one, so
we find that Sainct Paul in his
conferrance with Peter, and ouer the apo-
files, to concerned speake of the faith
among them, but not to write it at hurt in
bokes, but every euangelist of occasion
offred with himself, as God putteth in his
mouth at the same time, partly of
oveu gospell severally by himself, and
their ouer euangelist, and persua-
ture one of them in all their owen
readde the gospell that the other wrote
this I saye being thus, except that God
beide their purpose powred, that de-
mong them all every necessary pointe
should be written, (which thing Tynd-
all neither writeth nor can by reason of
scripture yscourge otherwise if any of them lyste
be forgotten, any pointe necessary to
be believed, Tyndall cannot say but that
every of the other apostles, might do the
same, and then hath Tyndall no sertise
that every such thing was written. And
therefore Tyndall feareth well how
ere this place of Sainct John poycteth
him, in those wordes of Sainct John
might be understood that he had not
write every necessary pointe of our be-
lief. And therefore to avow this pinche of
Tyndall saith that Jingle, for Sainct
John he sayeth many of thayes miracles
not of any necessary pointe of the faith.
Jingle is not, for I saye
not nowe, but that Sainct John meant
of miracles. And in the true place of the
word he hometh of miracles by name
sayinge Jesus tooughth many other mir-
cacles in the presense of thayes Delyshps,
that be not written in this boke. In the
other place in xerg he saith, that
Christ did many other thinges, which
if they shold be all written, at the world
could not receave the bokes. Should ye
be written in thayes worde, but do not that Sainct John meant of Chri-
tes miracles too, as therefore Jingle not.

But Tyndall that in that seconde place
where Sainct John meaneth no miracles
there receaveth his doctrine, a word
made he were that Sainct John lefte to
unwrite any necessary pointe of our:
he ingleth and goeth about to begyleus.
I think he taketh not to grace hold
upon thayse woode bybyde, in that Sainct
John faith, Christ did many other thinges,
and sayeth not Christ taught many other thinges. For thyse woode dopyng,
including teaching, telling, speaking
and all. As if a man would say, Christ
plaid,
Whether the Apostles left any written

A prayer, preached, and taught, by thy self and night. And therefore it is, John's whole book was made, not only of Christ's miracles, but also of his doctrine and all good words as he, and then be faith in the very end of his book that Christ did many things as he, and then of all were written, the whole could not receive the books: why may not this be understood by words and rebukes and all, but if Lyndall were that the books would be the better, if the doctrine were in them too.

But now let's see whether of all this play the false misty, I that tell you that every necessary point of belief is not written in the right John's gospel, or in Isidore that would make you were 'tis sooner ye join not written there, ye were bound to take it for any necessary point of faith. For if Isidore would grant that John had not to stick in the book every necessary point of faith, then is it as good for Isidore that lyndall and all John say so, as that in it be so. Let be therefore leave disputing by no word, and look upon the book, and see whether it be so or not. If a man look among the other evangelists, he shall find no necessary sthings the one left out in this John, and in place of them somewhat that some other hath. And if a man look farther in the books of Christ, written in the hearts of Christ's whole church, the shall find some things that none of them all hath written, and yet necessary points of faith, as I have showed you, and shall.

But now let's take some one. And what sthing rather than in the same place of Christ, hys matvde with hys apostles, in which he instituted the blessed sacrament of the altar, hys stone blessed holy and holy. As this stone necessary point of faith, Lyndall can not deny it, for a necessary point of faith, and though it were but of hys own false faith, agreeing with Luther, Husin, or Zwingius. And he can not say that Isidore John speaks anything thereof, special or not of the institution. Nor can he deny that Isidore John speaks anee thing of the sacrament at all, nitty that his letter expressly betekith that John Isidore meant the sacrament in hys words, where he speaks expressly thereof in the. 1st. Chapter of his gospel. And thus perhaps hys wifely Lyndall sthichith with me in the sentence of Isidore John's words, when the thing that I entendeth thereby, is proved by hys self. And yet because Lyndall will nothing allowe but the word, if he pull frame that word of Isidore John: I shall prove him the same purpose by the word of John's matter, our faith Christ himself, and lyndall Isidore hall beare me record that it was Christ that said it. For our faith, he, as witnesseth St. John in the rbi. chapter, laid into his disciples himselfe. I have yet many sthings to say to you, but ye can not bear them now; but when that the spirit of trust is come, he shall teach you all truth.

Let here ye hear our faith lay him self, that he left, and would leave some f sthings, and that great things, a therto of the Lord necessary, they should not hear till after hys passion, that the holy gospole should come and teach the, and well ye wot that Isidore John endeth his book before. And other wise as for this authority of Isidore John, that I layed in my dialogue: Lyndalles answere when he calleth me a misty, had not yet untied away the face, but hath by his false call of lusting, feastly camasse himself out of the flying pane, face into the fyne. Whereas I belive in my dialogue, that it is not written in scripture that our lade was a perpetuall burninge, and yet it is a necessary point to be belived. This is his answere thereof.


tyndall

And howe blindest he in the perpetuall virginitie of our lade, which though it be never to true, is yet none article of our faith to be faed by, but we believe it with a foy of faith, because we see no cause reasonabe to thynke the contrarye.

More.

By this answere it appeareth well, that God be thanked he syneth not yet the peoples devotion so farre fallen fro our lady, that he dare be bold to say all that he thinketh, for elles he would say more then he becometh. And lyke as he forbideth solace to pray to her, and specially will heareth her devoute antheme of sune regins: So wodde he not faile it the fame the people frame all after his fantasy, to dialpheme her in this matter of another falsion, as other of hys felowes have done before his days.

But nowe for the meanes whye he is content that men may thinke hemisfe at libertie to believe it so as they list, as a thing of no necessity to be belived by sa salvation of our soules. And
And full well he wroteth, that though he say now that he can see no reason why to think the contrary; yet if he could bring us ones in the midst that there is no perill therein, he might afterwarde well enough tell us when he would the contrary, and say that with better looking theron, he hath now founden that Cloud us and other elder heretikes of the same secte, sayd therin very well, and that saith Autynfe and Saint Hiero-

And what remaisteth of saith wrong, because their parte is not in scripture. This shall not Eindall herafter let to say when he list, yf the mape make vs beche in the meanesse where we may chese whither we will believe this point as no.

But I say that in that poynst Lynda-

Then saith I farther that this article is suche, that we be bounden to believe it. For he that beleeuen it is not an heretike, as it plainly appeareth both by Saint Austin in his booke, and by St. Hierome in his booke against Clidius, and by the other holy saintes and martyrs, who as Saint Hierome and Saint Austin reuereth, did write against heretikes before, and called them Antichristians, that is to say Parsees unerthrone.

Then saith I: for saiths as much as it well and playne appeareth, that all thos holy cunning men and blessed sa-

And therby eth all the whole catholike church beside, have ever hyther to take the perpetual viginnitie of our blessed lady; for so sure a point of chistie faith and chistie tenet, that they have ever consipned the contrary for an heresy, and then fift that article is not in holy scripture written, but that the wordes of scripture not well understanden, seme to save the contrary; I map and do against Lyndall and his fellowes well and fully conclude, that there is some thing necessary to be believed, yet is not written in scripture. And so my seconde argument, ye synde all was sone, for as for yps troth faith, with only which he saith we believe by prosecution: I shal touch it thus in such wyse, and yps feeling faith therin when I rechere, so that every man that seele by the yps tylers eny gers ene, that Lyndall seyleth neither faith, learning, reacon, wit, nor grace. I alcaide in my dialogue the words of saith Paul to the Corinthes, where he writte them of the holy howse: As our bothe delivered it this, so hauie I delivered it to you. So thys Capt. 7

And when he algledeth Paul to the Corinthes: I saie that Paulus neuer I knewe of this wordes made, neither can any wise gather thereof, that strowe the contrary, and that ther was no other vire there then to breke the brede among the categorous, as Christus did. And therefore he calleth it Christi supper and not maile.

Here goeth Lyndall abouthe to argue but ys galles see to great. I lape those wordes for none other cause, but to que y the apostle before his writing taught them that great mistery by mouth, and showed them the manner hymself before yps vvritten, which he would not have vvritten unto the at all, if the might then consequentely have ben present to them. And now we whereby I saile that it was well likely, yf saint Paulshely his present tradition was receiveth holie gessures as the churche beth in the conceretion: he aumwereth me that there is no such thing ther soken in yp vvritte, which I saile not there was, but I say that he findeth no vwordes in the vvritte yppouth that saint Paul therein wrote every thinge that he presentely spake or vpp. But it appeareth wel yf saint Paul spake thereby that thing in that chapter, not to put in vvritthing all thinge that he had before tolde y or mouth, but onely to put them in remembrance that the thing which they there receved in the form of brede, though it were called brede, was yet in bebe the very blessed body of Christ. And for the more clere proof thereof: he put them in remembrance, as that he had before tolde them, our fauour hymself tolde him so. And this he remembereth them of by wri-

Antichox-

D"
Whether the Apostles left aught unwritten

A amongst them, because they did not the such reverence & honour as they should do to the precious body & blessed blood of Christ. And in that chapter Paul saith, 

Psalm 119:150: Be gracious unto me, O LORD: for I am importunate: hear me according to Thy lovingkindness. 


B other traditions therof by mouth (as I sayde in my dialogue) perteyning to the reverence and honour thereof, and Tindall saith here the contrary. But nowe let the bookes be judge, and by that chapter judge also the false faith of Tindal, that layeth it to shew no more any booke 


And where Tindall saith that Saut Paul knewe this waue maile, I believe that well enough; for I never heard that he spake any waue of English. But that he knew not the thinge that Englishmen call the maile, Tindal hath not proved ye, nor will not do this ye. For he must prove it better then by Saut Pauls spake of Goddes supper. For we call the houling of the people Goddes boze and Christes table, and yet we know the maile to be all that before. And the Apostles themselves I doute not laped maile many a time and oft before any ghozspell writte. And holy Saint Christs same facteth that the apostles in the maile praised so; al christen sonics. 

Whereas I sayd that of the apostles tradis was learned the manner of confession: that aunswereth Tindall in this word.

Tindall.

A great doube, as thoghfe we compfe not gathe of the scripture how to doe it.

More.

Suresly men setting no more thereby then Tindall and his fellows so may gather out of the ghozspell the pryncipe pryshe, as of what they will, the maner of the confession, and saying of the maile that shall serve themselves. While they say they care not houe, they believe they care not what; while they believe to be the oblication, boze, no saying so; the body no; blood of Christ to be in the sacrament, nor that maile both and man goode at al, only to the prict himselfe. For what care they now they lap maile, which they more sin, full they bee, and the more encumbered conscience that they have, the more encumbered, and the more unlikely as further bydesch in Babylonica; presume they to Goddes boze. But befoor, who as have a reverent care thereof, and right faith of the sacrament, well excepted; that boze to lap maile hath ben taught the apostles by the spirit of God, and by the apostles forth. And is Luther, sence Wulstyn, Zwingius, Tindall, and Lambert, had never knowen it afoxe, but should haue taken the scripture in their hands, and eth of them dute a maner of scient maile by himself: I dare well lay for all Tindalles boze, eth of them should haue deuised a sondr saision, and yet never one of s right. For proos before where Luther himsell calling away the holy can of maile, as merrily after by boze saision a maner of confession a lap of the maile in hy booke of Babylonica. Which solide intencid of his, Russells impugned and plainly pouct, that saying for the tradiz of the church, Luther could never tell howe or in what wise to consecrate or lape maile, and that the way that Luther devout is unprofitable and unanyly by Luthers owne rule. And I doubte not but that Tindal hath rede both Russells and Luther in those places, and therefore I verily do much the more that be dare bee to boze to lape it, when being hime selfe but Luthers sooler, he eth by maile made a fool therin already.

Whereas I in my dialogue allegde, the prict in the confession puteth wafer into wyne, wher as the scripture speakeith but of wyne: thereto answering Eindall thus.

Tindall.

A great doube also a periculous case if it were left out. For either, it was done to sake the heart of the wyne, or to use a ceremony to signifie that as the wafer is changd into wyne, so are we changed through saithe as it were into Chirst. Are one with hym. Yowbe it all to their owne Heine that ourd should be done or bised amonge our chylde, where of no man blikke the meaning. For if I understande not the meaning, it helpe me not one at all. Christ, cruc, and as experizte teether. But if our hepere had ben as willing to teerde as to theret, we had med no such diffic Peace, nor ther to have burnt so mani as they have.

More.
Where Lindall saith in Scoyne (as he gladsly scorns alway when he speaketh of the sacrament) it were a great doubt and a perilous cals to leave the water out: I am very sure that if there had bee no doubt nor peril to leave it out, there was good CHRISTIAN MA that any reverence had to CHRIST, but he would have put great double, and have thought it great peril to put any water in. For what beast would be so bold when he findeth not that CHRIST in the conversation and changing of the wine into his own blood, bleed ane other thing then wyne. He spake also himselfe of the only honour of his grace: who durst I say haue put thereto any thing elles, and to have consecrated his blood of wine and water. But one thing is that makest Lindall in this point so bold, is to wit his own spiritual rulee he so much bothered of, in seaching out the cause, and then ruling all thinges by some cause of his owne making.

As here, be geteth here two causes why his water is put in. And though he were more whyther of the twain is the trueth: yet be maketh himselfe sure, that it must needs be the one. And then reasseth he the causes both wayes so substanially, yet maketh in his minde no matter whether the thing be done or undone.

Luther was hymselfe also so method in this matter, when the kings highness laye against hym the putting of his wyne into the wyne, that in his falske actione he fared as Lindall doth here, and not establisshing what to say thereto, began to gette at the cause wherefore it was put in: wherein he fought so farre, that at last he founde, that whether it were or was put in or made no water, because he fayed it was a thing important to the matter, so that by hym a man might put in wyne, what he would beside. Yet then he farre that it is exply done to put it in. For he fayed it had an euill signification, and signified that the sinceritie of scripture was watered with mennes traditions. So so he be wrappd in the, that he could not in this would what to say thereto, but fearing like a triste foole, and answereth this: I will none what nor at what person to holde him, commonly told to blamne. And now byes good Cells Lindall will nothing abouste of his masters folly, but hisfelye deviseth two newe causes of his owne braine, to assy methe
Whether the Apostles left ought unwritten.

And bec no such distictions, no; they to have burned to many as they bane.

So the great saute that Lindall findeth in that the pretences do not as he rehe, densly cauns at artature and wanton them to crewe themselves leavel out the watere bodily vp ype ghastly cannable nowe, against the faith of all fastfall folkes thiss. rv. hundred yere before.

And where he layeth that the slakness of offeding hath caused to mani to be burned; I will not say nay but it might have ben better with some, if there had benn more diligence in preaching.

But as many such as have ben burned, al preaching in the world would not have holpen their obstinance. But sure if the pretences had been taken as good heve in time as they should have done: there should peradventure at length fewer have ben burned therby. But there should have ben mo burned by a great mani the there have ben in this seven yere laste passed. The lache whereof I scarce me will make me burned within this seven yere next comming, the elles would have neved to have ben burned in seven score. Where I alleged the change of the sabbath day into the sunday by the scripture; thereto he aunswereth thus.

Tindall.

As for the sabbath a great matter.

We bee loydes over the sabbath day, may yet change it into the monday; any other day as we finde, may make every tenth day holyday only. If we is a cause why. We may make two every weke it wer expedient, and one not enough to teach the people. Neither was there any cause to change it from the saterday, then to put difference between us the Jews, we shold becom讹icate into the day after their superstition. Neather neved we any holy day at all, if the people myght be taught with out it.

More.

Tindall maketh the change of the sabbath day a very sleight matter.

And because that our lavour laved of hymself, that the sone of man, that is to withe he himself was lord of the sabbath day: therefore as though every man were god almightly his fellow, Tindall saith that we bee loydes of the sabbath day, so that we may change the sunday into monday.

He saith that there was never cause to change it for saterday, but only to put a difference between vs and the Jewses, and left we should become incommunites into the day after their superstition.

But I thinketh there was helde bys a another cause more principal then any of both those. For the Jewses the christen had other differences, as banctities between them, as baptism and circumcision. For it had ben so great incommunence that they should both have serued god on one day, that for avoiding thereof we should have left the day that god himself appointed in the beginning.

And also christen men both might have kept the same day that the Jewses kept, and yet have left the superstition ther of that the Jewses did. And may now also, as happily some to hope: the saterday with the superstition as the Jewses do the saterday. And therefore these cause he but dunified and gentled at, and teme but very seconday.

But the very cause of the change is, that men were not the lords of the sabbathday, not men were not the principal authores of the change. But the lome of man our lavour Tindall himself, being as he sayd himself, lord even over the sabbathday to, and which as god had made and ordained the sabbathday for man and not man for the sabbathday. Yet neuertheless subdued man unto certaine order of servynge not the sabbathday but God upon the sabbathday: he sayd himself when he delilere the people from the observance of the olde lawe, bps as lord of the sabbathday, discharge them of the sabbathday.

And yet because they shoulde not hau such a lode clewe as Tindall here teached us to have, as to think they d by myght at their pleasure take what daye they would, and make a break as they lps: he appointed them hymself and his owne holy spirite, the day of his owne resurrection. Which glorious taking of his blessed body not only to rest, but also to eternall glory: it pleased hym to have wedely celebrte with vs feasting dayd, awen from wordely bufinnes, to the benefice of heauen and acceptable seruice of god. And so; this is it and ever helth be specially called our lodes daye daye. Our lodes hath be specially called our lodes daye daye.

Whereof to say that we be nows loydes and able to change it to friday for our pleasure, gurne it to every tenth daye when we left: I vowe that none will say so but lardynes, longed to make gauye.
that is of necessity to be believed.

A pres of Goddes passio, or make hym honored deliver the he shoulde. For as for node fell there never none such pres yet, to change this day that Christ hath despised himself. And he is as able to kepe it from such node of change as ever hereafter, as he hath kepe it this vy. haved bire before.

If Tindall stike still in this pointe 4 par the church made it, and the church may break it: I saye that the church as it made it so it may break it. That is to say, that as it made it by the spirit of God, so it may brake it by the same spirit. That is to say, that as God made it, so himselfe may brake it, if so shall please him. For in such thinges though the church have ordained it, yet hath the church not done it, but by the spirit of God, as holy Saint Austin in faith in the receiuing of our soul, where he saith that it hath pleased the holy ghost, that when as in the beginning it was receiued after other manner, it should be now receiued of folke while they be failling.

And in like wise the apostles, to prove by knowledge that though the church make the ordinance, yet the spirit of God is the worther thereof: wise as is rememberd in the vy. of the ages. It hath pleased the holy ghost and vs, so forth showeth what lathed they had made, declaring thereby as though himselfe made them, yet made them they not without the motion of Goddes holy spirit. And never hal the whole catholike church, neither make without God nor break againe without him. But he hath with his presse and his holy spirit made guide and governour his church in suche maner of thinges, that they shall not change the doyde neither as losely minde, pleasure, nor necessity. So, I thinke he hath never suffre the church to change yt.

But it is a change one so made established by our fauour himselfe, that as the later day was obeyed by god himselfe to stand unchangeid vs Christe came, so is Christes way so obeyed by himselfe, that it hal stand unchangeid still by himselfe come againe, and change at the weke and at the yeere to into one external day without other wekes or yeeres. And this change hath he made I saye to fater day to sonday himselfe without scripture, which we be bounden within scripture obesitly to kepe and observe, whatsoever Tindall bable and scoffe against it.

For where Tindall layeth that we be suche losse over it, that we maye change and make our sabbyday as well upon any other day as upon the sonday, I would tol of him which werethi whole catholique church, or every particuler protonce, and to the evere diocie, and by the same reason, every parshie by it selfe, and then any howle diocie, and finally any ostman is by himselfe at the same libertie to kepe for his owne sabbathday which day he list himselfe, and nee not to come to church with other but when there is a fermon. And then he were well this would do well. Howe if he meane by we, all wee whole church of Christ by a comen consent: then must he tell vs which is it, and then must he nedes alaigne a knoued church. Where is there is then be come his heretie of the secret unknoued church of electes and penitentes without penance?

And where we faith we neve none holyday at all, if 5 people might bee taught without it: this is one thing of this popold put forth under the flatte pretter of preaching. Whereby fith preaching is necessary, he would make me believe that coming to church on the holyday, or there honours god with yuine festiue and prauyure, were but a thing of rought, as the apostles came the felse into the ephes in the holydays to pray. And our fauour allegeth himselfe the words of Clay: by house hall be called the house of prauyure.

Howe whereas I alledged in my diologue the words of saint Paul to the Chedalonicens, to whom he wrote in thys wyse: kepe ye your trubilities which I haue taken you, either by worde or letter: to thys both the Tindall auntes were nothing to me, but thys.

Tindall, 4

C I haue to that answered Rochester in the obedience, that his trubilites were the gospell that he preached.

More.

C In very bude Tindall in thys boke of disobedience laboret soe to wade out of those wyords of sainct Paul, in which as my lord of Rochester faid, it appeareth plainly that sainct Paul saith himselfe that he taught thinges by mouth which he wrot not. And what layeth Tindall to it there? he saith nothing elles in this wyse but as he saith here, the thinges which sainct Paul saught
Whether the Apostles left aught unwritten

Ver. 3. The word of God spread through all the earth.

Acts 8:12

And it came to pass, that as Peter was passing throughout the country, he came unto Lystra, and to Derbe, and unto every place that he might come in the Lycus, he preached the word of the Lord, and instituted elders there, and left them.
A not worth the writing, and that therefore he wrote into the Caucasities that all other things he would dispose of vaine binitelie at his cumming, because he reckened them not worth to occupy place in his pistle: if Tindall tell his this, we will also hym who told him so, and whereby he knoweth that saint Paul taught some people by mouth, no other things, nor of none other kinde then Tindal faith he bps. Was himself at that time espansion to sain Paul, that so continuall and to unspareable, by no night he never departed from him, but ever watched him so surely, he could never say nothing but Tindal note by and heard him.

Tindall in this point was perswacth him selfe, how hard a parte he hath to proue. And therefore seeing that he hath entered a matter that he can not ende, and hath sayd that he can never make good: at last he wasch angry. And because he cannot tell all thing sainct Paul taught, as he began to take bps him: he concluded nothing but that sainct Paul taught none of the sacraments.

No ceremonies that Luther and he repsonne. And thus he faith.

Tindall.

But that the apostles gave us any blinde ceremonies, whereby we could not knowe the reason, that I deny and also despise.

More.

For the lawe for the ryme I woulde not gue a rule, nether for bys demyng nor for bys desiging, nether for any resson that be lapeth faith therefor.

For where he faith that it is contrary to the learning of saint Paul every where: I say therein Tindall faith not true. For saint Paul repouued but the superstitious truche that s jewes had, as well in their ceremonies sacramentes, as in the works of their law about faith, justice and does of charite, the superpycton of them also that thought theymselfe bounden of necessitie to kepe the lill after the newel lawe promulgate and speak aboue, when the time of those olde ceremonies sacramentes, subypales, and all was gone, fauing for as farre forth as the church of Christe by spirite of god hath taken by any again. But let Tindall bing of sainte Paul at the places that be possible can, and he shal neuer finde one, while he argued somenge them all, in which saint Paul taught any sacrament or ceremony taken by and accompted for: good through christe whole catholyke church, noz yet the jewes noz ligning the ceremonies given by god to Mosis, and by Mosis to them for the time while they served, though they knew not the significations, excepte it were for sake of some other brether, which they left of a gounted not foz, and therby lost the frute of their ceremonies and all.

One other thinge be sainct which he tooketh for an high pointe, to prove that sainct Paul taught no ceremonies or sacramentes, but such as he taught also thence significations. And that he prooueth thus.

Tindall.

Paul auomasnent that no manones speake in the church that is the esegregation, but in a tong that al menunderstande, except that there be an interpretor by.

More.

And what than? At such time as the lawe was gonne spelt to the children of Israel, it was in dede written in a tong that the people understand seeds, yet the ceremonies though they were written in the same tonge, yet were the many of them that s people never understand what they meant, nor adventure Mosis neither. Yet were they bounden of obedience to observe them, and their obedience was frustefull to, but if that some other faulte made it lefe the frute.

And therefore where Tindall tellyth a longe tale that sainte Paul comandaeth the to labour for knowledge, understanding, felings, and beware of hypocricie, ceremonies, and all maner of disinguisning, and many such wordes mo, some of sainct Paul, and some of his owne planted in amonge them: his tele semeth so what solemn, but it is nothing substanciell. For the sacramentes and ceremonies given by god unto his church, be neither hypocricies nor tawall ceremonies, no disinguisings neither, which worke Tindal seacheth in himselfe in scorne as it semeth of the blessed sacramentes of the altar. For saith Paul, though he would haue them labour for knowledge, meane not yet they shall leave the sacramentes unseen which God hath taught, till he teach them the knowledge why he taught the. what it is.
Whether the Apostles taught anything written

A special signification every sacrament and ceremony had.

For whereas Lindall removeth it out, saith he both beastly and also befied, that the apostles taught any ceremony whereof the reason could not be known; for all bys descended and also blessing, a better man then the apostles dyd, our favour Christ himselfe, when he sent his disciples forth to baptize so preach, he taught them how they should go and what they should do, but the real and cause of every ceremony that ye do we not that ever he taught them, but at the feale any man by the way, no why he chose water baptism and in like circulis, no why he would should lay their hands on some sick folk where they would heale, no why they should anoint sick folk with oyle and heale the by the meaneth the causes I say and the proper significacions of all those ceremonies

and many other, we finde not that our favour when he sent them forth the and yet be sowed the do it, and they were bound to obey, and merrited and demerred by their obedience. Such moxe the he should have done, whoso would have said, tell me first good oyle, why may I not put on my bone, why may I not take a sickle in mine hande, what art thou the better though I go bare foote, what that it hurt the matter though I beare a sickle, who care it not as good to have a sickle with butter as another hoote with oyle, tell me the causes of all those things and the proper significacions ere I goe. For elles to say I will be sent out with such bune ceremonies whereof I know not the causes, that I deny also and be, he that thus should have sayed the Lindall, should have gotten lyttel thanks.

And as I have before somewhat sayd, almighty Godde taught many ceremonies to Poples, and be forth to the people, and neither can Lindall no, ane man elles saye me by scripture, that by people understand all their significacions, no by Poples neither. And where is then Lindalls words? Hitherto time, that I deny and also be?

Yet passe all the ceremonies taught about the arche, the temple, the sacrifices, and many other things, and will we but how Lindall can prove me that the children of Israel, as I say Poples either, understand all the ceremonies commanded by God about their departure out of Egypt? why lambe, why divers cere, a hyede, why of one persone, why without monies, sporte, why take the t. dayes, why offered the crucifix, why the benediction of godde put fro the house at the token of blood put on the postes, why eaten by night, why none left till s. morrow, but rather remenarit burned, why unlesnaced head, why wilde letus. I know well god will why he commanded all those ceremonies, but I say Lindall cannot prove the people understand them all, no pereadventure that Poples neither.

If Lindall yet say that the people understand all those ceremonies: I will first hide him prove me that point by scripture. And then for some phyllypha to worse a proos of the contrary, I will lay forth for authontice against wills Lindall, the words of one man whom Lindall woulde were most believed of all men, that is to wryte the words of Titilliam Lindall himself, for himselfe I saith in bys bookes against me.

The chauff after the apostles Math. fifth, whom they take him for. And Peter answered for them all, fayre, I speake that thou art Christ the sonne of the living Godde, that art come into this world, that is, we beleue that thou art he that was promised unto Abraham, should come and bleste be and deliver us. Howbeit Peter yet wishe not by what meanes. But now it is open through out all the world, that though the offering of bys body and blood.

More

How sth as Lindall sayd himselfe, Faynt Peter at that time byd not know by what meanes Chryste should recompens vs, and it is very likely that saint Peter albeit he was not yet fully learned, did yet at that time knowing of this Christe, understand as much as at the luste wife as the common people byd even in Poples dayes: I think therefore that Lindall should himselfe agree contrary to that himself hath said before, that the people understand not at the ceremonies. And yet I think he will not save that they might at that time be at such done, and say as Lindall saith, at that utterly we deny and also bey:

I would saye wit whereforo Lindall shoulde
A shoulde take it fo, so straunge, that god
2: his apostles should gue nee to chris-
tes church ant ceremonies, wherof he
shoulde not understand the reason, wh
he feyth well that God hath spake to his
people many wordes by his propheth,
and hys sonnes some, and hys sonnes
sholde to, and caused them to be wri-
ten also in holy scripture, in which ter-
tes men be no more sure of the very sen-
tence then of the very signification of
these ceremonies. But Godde hath not
without our free will such thinges be-
kownen unto vs, to quicken and ere-
cise as saint Auin in faith some menny
myndes in the body and bestriding ther-
upon, which if al were open 2 playne,
woulde be negigent and dull, and
now in the bestriding thereupon, find
out good and streuous thinges, allegories
other, not attributing those to the very
thinges there intended, but thinges that
dowently and strenuously maybe be
thereon taken and our men to divo-
cion, and this as well in the ceremonies
as in those harte and not intelligible
tertes. And if Lindall be this, because
he would som sure of all thinges, s that
there were no place in scripture to him
not understanden: he shull whole woulde
be seeme to wise, psine himselfe a
foole in the circumstence of al me, that
any thinges labour in scripture. And this
fe now in what substancial wise that
Lindall hath answered my Lorde of
Wochester, unto the plain wordes of
saint Paulus written unto the Chells
konieles, by which wordes he sheweth
playnely himselfe, that he wrot nor all
that he taue. And then that these
thinges which Lindall impugneth, where
they myght not be amonstrous those thinges
that saint Paulus taue by mouth, pe
hau haue I saue ho wolle hymlyphically
Lindall haue proued.

I was both to leave untouche any
thinges that Lindall any where sethe
against my purpose in this matter.
And therefore is he finde in his ans
swere to my dialogue yet a mater par
tche, wherein I perceiue he taketh greate
pleasure, and weneth or would at the
leaf at that other man shoulde wene, that
he had ther with bribly payd his parte,
and clere lyked mine, 2 wold with
his in any of hys glories, and therfore
pe that heare that so. In hys answere to
the crr. chapter of my first booke these
are hys wordes.

Tindall.
Whether the Apostles left aught unwritten

C Tyndall.

I answereth that this precepte, love thy neighbour as thy selfe, is good above althing, lest with thys apolstes and apostelad them to bitte Goddes honoure in vs, to bitte all meanes to continue the faith unto the woordes ende. Now if all the apolstes knew before that he repes should come, and therefore wroteth it might be a tyme against heresies as it well appereth John xxi, wherein he saith these are wyttes that ye believe, ye thorow belifes have lyfe. And in the second of hys first pistle he saith: these I write because of them that receiue you. And Peter and Paulo therefor warnes in manie places. Wherefore it is manifest that the same wrote itches for to write nothing unwritten, that should be necessarily required, and that it were better should buerte the soule.

More.

Lo nowe haue ye heard his bittremond, whereby he saith be that they wrote al together is of necessitie to be known. Which he proffeth not as ye see by any scripture Proper for the pointe, as that any of them had any speciall commaiudement to write: but that they charite bound them to it. Which he proffeth by a deduction upon this commaiudement, love god above althing, and the neighbour as thy self. For therupon as he deduced above that woman may singe marke, and much in time of neede; so he deduced now if the apostles were by charite desyred by their wriyting, to provide against heresies which they saw should come, and that they could not sufficientlie doe, but if they provided a like against all heresies, ergo they wrote every necessarie truth. This argument is God wrote full poeste, fiche, and love, it might sit at fasting Saturns a begging with a dishe and a clapper, for any thing that in any helps it selfe, it is so blinde lame lacketh to many limes, and yet hath it one the more for me that Lindall ought to sette in. But yet lacketh he both his legges for all that, and by his own I his bandes, and his baine to. For he must set in, that they which wrote, knew well every heresy, yeuer should spier after their wages, and this must be poyne by scripture. He must also set in, that no mo of the apostles knew that point, but only those that wrothe: or elles that the writer could not write no; god could not teach them, or finallyly that chace of them redde others writing, and so saw that
That all was written by their fellows, and the care, at their fellows writing with them, in the countries where the self preserved, and left it there. And this must be given by scripture, for then he saith to the church of Saint Andrew not Saint Bartlemei, wrote nothing at all, not Saint Peter in writing least then Saint Paul, not of Saint John for leaving out the consecration of Christ's maundy. He must also put in, that they saw that without writing god could not have his points of faith among the people, for as the charitie taught them not of necessity to lose or put otherwise in writing. He must also put in, all their writing is kept and referred safe, and ever shall till day of doom, for and those he teach what followeth. And then kneweth he well that before corrupted of books, much thereof is left, and he will say that in that scripture was nothing necessary, but that it is in this that remaineth. And the must he prove me that by scripture ere I believe him. And over this must be put in, that they have written all things as clee as they might have done to assure all heretics withal. For this thing longed to charitie thereof purpose was to write against all heresies. And yet which I had almost forgotten, he must put in, this argument also, that they have given us warning that they have written altogether that either then needed, or at any time after thanoue need be believed or done, upon paine of deadly sinne. For by is one of the very chief points of all, and therefore they make the same by scripture. For of those they left in manner to believe some other things so then they write, namely since that some wrote not so much as they woulde, some confesse they taught by mouth more then they woulde, and some wrote nothing at all, of that the other wrote, good parte lack, and of that writing that remaineth, some corrupted by waters, some by paters, and much to hate that in no end. And finally he must put in too, this argument also, that after these days Christ would never have not receive any thing to his church more, nor by any of them any other thing believe or doe, then was put in writing already by his apostles, or else though he would have the any other thing at any time after either believe or do; yet would he never be angry with the, though they would neither believe, he told the, nor do ye he beare, but he beare, he have made his apostles write it. This point specially he must Tindall among other prove me by plain and evident scripture. For as the were it ye wrote well a great part for any man to save nap to Goddes fure, though that this all bidings were not specified in scripture, but if Godde have plainly spoken in scripture that he will never while he live, either tell or by any other thing then he hath already, but executed, commended in scripture. Now see you good readers how sick, how loxe, and how false his argument is, by which he would prove us that the charitie of the apostles was the to put all necessary things in writing. But yet because almost one reason of bys pulled me undead, if I had left it untouched. Tindall would have sayed I had distincly, and left unantwoed bys chiefe reason of all, for whereas his seide argument before touched, was but the cause that bys the apostles to leue nothing unwritten: he hath yet one, that the which the cause why otherwise: God would by himself have every necessary thing written, and that we were well our needes be strange, and therefore what is to be in ye shall beare. Thus he sayth.

Tindall.

Now sir God hath made his last everlasting testament, and no more behind then appering of Christ again, And because he will not strike by every day a new prophet with a new miracle to confirm new doctrine, or to call a, appering the old that was forgot, therefore we are all things necessary to fulfyll comprehension in scripture ever to endure.

More.

If Tindalles bare wordes be worthy to be take for to great anchoretice, that whatsoever he say men must believe it, onely because Tindall saith it; then is this argument bare bore and strange, but this is superfluous a great del to long. For the it should suffice him to say, his apostles have left al thing in writing, let al his rest alone. But loyly if Tind-
If Tindal be not better than other men, so that as he will believe no man without plaine scripture, no man should be believed: then he is as argument more feeble yet then they other. For he will never make it strong, neither by plaine scripture, nor good deduction, nor necessary consequence, nor any probable reason.

For it is how proueth he that all things is open. How proueth he that he understandeth every place in scripture, every place in Genes, every place in the prophets, every place in the Psalmes, every place in the Epistles, every place in Saint John's gospel, every place in Saint Paul's Epistles, every place in the Apocalypse. Is all these things open to Tindall? Is any man so mad to believe him therein upon his word, because he boldly faith in many places of his ungraciously books, that the scripture is easie to understande, which thing he faith of an ungracious minde, to make every simple person bold to take himselfe, for an interpreter.

But I dare be as boole to say that the scripture, albeit many places be plain, and in the hardest place good sloke may take estate if it be place not as Tindall both, be bold upon it, as the bishop of Bath, and think it plaine, yet is not to open, but that there is many a place in every part thereof, so boole. Of such difficultye, that there is no proueth a second time after the first utterance of it. But if there be not sinne in the apostles' places, nor any unadventures among the nothes, that there have beene so boole to say that all thing was to open, but that there may please other in all the understandings that men have thereof, many a great mystery had that myere shall be clearly understanded, till suche time as God upon the thynges done and spred, shall by his spirtue, direct, as appinted unto his church in the times convenient, and by god appointed therein, or else, when they shall then be necessarie, as he shall see it, and be not necessarie to believe, no possibilitie to be thought upon. But when it shall please god any such thynges to do, now, as a reule he shall then send no layth, no man, no Tindalles, no none Suchs, nor no more than of a numbers to be prays he, but he shall send such holie messengers as be beth ben ever wont about such business to sund, that shall not come with a false faith, and evil works, and be a corruped out of Christes church, but with truth.
that is of necessity to be believed.

A that was forgotten: therefore were all things necessary to salvation comprehended in scripture ever to endure.

C More.

C. Lo now have we heard him say it, now lacke we no more but eue to heare him proue it. For when Thindall proueth not that the thing is so done in Debe, but layeth by none the causes whereunto he saith god caused it to be done: in this both he nothing elles but tell us what god should have done if he hadde taken him to countaine.

Thindall proueth not that god hath the-owed him that all is done saie only the daye of done, which he muste proue, or elles we will denye him. For he proueth not that godde hath theowed him that he would not styre bis nefte were every day a new prophete, and that with new miracle to, rather then buide biselfe that he should never teache any thyng more, or have bis olde doctrine forgotten euer. Which thing he must proue, or elles by vis we denye him, yet God hath take bis labour twice greater by so his church the that, For he hath lield his blood for it, and might do all that in the laste word of his mouth. And we say also god hath dailely styrred by and dailely both styre by neve prophete in sundry partes of his catholike church, holy doctours, and proctors, and faithfull men, and good lucket, for whome both quiche and deade he both blew miracles to his church and therby approoveth the faith, and workes that they lyued and dyed in, as he styre by prophetes among the Jews in tabernacles for all the miracles done by prophetes, and doeth not to no church of heretikes. For he proueth not that the points of faith must needes have fallen abaye, but if they had beene writte. Which thing he must proue, or elles we will bole by denyt, and go were to proue the contrary. For we see the church hath kept diuerse thinges without scripture this, C. xvi, and as it is thought it. C. xvi, and is yet as lyke to keepe it as many mo, and twisse as many mo if the world be tol longe.

Now have they beene longe styrred by mee, by the devil, or elles by god. And if Thindall say that euer mane or devill have kept them at this while: we may bole to teell him that then was god as able to keepe them, as was anye of them bothe, and neede no more (script-

ure) therefor, then neede epyther manne or devill.

Thindall proueth not neyther that when the thinges were stynte, yet wer thereby sure as he faile to suuer euer. For he proueth not by scripture that his scripture saide suuer euer. For though the scripture say the word of god they last for euer, I that ther shall notther of his left leter be lost; yet is it met of the one Luke. 16. of Godde and of the matter, and of the worde unwritte, and not of the worde written in scripture, except none of saith Pauls epistles be lost, or that suche as be lost was no scripture, or that in those epistles were no letters.

So Thindall hath not proued that the scripture is so elearly written, but that god nedeth as well to styre by prophetes with myacles as the declension of the truth therof, while the false exposte, and soe to confustions, as he should have nedeth for the teachinge, keeping, and confirmation of the poites of faith unwritte. And as I before sayd soe to doth. And thus we see that these worde are to Thindall very pletely vorte. But then faith he farthe.

3. Tindall.

By the scripture the counsaiés generally, and not by open myacles, but conclued such thinges as wer in them determined, as fo once make mention.

C More.

Lette Thindall shewe thosc one stowe that faith as he faitheth, and then lette hym tell us the tale agayne. I make my selfe very sure, that he shall finde no stow that so that the generall comptables in theye conclusions, regarded no mi. but onely scripture. For he shall finde in the foises that the god holy fathers that were in diuerse of the generall counsaiés, of whom there bee many that all Christen people honour and worshippe for saintes, had many thinges to move them to determine, and elsly against hebetikes, of which thinges the scripture was one and was not all.

For when the Ariances and the catholiques were in debate upon the understanding of the scriptures, as the catholiques be with these heretikes nowe, the catholiques do not onely see then that the heretikes wanted a misinterpretation of the scripture: as we see that these heretikes much more mystery wet or tell it nowe, but
Whether the Apostles left any written

A but they saie also that the common faith of the catholike church, was received and believed before that heresie began, and being very sure by the promise of God, that if that faith had beene the spirite of God sent into his church, would never have soured the catholique church, the ceasps of Chrestian people, the mystical body of Christ, to fall into that beliefe, they were thereby with that faith written by the finger of God in these Chrestian heartes, very sure that the Arrian heretike, should they have been thought evermore of scripture had been written, and should have concluded against the Arrianistes in like wise as they did. They saie also that God did miracles in his catholique church, and suffered none amongst the Arrianistes, sauing in the taking of vengeance upon them to their paine and shame, as Luke Arrieus Gautera fell out of his belly into thy draught, as we doo see that he did both, as ever shall see that he shall doe in his catholique church, and suffered none to be done amongst the counsailes of heretikes, nor shall suffer till the deuie were approched, but only in detecting their wickednes and bringing them to the fire, as our lady by miracle brought Berquinie of late at Paris, this thing undoubtedlie not a little confirme the faith, and made the church boldly conclude against the Arrianistes. And these things appere well in stories very old and authentic. And Tindall shalle I am sure never big as faith by stories, sauinge that the generall counsailes had no regard to miracles. And if he will saye that the stories tell that there was none open miracles done at the generall counsailes, yet I were shall be founde none such stories neither. And if he will say that the stories do not tell of any open miracles done at the generall counsailes, then shalle he tell a tale to little purpose. For so many as were hewed before, it was a thing that needeth not. But then goeth he father and sayth.

Tindall,

And by the same scriptures we know which counsailes were trewe and which faile.

More.

This is a praste point to. For nowe may ye le for what cause the faith that the generall counsailes made theye determinations by scripture and not by miracles, because he would have it seeme there were nothing of Goddes spirite working with the generall counsailes, but only the wit and affections of men: to that he would as appeareth plainly by the words, have the sureal of nought, but every heretique is at libertie to take nay to them all. For he sayth that by scripture we know why of those counsailes were treue and which faile. But where he saith we know: I would wot of him which we wot, which of his hundred new sectes he called his we. For our agreement is together that the thing which the sonne of God saith by scripture he knoweth for treue, the other faileth by scripture he knoweth for faile. Tindallus master Parcen Lutherus all the sectes in Almaine, call for a generall counsale. Now woulde I wot to what purpose, if all that were concluded therein should be the furer, but that every sector be true, as well after as before, saie he knoweth by scripture that the counsale was faile, and all that was determined therein was nought. This might an Arrian and errant heretike say now, that he knoweth by scripture that all was faile that was determined in the counsailes against the Arrianes of o. Saint Paulus woulde that when he spake, he remenost that is the whole congreagation shall judge. As yee at this day if a preacher preacheth heretike, goeth hauing by the scripture written in children manners hauing made the people able to knowe him for nought, except he be a false preacher with a false company, willingly drawen together, and fallen from the church, which false preacher his company is ever able to be judged by the whole church remaining all in y glory of faith. And now will father Tindall say that every obstinate heretike, every preaching fool, cuvert hater in scripture that be iuge over all generall counsailes, and over all the whole cope of christendome, to tell them all, that himselfe understandeth the scripture better than they all. Is not this worse ye a Godly wise wise? Then goeth he further yet and sayeth.

Tindall.

And by the same scripture shall we saye any newe question arise, determine it also. For Abraham aunswered the rychmane: They have Prophets and Prophets, let the here the, I saie not, they
that is of necessitie to be believed.

more.

I had list to know what Lyndall would have brought in thys point of Abazam, Lazarus, and the rich glutton in hell.

For Lyndall seeth well proue the, though that fame Lazar was not rait of Abazam, s set unto thos folk at his request yet was another Lazar rasied afterwaere by Christ, and sent among us agast as godly folkes request, wher though he came for the glory of Godde and for the proue of the Godhede of his only son, yet is it no doubt but though his word be not written, he did in that point also make good to men of the meanest sorts, though some such as were abutted in malice, as were some pharisites, as were performances in the credece of the saile sorte, as were some merces, believed none of them, but his bones, but in that point settrought the teame most excute, the master of the lodge. And Lyndall seeth alow, that those words of Abazam nothing touch the new testament, nor nothing that thys question hangeth upon. For those words were spoken by Abazam, per adventure long before Christes comming, at the sette before amen word of the newe testament written. And therefore though that might be drawn to touch the tradicions which saile pharisies gave unto the Jews; yet coude they not be drawn to touch the tradicions which the true pitch of god by Christes proune, hath gived unto his church. And that at that he writen, Lyndall setteth ful well those words of Abazam, pious nothing at all. And therefore it is to me must then prudence, that he is not ashamed to lay those words for this purpose.

For where be seethe that every newe question that may arise, we shall determine by scripture: ye saye falsely, very well be proued of an evangeical purpose, willing to lying in his poynted hereticies under that pretext, with he knoweth that the scripture poynted not the perpetuall virginity of our lady, which he woulds have no man bound to beleue, and also concerning the sacrament, him selfe faith is but brede, that he ought none honour to be done therto, falsely defendeth the tone by those words of scull contred scripture, the other because it is not commended in scripture. And yet se ye farther, he speacheth as though he heard not his own boate. For he sayes above by scripture, we judge by examples. And then how can any thing be determined by scripture, wher of right understanding there, of there never any determinate ende be made, though all chistians must come to gather, and agree thereon, but every foollike heretike may say that all they understand it wrongly, and himself only right. This is a substantial reason of Lyndall as sure. But because he will that with scripture the general counthepes must be judged: What scripture alleged the apostles for their determination in the, cx. chap. of the actes, where they in their counthale saide, by their proue wrote, the holy ghost be there said it good, to put no more heard upon you, then these necessary things, that is to saye that you abstinence from things offered to godes, and for blood, and all thing that is strangled, and for septec Biel, from which things ye hope your selves ye shall do well.

What scripture layed they for this general counthale of the seers? For though there were scripture in the old testament, that sode the things and other to; yet were there no scripture whereby they concluded those things to be kept, ob served partly for, partly for a time, rather the other commandements of the law. Was not 6 authentick there of by the reason of Christes word: beholde ye heard ye heard me, which words had as great stregth before it was wri ten, as ever it had before. Now this same authentick hath christes church assembled in the general counthepes, the same pitcheth there by the same words of Christ, hybnueth hyb nuhe to observe them that bounde them to obey his apostles.

30. Lyndall.

D sayes Lyndall not so. When D. soze allledged, he then hearth me, and also this, if any man heare not the church take him for an heretike, concluding that we must believe whatsoever is saith in at that he affirmeth about scripture or my scripture: I would have wise wit in what figure that islogical me is made. DMere.

I would saye not of Lyndall in what place of my book he hybnerth that I make that conclusion, with which it pleaseth.
Whether the Apostles left any written
A pleasant hymn to help me to write this
owne annote and were ywise. For I never con-
clude not tait that we were bounden to be
blice al that is known in all that ever
he spake. But I then said and yet I say,
that these words of our favour Christ
who saitheth you hearde me, wer no
more proper commandement to binde
an man to believe the apostles, then to
believe the whole catholique church
the generall counsayls, that represent
that whole body of the catholike church, and
that they were not spoken to the apostles
onely, no more then the holy ghost was
promised by Christ to be sent unto
the apostles onely. And Christ no more
promised to sende the holy ghost unto the
apostles onely, then he promised to be to
the apostles onely, all the wayes unto
the ende of the world.

Moreover these words of Christ if any
man heare not the church, take hym for
an heathen: every man will wotethe
thys is manespeke spoken not of the
apostles onely, for their time, but of the
church as longe as the world shall last.
For so longe as the church endureth, do
these heretikes then sooner they can to
the contrary. And as it is to ye of every
particular church and the governours
thereof, so long as it swarmeth nor fro
the whole body of the church universall:
so is it much more properly ment of the
whole universall church it selfe, and of
the counsayls generall representing
the whole church, where every particular
church is but a member.

And therefore whereas Lyndal saith
he wold be saine finde in what
the folidogisme is made, which he feith I
conclude: he must go light a candele and
seeke up that hymself, so it is hy s own
foliogisme and not mine. To saynselfe
keneth that conclusion and not I.

But my folidogisme is thus. Every
christian man refusing to heare, beleue,
and obey the church, is to bee taken as an
heretike and an heathen. But to it is that
Lyndall being a christien man, and tak-
ing upon him in the understanding of
scripture, to controne and condenme
the church, refuseth to here-belieue,
and obey the church: ergo Lyndall is to bee
taken as an heretike and an heretike.

This folidogisme is mine. And this
foliogisme pfLyndall would saine wit
in what figure it is made: he shal finde
in the first figure, and the third mode,
saying that he impoiz certeth his proved
itun, which wold he elles in the same
figure and the same mode have made of
another folidogisme.

Now kniteth he up all this generall another folidogisme of his own making.
And in what figure he made that, let
him tell that can, for surely that can I
not. These are hy s words.

Tindall.

Christes disciples taught Christes
discipline, committing it with miracles,
that it might be known by Goddes,
and sothely. And even to multitude the
church that I shall believe, they have
myracles; or by antient escripture that is
come from the apostles that confirmed it
withe miracles.

More.

Christowe map I be bold to make the
conclusion of hy s argument for hym.
For lithe he goeth aboute in hy s boke
to teache not himselfe but other that shall
reade hy s booke: hy s conclusion can be
no other, but that no man shoulde be
leue the church without miracle: or au-
tentike ecripture. Whereof the cause is
because he wold not otherwis beleue
any. Let him put that in figure whe he
can, I set thereto the cause that mouth
him there, to believe no church donte
ecripture or myracle, and yet wolle to
gether with, the folidogismes bring him
home.

For when he saith that Christes
disciples taught his doctrine, committing
it with myracles, and so make his
church that he shal beleue, or elles hinde
antentike ecripture: I saie that he must
prove the thing that he so often fasteth,
never proved, nor never can, that is hy
the apostles payed every ponct by a spe-
cial myracle. Which ponct I have re-
proued before, and yet ye know now
again, what myracle wrought the ap-
postles for every ponct of they doctrine
in they letter, that I spake of mencon-
ued in the x. chapter of the Actes, or
where it is written that they wrought
and one to: show all! I say also that the
catholique church bringeth miracles for
they doctrine as the apostles did for
theys, in that that god createth no pere
to woode miracles in hy s catholique
church any, and wonderfull, both for
hy s holy men quicke and desere, and for
the doctrine: these heretikes impugne
as images, reliques, pilgrimage, the
blest sacrament of the altar. And
these so many and in so many places, the
that is of necessitie to be believed.

A these hereafter themselves cannot deny it, but art shamefully assen to fat like the Jews, that it is the devil that bothe them.

I say therefore farther 5 Lyndal both but moon's triplet, when he saith he will believe no church without miracle, or autentique scrutation, for be refuseth to believe the church though it bring both thowpe. For if I were bying autentique scrutation he will not let to say that it is not autentique, as he playeth by the Phauchabes, his manner by Saint James pistil. The denying no, then will he say that the church underhand be bying miracles to prove him the scripture is the scripture, and that they altogether underhand it better then he alone, as well as that the church is the church. And yet when catholie church bringeth miracles wrought by God in it, and for it, and that plentifully, so no church any one but then faith Lyndall that they be all wrought by spoul. And thus ye may see when he hath all lay, he neither regardeth miracle nor scripture neither, but mocketh both thowpe.

Howe have ye heard all that I yonde Lyndall answer, against all thynges as I layd before in my dialogue, to prove that all thyng neercyve is not wryten in scripture. And then what proofs he ca make for his owne part, to prove that all is wryten, ye have heard already, where in holie tytle pynhe there is, every child may perceyve. And the may ye surely reclymen, 60th this is his last book, the place in which he macleth a spewyll tolke for, the matery he bringeth in all 6 ist that he can yonde. And if he synde any thyng else where written by his master, or hymselfe, or any other of his fellowes for that purpose, which he leacteth out here; ye may her take and use he seft well, he shoude have but sharme to bring it in. As the woodyes of Chypte.

John 5

Serremini scrutatione, quoniam ipse testimonium perhisc bent de me, ino you in the scriptures, for they beare wytnesse of me. Whiche thyng no man deneth, but we denie them that nothing wittone them Chypte elles but the scripture alone. For our sautor himselfe which saide those woodyes, saide that Saint John also bare wittynesse of him beside the scripture, and that his father bare wittynesse of hym before the scripture, a that his owne woodyes bare wittynesse of hym beside the scripture, a that holly ghost at his ccmynng bare wittynesse of him bynde the scripture, and his apo: 

E rise as himself saide they should bare astro. wittynesse of hym beside the scripture. And all that all thow all wittynesse of Christs wittynesse to be necessitie believed in, is since those woodyes of Chypte spoken by his apostles wittynesse in the scripture, this sect Lyndall well he must prove the by his scripture, and not bynde vs onely to the scripture by those woodyes of Chypte: Search you the scripture which were spoken of Chypte before all the new scripture, and shoude serve to strappe vs to prove all thing by the old scripture, and to believe nothig farther then we yonde written in the old testament. And therefore Lyndall hadde yet some wyt when he left those woodyes oute. And lykewise he saide that it hadde not been to purpose to byngne in those woodyes, which some of the secte byngne fourthe full folompany, that is to wryte the woodyes of Saint John in the Apocalips, where he faith: If any mane anything set to these thynges, god shall putte upon hym the plaguys wrytten in this boke. And also if any mane any thing minyty of the woodyes of the booke of this prophetic, god shall take from hym byps part of the booke of lyfe, and of the holpe citie, and of those thynges that are wrytten in this boke. By which woodyes he meaneith not that no man shall never after bee so hardye to wryte any prophesy, if ever it please god any other thing to reveale. And muche lesse he meaneith to put god to silenced, that he shall never an other thyng reveale byps bym life, nor faith not that god hath shewed him that he never will. But he wryte a charge to men his diligence and trueth in the wryting out of his owne. And muche lyke charge alleit not of the achreytie, have other writers gone for their own bokes, as it is set in the end of the Chronicle of Eusebius translated I crow by saint Hierom, and in saint Jeremiah woodese the same charge gaven in likewise, with much like the admiration joined therunces.

And therefore as solemnely as some of his brethren bying foorth these woodyes of saint John: Lyndall saide ye that they would not serve, and therefore he lefte them out.

Howe take some folke forsthyng purposse, the woodyes of Doble in the rit. of the Deuteronomy, where he saide, The thing that I comande thee, that thing onely shall thou doe to god, and thou shalt neither any things add nor boke, minythe.
A ministe, which woode he yeet in this matter leste to the purpose, the woode before rehearsed of the apostles. For who so looke in the place, and read over the chapter, he shall see that Poppes said those woode only for fear that he had, lest if he had done on Goddes behalfe commanded them some certaine sacrifices unto God, the people prone to voblatry, would add of their own minde, either some sacrifice into woode, or unto God some hynde of such abominable sacrifice, as the gentiles offered unto their woode. And so for fear of thee, he said syn to them: Thon shalt no unto godly thing onely that I commande thee. And thou shalt neither anythin adde no ministe. But he tolde the cahfe before and sayde: whete ther thy God had been destroyd before the face the gentiles, upon whom thou shalt enter to take them in thy possession, and when thou shalt have them in thy possession, and shalt dwell in the lande that belonged unto them: beware that thou solowe not them, after they shalbe thy comming in, overunbourn, beware I say that thou solowe not after their ceremonys and saufe. As these people were wont to worship their goddes, even to sol I wooshippe too. Thou shalt not do like wise to the Lord thy God. For they have done unto their goddes all the abominations that our Lord hateth, offering their owne fommes and daughteres, and burning them in tyme. And then setteth Poppes therunto, ye woode before rehearsed, willing them that the abe neither este nor done any of those ceremonies and sacrifices that he had commanded, no adde ame newe hynde of their owne mynde, lest the might hath to fail to those kindes of sacrifice of pat nations, that were abominable afo the face of God.

Now what serue those woodes of God to our present purpose. For first of all Poppes had not meant as I say, as the circumstanc of the tyme thewth, but hadd latterly meant to command them that they shoulde nothynge adde at all in maner thinge unto those thinges that he commanded them hymselue as the woode foundeth: then hadde he so boden them to belieue or obey any prophet that ever should come after hym, except onely the prophet of whom he prophesied, and had they shoulde heare him. And yet might they hymselue that prophets restrancted by those woode, in such thinges as shoulde pertaine to the seruice of God.

Also it that Poppes had not meant as I say, but precetly for boten the to adde any thing at all unto his institutions, they might neruer have added any newe set of holy dopes unto those that God had by Poppes appointed them alredly. And then howe myghte the least called by force of controur, none have bene instituted after waer, which was longe after Poppes daies instituted, and so solemnely obserued, and god therewith to well conted, John to, that our fauour honoure it to his owne blesse presencte himselfe.

But now suppose that Poppes hadde himselfe meant as freightly as their unreasonabe construction woulde strayn his woode too: what would al y serve unto their purpose in our matter. Saye chistenn may do nothing but that that Poppes hadde, because the Jews may do nothing, but that that God had where were then become the sacrament of baptism, and the sacrament of all other sancs. Say they, but this poucht your churche hold adde nothing of their own minde into goddes woode, for suche a note in the bible as have let solemnly in the margin upon those woode. But I dare be holde to tell them again, they may better scape that note out againe, then use it unto this purpose. For first those woode poucht no such thinge at all, but y Poppes had mente as straitly as they Crayn hym, in which I have pioned that they take him wrong.

Secondly I say that y Poppes had mente as precetly as they mistake him: yet hadde it touched but the Jewes, and be chistenn men nothing at all.

The second I say that in the thynges which Lindsey repouseth sacraments of the churche, the churche hath added notynge unto the woode of God. For we say that there the woode of God well written in holy scripture as hath been plainly proven them, and the hymselues well knower, but that he lyked to playe by partes and face in all, be the poole neuer to clere.

Fourthly we say that any such thing as the Church dith or belieueth as necessarie, thought it be not written: yet adde they thereby notynge unto Gods woode. For we say that it is Gods woode written, and as great authorty as is his woode written, as the author thynges that partly were deluert to by the hand of the people, by the church by the Apostless, and partie, he taughte unto the church by that holy spirit of God, that was by Christes promise
A "pompe le sent into the church to be with it for ever, to teach it and lead it into every truth.

Finally for conclusion to prove you the folly of that allegation, re know well all our question is no more, but whether the apostles left every necessary thing in writing, as Linball afterward. And now consider you whether this be a good proof or not, though Pospel's woffes were taken as a great weight of these men mistake them. We are not this (wet ye) well argued: Pospel forbode the heavens to add or minish to or from any thing; he commanded: and the apostles have left no necessary thing unwritten.

Before that, this argument is very foolish in itself: yet have I before at large opened you lackes thereof, where I answered Linball concerning his high reason of the apostles character compelling them to leave nothing unwrit. And besides that, one plain difference is there, that Pospel was commanded to write, and the apostles were not commanded at all, though god allowed, appointed, and approved them of grace therein, as he doth many good men in many good works besides any commandment.

And Pospel also commanded to write as he was, was not commanded yet to put altogether in writing, that pople should be bounden to doe or believe, by any recept Linball hath theaved by yet, or ever Hal thewel Scipoope.

Yet as for this allegato, though some other have thought it gap: Linbal yet perceived it for suche as he fauor doth neither behold him, and therefore be left it out.

Yet are there some, and among them freere Barons, that layeth for this purpose, the wordes of our onuance written in the xxv. of Mathew, where he saith, Upon the charie of Pospel's, are not set the sercire and the parriases. At thineges that euer thei faite unto you, obserue them and doe them, but the things that thei doe, doe not you. For the binte in poxtate bar denn and lape them upon other enemies shoulders, and will not so muche as with a finger theyuone, once strike them. By these bydes would freere Barons that there should nothing be taught but only scripture. And over that he would by these wordes, a man might break all lawes that the whole church maketh before, he exsipepeches of god obtained in scripture without any scruple of conscience, so he do it secretly where there were no weak conscience of seble faithed folk offende.

Where as undoubtedly these wordes neither piose his purpose in the first, a prove care with his purpose in the second. For beginning in the second, these wordes plainly declare, that because our fathers were so often before had shewed, that the Ser centuries and Pharisises were enquired; yet if the people might have to think that he would, therefore they should be set at nought and not obeyed, he gavo them notwithstanding but also plaine commandements, if they were in the authoritie and occupied the place of Pospel that gave the law, and were the rulers and government of the people, they should obey the and fulfill that they commanded the, and letke the people should take him as freere Barons dothe, and were because he spake of Pospel charpie, that therefor they should obey him in nothing els but as hard as they should read in Pospel boches, and upon every thing that they should be done, should falo: because they written in Pospel boches: christ therefore commanded them that they should observe and fulfill all their commandements. Not meaning by that generall that they should obey any commandment that by god were to do, nor to set goddes lawe aside for mennes traditions as himselfe saie in the r.b. of Mathew: but for bidding them to refuse to fulfill the commandement of they rulers, whereof there were no mention made in scripture, where the commandement tended to vertue good maners, or goddes honour. Observe the wordes of saie Austin in which freere Barons bringeth in, do nothing prout the pointe that Barons would give by them, for he should have leisure, that saint Augustine tooketh these wordes of Christes as his self dothe. But saint Austin there by allegory of the charie of Pospel occupied by the Sercents and Pharisises serveth by the words of a preacher, that is not the very true scripture in his preaching seeth nothing but the profile of the hope 2 the glory of Christes, but that is a mercenary preacher and an hire, whiche seeth his own temporal advantage commoditie. Of whom saint Austin genthe warning, that yet such preachers ought as the brent so the while that they be suffered to preach, at all that they say well, and according to the law of god, we should heare the alloweth.
whether the apostles left ought vnwritten.

A them therein, and learne to use thereafter. But on the touter side, if they would have thee begin with good things for a countenance to geat them in credence, then leave of the more things and preach of that that felle for, that is to wit fantasies of their owne inuincion, and for themselves their owne commodity, therin be then not to be heard or believed. And this is the minde of sainte Aukine, as every man that will consider his voydes in the place where they be written, is rutrettis by a saint John, halytely plainly perceive. And hereby shall he ther reade them as plainly perceive, that those voydes of sainte Aukine brouhte forth by Barins, do nothing pere Barins purpose, that is to wit, theys voydes of Christ do discharge every mannes consistence of obedience unto any preceptes, lawes, or traditions of men, other then be written in scripture.

For the thyng that laynt Aukine ther lath: divers holy men entreayng the same voydes in the lyke allegorys of doctrine and preaching, do say and escribe in lykewyte, and never wyse ma woulde say otherwyse. But the thyng Barins lath, never was there yet other good man or wise man that would agree. For those voydes of Cristes fauing by wyse of the allegory, some not so properly to perçae to teaching of the Scribes & Pharisees, as to theys commandementes & biddinges: as well appereth by wydesfolowing, where he biddeth that they should obserue and do all the thynges that he saie to them. And he shold meane not only the preceptes written in law, but also their other commandementes beside, such as wer not superficioue or unalstiful to be kepet: as clerely declared by the wydes of Crist folowing, wher he layeth in this wyse. For they bynde impossable burdeines and lape them on other folkes shoulde, but themselfe will not put a fynge of their owne thereto. As though he woulde lape: By the theys they set upon Ypikes charge, and occupie his place, and see your governes: youre all that they commande you, although the burdeines that they bynde and lay on your shoulders be to grete and heavy, that they tend in a maner imposable, but do not as they doe. For they will the self leave them all undone, and not sete once a fynge to the boring of them. But I warne you do not so.

I knowe rychte welly those voydes maye be well expounded on the other fashions afores remembrede, underlaynt wyse in the allegorys by the chapse of Ypikes, the doctrine and lawe of Ypikes. And then maye those grieuous impossible burdeines bee called by burdeines of the olde lawe, with which laynt Peter and the apostles were not contente, that some other mighte lape the chisten people commynge vnto Christ, sayinge: that neither themselfe nor their fathers couthe bære them. Thus I knowe well menne maye expounde those wydes Actes: and good menne, holy menne, and cunynge menne to have done, and other in likewise after the maner that I now do, and bothe other have therin done very well. For one terre may be dervice in divers rentes expesed, though Luther and Endal wyll have nowe but one, will another maye better make for theys owne part, for then they wyll not let to make fifteen. But though those voydes maye be for expounded, yet as I said it appeareth well, that the serpe proper fence is of their owne traditions belowe Ypikes lawe, in that Christ lade that the Scribes and Pharisees byde grieuous burdeines and impossable, and lape them on other menes shoulde. For every man wel worth that neither the Scribes nor the Pharisees, did bind and lape on mens houldest burdeines of the lawe, but our lyve himself. And whiche at that tyme while he would yet have them kept, he would not have dispensed, with calling them grieuous and impossable, though the apostles did afterward there come to caste them of.

And therefore as I have saide, those wydes of Christes, wer proper met of the traditions and commandementes of the Scribes and Pharisees them selfe belide the lawe, which things our sa- niour ther commandede to be kept and observed, whereas they were not superstitious, nor contraried of they lawes and commandementes of god, but were tendering to his honour, to vertue, to the comode weale, for the place and office the Scribes & Pharisees kept, though themselfes were ought. And they good traditions by neuer Christ dispapse, though he sometime dispersed with his disciples concerninge the and the lawe. How ther is no man I think that madde, when he taught not but he surrenoutes in a mans beyond the to bonde to fulfill and obay their masters lawsfull commandements, afores. If they would refuse at his bid of
that is of necessity to be believed.

A to kneele downe and say certain prayer
with him, to bedew all the whole house
of the Christian people, in which he be properl
spoken, and may be truly said, in the solemn
commandment in Scripture, and in the
litany of the Church. All this is true of the
Christian people, as it is spoken in the
Scripture, and in the litany of the Church.

B Bithoppe, Pope, and all the whole
Church, the Christian people, are clothed
with the name of Christ, and with the
name of God, by the preaching of the
Scripture, and by the preaching of the
Church. All this is true of the Christian
people, as it is spoken in the
Scripture, and in the litany of the Church.

C For these words are spoken by
the Lord, concerning the Church, at the
beginning of the Gospel, and in the
litany of the Church. All this is true of
the Christian people, as it is spoken in the
Scripture, and in the litany of the Church.

D Dost not declare the words of Christ
make not only nothing
for these words, as was said before, but also
make it plain, and expressly, that he is the
Lord, and that he is Christ, by the
words of the litany of the Church. All this
is true of the Christian people, as it is
spoken in the Scripture, and in the
litany of the Church.
whether the apostles leftought vainwritten.

A but the law of god onely. And forthwith well and wisely in deere of preaching, he putth an example of statutes makynge, as though it were both one thinge, one manne to preache, and all the church to make a statute. And because ye shoulde see yet his plainnes and sinceritie therein, he fayned that the church in isbetone openly and directe against the worde of god, and to the destruction of his faith, as is that statute faith be, whereby they have condemned the new testament, and also to hidden certain menne to preache the worde of god, having no cause against them, but all one legge theye owne malicious suspicion.

Bowre of trueth there is no suche natures made, nor suche thing done, neither concerning the same point nor the other. For as for the new testament, yet he made the testament of Christ, it is not condemned now: for both necessary, no more than was the holy arch, though every man might not be to hold to touch it. But of trueth, there is a false engin translation of the new testament now by forged by Linthal, so altered and changed in matters of great weight, malicious and to fet forth against Christes trewe doctrine. Linthale antichrist: thus hereafter, it was not worthy to be called Christes testament, but rather Linthale owen testament, the testament of his master Antichrist. And therefor that booke is condemned as it is well worthy, and the condemnacon therof is neither openly, nor privately, nor in some case against the worde of god, nor tendeth not to the destruction of the faith, but very consonant with the worde of god, so much as any other, and greatly tending to the maintenance of the faith.

And concerning that testament: I have both in my dialogus and the second booke of this work, well proved this point toverunto when Linthal bringeth to find any further defence, let hym lay it foorth. There is also so farre made by the church to so bid any manne to preache the worde of god having no cause against him but their own malicious suspicion. For god I doubt not will never suffer his church to fall to madded, as to make such a law. Where Beasons yarde all law made of such matter let him rebuke it, and I warrant you he shall yarde no such woorde in it. There is in deede a law made, both by the churchs in this realm by the parlament, that no man shall be bound to preache in any bische against the bshoppe wol. And I wyntlawe be not against goddes lawe, no against reason neither, exempt either goddes lawe or god reason shoulde suffer: on man shoulde mede with another man charge maugry his teeth to whom the charge belongeth, as els shoulde be suffred to sow thewode scone of herselues, yeunnes, and sepcions, among the people spede, and then be burned by after at leasure. Such a-folk I appose to better probeted bernes, ere they be suffred long to go forwarde, to the peril of other mens soules, and theye done to. Such saunte we hadde some prohited here of late, of whiche one was yet to sere sette upon with preching, that after the prohibition and abiration to, yet would he preache hereties fyl, until the last god caused him to be taken. Lynthale bokes with him to, and both two burned together, with more power unto his soule than had beene happell to have lived longer after died in his bedde. For in what minde he should he have died out of knoacht, whereas nowe we knowe well he died a good chrystian man. And whe he left his retracion could not save his body: yet revokd he his heresykes and abhorred Linthal bokes; so to same his soule.

Here we have seuen the worodes of saint Auftine against Barons, which wordes Barnes hynged by hym. For whe we heare such a mercenary preacher as these hereathe be for the tymere, whe we here them, if theye ought wel, and according to the catholique faith, as theye cannot do: shame ful of ought at once the take it. But whe we here the preach their owne hereyes for the rewarde of worldly people, and delight of theye owne singular pride, so seelie their own it not these hereyes: then here them not, but putte to silence and prohite them to preache any more.

This allegory will agree with fayd worodes of saint Auftine and of Christes wordes to. And yet so muche the better, in that these hereities may properly be called not one of mercurianics, of whch sainte Auftine speakeeth, but also very Scribes and Pharisees, of whose kinde then were those of whom Christus in that gospel speakeoth. For these be sall Scribes, that is to wott wytteres, not wytting any true bookes of scripture, but fals glos ses and corye censiveps by scripture, and ecoruous bookes of beast: they hereties denyed of theye owen strauntique hyynes, to the colour whereof theye abute
that is of necessitu to be believed.

A abuse the scripture, and when they lyke they also deny the scripture. These be also the work bynde of Pharisees. For these have deuided themselves not from other people by any profession of a more honer and more begetter lyngue, but have deuided themselves from the catholike churche of Christ, by abominable heresies, and from all honest people by contempt of all good works, and by the deainty profession of feres and nunnes living together in lecherie, preaching they who sodome for honest marryng.

These be the thynges which we hold not vouchsafe to here the scribes and these false Pharisees preach. For these be devils devils and theye owne. For as for all that is preached consequent to the Catholike faith, is very goddes law whether it be written or not. For saint Augustine saith not, heare them in preaching only the scripture, but gods law the faith, wherein is comprehended all y eue: we be bounden to doo believe. Whereof saint Augustine both himselfe con tell, that suche thinges are unwritten, as for example the perpetuat birtigint of our blessed lady, whiche whose holy lyfe neth not because it is not written, saith Augustine calleth a false heretique in his boke written unto. And so both saint Hierom to in his boke against Adudius. And all such thynges be therefore partes of the plante which the father of heaven planted by himselfe, his apostles, his holie spirite, and his owne sonne abparing in his churche, whether they be written or not. 

What goddes law both con pence.

What goddes law both con pence.

What goddes law both con pence.
whether the apostles left ought not to have the spiritual profite of our Ed.

And thus ye see that these same with the holy scriptures that first to the apostles left ought to have been writ out. And Barons him self perceiving that the most part would not make so much against him, took in a little and left the remnant out.

But bringeth in Barons another text of saint Paul's, where he writeth unto y Romans in the 16. chapter: I dare not speak any other things the Apostle God hath wrought by me. Which words bee first bee so hard that many, y place, that the old interpreters gave in great doubt what saint Paul meant by them, so farre that by exposition of saint Ambrose, saint Paul meant that there was nothing that pertained to the glory of preaching the words of God, but God had fulfilled it in him, as though he would say, that all that was to be taught, God had taught the gentiles by him. Origen expoundeth them in another manner, that saint Paul, in those words meant, that he would not take unto himself the praise of other men's works, but would only speak of such things as God hath wrought by himself. Theophilies also lowerly Explicat, and yet addeth a third, that is, saying in the person of saint Paul: I haste you not the things that I have not done, but only teach you the thing which I have done myself. Howbeit that I have done it, is not I praise it, but Christ hath done it in me. I these you this god beere because ye should somewhat perceive the manner of these men, which in many things to praise them matters by those texts are of mole difficultie, and such as are least understand. And therefore we in the matter of the libertie of manners well, and practice our faith, and god workes: the pascue of other plain times of other evangelistes, with some slight gloose of their owne people, and those for the profession of their own parts, which come to the hard places of the gospel of saint John, to the apocalypses, to the psalms of saint Paul, in such places as are almost as hard, as the apocalypses. All which when they expound as it please them, they call them playe, and saye that every man and woman may understand them as playes, notwithstanding that saith Peter being longe at school with Christ, and the chyrch of his apostles, the faith.
that is of necesiteit to be believed.

2 Petr. 2.

A开辟e to all the woorde by writinge, sain't Paul's pitties have thynge hard & dificite. And he stait farther of suche as Barons is and Lyndall, and such othert heretikes thier holowe; those hard thynge (laist saint Peter) that are wropt by saint Paul, men unlearnt and unble, do depomn and midcter as thay do at the remenante of the scrp- ture, ontlo thay own perdition. And sain't Paul saith himself also, in his matter of goid worke, thay talke heretikes mulp, confarte pyn, and faply thayrefor thay; dannation is tuft and eteously.

And thus as I say thos heretikes lay

forsoorth; thay partition teteres & doubt ful, as Barons both her, thay teer in the place where it standeth, the self learn't men, as thay do count it. So what Barons conter it where he bylyt, thay maie any bold of p woodes, and thay hall never ferue for yp purpose, nether conernynge anye forsebidg of lawes to be made by yp church, no to proye that every thynge necessarie to saluation is wropt in scripture, but rather playne the contrary. Fo every man well wonth, that everye nescarpe thing is not wropt by saint Paul, no

speke he not written every thing that he taught; no, every thynge is now bad that he bylyt. And therfor this tert of saint Paul brought in by Barons no thay helpeth his purpose, but rather gretly hindereth it, whereby thayndal well percayved, thay therefore he left it out.

Lyndall saith also that any thing that his maister Martin Luther layde & laid out against the kinges hyppynes, concerning this purpose, to speake against the tradicions of mere, serve to no purpose in this matter aganyste the sacramentts, or anye point of the catholike faith, which we lay be the tradicions of God. Whereof as Lyndal well knownd, nothynge is Luther layde, any thynge proye the contrary, no any thing touch the purpose, to proye that all the necessarie pointes of Chyrlen faith were by Chyrlen Apostles put in writing. And thayndal seynge his maister Marpyn Luther in that pointe by Koress to Hamemurde sowe in the mytbe before: thought he wolde beware of that puddle and come no more neare it, and therfore he lett out all that his maister had bringt in for the matter.

There was there yet one tert remayned, whereof manye of them wer wont to bare them hypphe. And that as the

Lyndall hath also brought forth ere this, to proye that we must believe nothing but onely scripture. And that is where he wyteth to the Calvynites in the treue Chappter: that if an angle of Isai-

anen wolde come downe and prach the a-
nge other gospell then hyppliche hadde be-

done, accured wer he. This tert he had noke freere Barons brought in a treue for the same purpose in hye neve thrawte booke, and magnisit a muche hyppliche therevith, when Lyndall haeth felle it of forlyme. Fo Lyndall at latte after longe looking on it, espied fel that it would nothing servde for his matter. Fo he saide that saint Paul meane none other, but that an anye angell was not to be believed, if he taught a treaye gospell, and meant not that none angell were to be believed, of god seele hypp he того to conforne with, and also they had some whtat that god woulde have done farther.

Lyndall saith also that tis tert of saint Paul wropt at his owene gospell, no; that all his felowes hadde wropt it among them al, which he byd the was the counte that must bee prooud. And therfore as freere Barons foolishly byyngeth it in, so dothe Lyndall wilfully leaue it out. And surely as I have sayde, his vit servd him well in leaung out al thethe. But his vit seel-

led him in one thing, that he had not left oute al all that ever he had byppliche brought in. All whiche as you sele se well, I haue now prooued him as little to prooe his purpose, as byppliche teyth wol that all the other bypde, whiche fo; that cause he was ashamed to speke of.

Nowe haue ye hearde as sanye as I canno ynde, all that ever Lyndalere- eber hath layde ox can laye in this mat- ter, wheter byppliche ox anye manne elles, for the proofs of hyeowne part, ox for the bypploose of ours. And ther-

by ye se well that he neyther hath pro-

uced, nor neyther hath he sypped, but had a seethe, neyther himselfe nore manne elles, the thynges that he so boldely faith, that all things necessarie for saluation is wropt in scripture, no hable is he not, no man, no neyther that hervst erbe able to awerde it, but ye god taught it is not yet to beode, but ye he may teach what he will, wile he will, his scripture ox, ox tax comandde it to be believed not beeing certnyre, s he hath taught alreedy, ox may commande somthinge to be doe.
whether the apostles left ought unwritten.

A done though they were contrary to some things that he had done himself by scripture commanded afore.

And I think it not to be doubted but notwithstanding that the apostles received the laves and ceremonies in washing: yet received he not as Eynald feared he was all thing so fully in washing, but there remaineth in the peoples minds, before this washing, divers things necessary and of great weight, that they had received before, and kept peradventure from Adam's own days, concerning the coming of Christ and the redemption by him, and the state of soules, both in heaven, hell, purgatory, paradise, 

Lindeus paranum.

And it will be noted to look therefore, well be perceived in them that wrote after the apostles' days, that the Jews had much open light and knowledge in some such things before all that appears written, in the books of the apostles, whereby it will well appear it Eynald saith not true, where he saith that the apostles' words put all in writing.

Neither do we find also not without finding all that ever hath been writ since, either by the prophets, Evangelists, or any other apostle: yet will it never appear that all is written that was taught by mouth, but that the church of Christ hath taught unto them by the spirit of god, divers truths, which no good man can doubt in, whereof the scripture nottynge determineth, and which things therefore fall heretofore being in question, and let not to say the contrary, as in the common known enamples of our Ladies perpetual virginity, of the assumption of her blessed body, which god would elles have it found in earth, and honored as well as the bodies of any other saint, of whom himself hath caused by special revelation divers to bee sought out and founden, to be worthipped here in earth for his sake, and confirmed it by many miraculous miracles, as we find in the authentic stories.

By these traditions havent we also the praying to saintes and the knowledge they paxen for us, albeit in the booke of 

Hebrews 2:15.

By these traditions havent we the holy lannon falses, which these brothets do hastily take upon them to beeke, and as Loldaries to caste, and which holy false these foolish in their sorcery call the holy shee. By these hade we also the saterday changed into sony day: which they care not to turne into sonyday nowe.

By these haue we the holynesse of charizes, benefices, paschal tapers, and holy water, with divers other things.

By these traditions of that holy spirit, hath the church also the knowledge how to consecrate, how to save, and what thing to pray for, and to believe therein.

By this haue we also the knowledge to do reverence to the images of holy saintes, and of our saunday, and to crepe to his crose, to do divine honour unto the blessed sacrament of the altar, to which yet to say the truth never tradition needed. For lyth scripture is plain that it is Christes own precious body, which is not dead but quicke, lyth that blessed soule and with them the godhead understandely toppned, that farrisee soule could doubt but it should be with divine honour worshipped, though neither God nor man before that knowledge, had given to devise the same thereof.

But yet is Lindai so false behinde himself, that he believeth not the scripture of God, nor the words spoken by god, own body, when he saith that it is hys owne body, and is so blasphemous against God, that he calleth it great lyme to doe to y blessed body of Christ in the sacraments any hono, at al, because it is not common ded he faith in scripture. But this may ye good chistie readers see, to what point at laske this here be bringeth these folk; fo; when the first fall to y point, ye regard not godstow, but if he give it the in writing, win a while after fall the down to far, ye neither regard his word, nor his writing, nor yet himsely neither. But now is it a world to see what that these folk be spare to feake. Sometime thei come forth Hancielle, boldye tell on the; tale. And yet when they perceive in the middes thereof, that all that there he them wonder on the; then they cast on their bodies; and confer they; facex for them.

For sompyne they say they care but for scripture alone, and sette nought by all those that enter more since the apostles days. Then fee they again that to abyde by the wordes swe to Hancielle, and then they refrepnne it into a thousand hundred pearces in a piece, in which they say all is corrupted. And then they grant that before, there were good menne that taught the truth; and the, they say that we wil not believe
that is of necessity to be believed.

And when we see them then, which of the old men before. 39. C. pere last past, ever taide that religious me might runne out and wode wuned etc. if they saie nothinge, but fate as though they heard it.

But when that my lord of Rocheseter in yself same matter that we have now in hande, to prove that divere thinges which the church beth and believe, y which were never made by any lawe written, and yet observed through y cetholike church, were of such antiquity that every man might well perceiue y came from the 1st apostles the selfe: he lade forth the great clere and old acient father Dzigene, wherewith as I have thewed you before, Lyndall was very angry, and all to rate Dzigene & called hym starkes erthke.

But yet shall all Lyndall to feare me there withall, but that to thentente that he shall not bind you and make you were that at the old fathers were in this matter of his mind, but that ye shall well see that the thinges which he reponeeth and would have you were not wought worth, because he saith they be not in scripture, be not thinges devised as Coale faith by Popes and Papythe within this eight hundred yeare: that as Apostled before in the second boke, reuerie you both the woodes of Dzigene, and bide some undoutted holy memorie since, I shall rehearse you oueres other above vii. C. pere, and above, tr. C. yeare, and about a thousand yeer, of whom my lord of Rocheseter hath gathered divers together, and reheard in the same matter in his boke against Luther, at which some Dzigene only Lyndall dissembliseth, because he may not call them heretikes as he called Dzigene, for whom I have in y point answersed Lyndal in my next seconde boke before. Dzigene in his fifth home over the boke of Numery write in this wyse: In the observances of the church, som thinges ther are, which must of necessity be observed and kepte, and yet the cause why appearthe not to every man. As for example, we kneale when we pray, that of all partes of the hale we most specially turne vs to toward the east. I suppose that no man lightly knoweth the cause why. Moreover of y sacrament of hantler,ethere the manere in the receypynge, or the gyle and maner of the concectacion, of the same woodes and ceremonies vised in baptism, and of the questions and aun".

Damasceyn in the fiveth boke in the vii. chapter of the prasage towards the openesse in smyth thus. This tradi. tion of the apostles, is not written, for many thinges are delveded unto vs without writing. And farther in y viii. chapter where it is written of the worshipping of the images of saintes, he saeth many thinges y holie apostles have delveded unto us without writing. Saint Paul the apostle of the Gentiles written in this wyse: Stande faste and obserue our tradicions, where ye be taught, be it by our word or by writing. And y Cozintypes thus: I coned ye my brethren, because in every thinge ye have remembered me, and kepty tradi. tions as I delvede ye them. Pylosyly first chapter of ecclesiasticerache, of the leaders and maisters of the chyfel faith, saith that they delveded us many thinges to be kepyte, partly by writing and partly by their institutions binysen. Saint Cipziane in his sermon of the warlyng of the sere: The hight priest hynselfe, is the obeyner and author of his owne sacramente. In all the residu men were taught by the holy ghost. And likewise as in Chyste and in the holy ghost, is lyke and egall godhead in these their institutions and obseruances, lyke power and egall authority. And no. lese it is ratified of god, the thinge that the apostles by the inspiracion of the holy ghost vsb institue, then the thinge that hynself hath ordineved, and hath in remembrance of hynselfe, willde and commanded to be done. Else if they hath their owne proper dignite, else if they hath in their owne egall authority. No thinge may there ther be added, or witheld, alwaies nothinge neuer reformed nor changed.

Saynte Pollarve in the fithth boke of the Trinitie, when he had made mention of the apostles, writeth in this wyse: Of these Apostles am I taughte these thinges that I obserue. In them am I so reasoned, that the tale came not ther been gotten outhe.
whether the apostles left ought vnto written.

A

Theopharetus upon these woordes of Saint Paul, vs heretickes and falske keepeth the tradicions that ye have heard, be it by my word, or by my letters; of this truly it is evident that Paul delivered unto them many thynges to be kept without writing, by word of mouth onely, that is to say with littel voice, not by letters all onely. For as well be those thynges to be believed, as these. And therefore let vs eteteme everlasting aunces of the church, worthy to be believed, so that if any thyng be delivered to vs by the church: everye men ask further question.

B

Saint Hierome interpreting the first chapter of the first epistle to the Corinthianas, saith in this wise: Saint Paul sent them, to theentent none of the should say, where is this written? nor should with all oner argymenges strive against this reaft. And therefore he said, we have no such custome to breake and contende, neither we nor yet the church of God, which is rather given to impletnesse then to contention and stryke.

Theopharetus expounded the same place by the same and saith: Forasmuch as the Corinthians would perchaunce colour this matter by certein abilities and went about it by ill stiflinges and physticalles, allegeting that these thinges were neither good nor badde, but of themselfe indifferent: therefore saith Paul: we have no such custome onely to be contenclous, or a manne to let his hert grow in length. or a woman to go bare head, neither have I said Saint Paul: this custome, nor the churche of God that is, ny, the other chrestian people nyterner. And therefore by suche steverwards argumentes, ye lerne to receive suche and not onyge me, but also the church it selfe.

These woordes therefore of Saint Paul, may make the hearers ashamed, to doe any thyng contrary to the custome recetued by the church. Saint Leo also an holy manne and a cunning, in aformer that he maketh in the feast at westmonste, in this wise: There is no doubt my beloved heardes, but yet we aye churche observance is of Christes teaching and whatsoever is recetued by the church into a custome of devotion, cannot by chappelles tradicions, or by doctrines of the holt god. Which holt spirite end now also doth rule at faithfulhearts by vs own instruction, to make vske them obediently and understande them wysely.

Saint Anfine in the booke of the bapisme of yong childef, against the Persians wrieteth in this wyse. Childef be baptysed be taken in the number of faithful people, and that onely by an old catechisme and sure grounded custome of the churche. And in another place again: Whoso saith he, we have showed you above that little child beuely, and he is appoynted among men he be baptys. This holde the authoritie of our mother holde church, and this holde the rule of the sure grounded bapisme. Whos holde against this fortelesse, this inscrupulable wall, Gaal to tryst his selfe.

Caianus in the 21. colacion the 5. chapter: Chaunterie of the old fathers and the custome of our elders continyed by the space of so many yeres untill this day, although the cause of them be not perceived by men we aremen beleue. And that custome must we with perpetuall observance everently fully, in such wayse as it was deliveret of old. Saunte Anfine in the cristi, pisse to January saith thus: Who thynges which are not vritte, yet we by tradition obserue the, such I meane as are though chyrvesto kept: we may well understand that they be kept as thynges ordained and comming to vs, either by the apostles them selfe, and eys by general countaines, the authoritie herof is in the church most necessary. An for example, that the pasch of Christ, his resurrection, and his ascension into heaven, the coming of the holy ghost in beant are perpetually celebrated with a solemn feast, and whatsoever thyng we fynde that is obseruad among all people where the church of Christ is spredede.

Saunte Anfine in the booke of the bapisme of the Apoasses, no in the countaines of those that came after the other, yet because they be kept of all the whole church, we believe them to have had no other beginning, but by churche tradition and commendacion of the Apoasses untill vs by themself. Saint Anfine in the fourthe booke of bapisme against the Donatistes: Thyng that the whole churche holde, and is not instituted and obserued by counspyes, and that notwithstanding hath been ever observed: we beke well beleue, that hyt never beganne but by churche tradition of the apostilles tradition.

Saunte Anfine in the fift booke of bapisme against the Donatistes saith: Saunte Anfine in the fift booke of bapisme against the Donatistes saith: saunte Anfine in the fift booke of bapisme against the Donatistes saith:
that of necessity to be believed.

A universal church holds, and therefore be well believed, that the apostles have commanded them, though they be not found in writing.

Saint Augustine in the st. chapter of the boke of his confessions, longings of his departing of that holy blessed woman his mother Monica; heeth that all be it before time the lad bene been Audious of the place where she would be buried, longed specically to be layde by her husband, yet at the time that the lay being then so far from the place where her husband lay, helved unto Saint Augustine then present with her, that he cared not in what church they buried her body, but he prayd hym that he be effectual ly to remember her in his mass. Which thing I wrote ye may keeke the matter plying for loues therein, is not to new a thing as Cyndal would have it done. And in the next chapter after, Saint Augustine saith these words spoken unto god: Her body was carped forth, we followed, and came agayne wondrous. And other in those prayers wher which we made unto thee, where the sacrifice of our redemption was offered for her, the corpse being set by the graue as the manner is there: I hoped not in those prayers neither but at that day was I in a grievous secrece how. And afterwarde in the last chapter of the same boke, Saint Augustine prayd for his mother unto our Lord among many other words in this wyse: I god that art my praise and my life, the god of my heart, let page a styde for the whole of my mothers vertues, and goodness, for which I joyfully gave thee thanks: why now better thee for her saries. Heare me graciously good Lord, for that medesync of our bounded whiche longed upon the croce, and now setting at the right hande, dothe call upon thee for us. I knowe good Lord that the bayd wothes of mercy, and that the heartily bayd for the deates of her doubts. For give thou good Lord to her deates to her, such also as the hath fallen in by so many years after the water of helth, For give her good Lord for give her I believe thee, enter not with her into judgement. And afterward he faith. And I believe good Lord, thou have done already thy thing I pray for. For the why bayd appeched of her departing, nothing thought her howe the might have her body costly covered of blessed lespices, nor longed for aaptious sepulture, nor cared not to be buried in her own coun-

trepy. These wer not the things she a-
y thing required by, but only beseeched by to have her in remembrance at this altar, to which she had bene accustomed no day willing to doe service, from which she felt knew she that holy sacrifice to be expienced, by which the obligers that made againe she was cancelled, as by which was lead as a captaine in triumph that enemy of ours, that kepeth a reckening of our sones, and schonge what he might object could be in him no thing lynde in whom we had the victory. Who can shed hym agayne an innocent blood for his wy thcy can exalte if hym agayne the ramson some that he redeemed us with: To the sacrifice of which ramson of ours, lynde hand may hath bound her soule with the bond of faith. Let no man pull her from the procepe. Let neither the Lion nor Dragon neither by force nor by false lighte, strepe in between her and thee. She shall not alway were that she obeth thee nought, lest she be therin counsed and eate, and that thereby her substil acculer great her. But she shall alway were that her bates be forgotten her, whom no man is able to pay that he pased for, when he owed nought for hymselfe. In peace note the he therfore, and her husbande to, afose whom and after whom ye never marred none, whom the like a servant obied by assaying frute to thee, through her patient sufferance, that she might thereby won hym to thee too. Insyppse good lord my god, inspire thy seruantes my sty thine, thy children in my lynde, whom both with woode and heare and wapispe I ferue that as many as read this may remember at this altaren, thy seruant Monica with Patricius sometime her husbande, by whose beth thou hast brought me in to this life I cannot tel bowe. Bake them remember with a dewe nute after is them that wer in this transitory life my father a mother, under thee my father and my mother and brother, and in the eternal Hierusalem. Bake my neigbour set rizens, which Hierusalem the people for their going forth till their coming home, in all their pilgrimage longest for and sigheth. Good lord grant this, that the thing which was the last that ever the devoted of me, he may the more plentifully obtayn by thy prayers of many mo.

The old holy docent sainte Chy-

folome, in his homely wherein he sothly almcseved, Passes, Diiges, greatig
A greatly profit them that are dead, and many other thinges written in this wise.

It was not for nought we observed by the apostles, that in the wonderful mysteries of the faith, should be committed to them to be dead. For the apostles knew that thereby cometh to the foules great advantage and profit. For when all the people standeth together, holing by their hands, and the pike fulfilleth his observance, and that dead sacrifice went forth; howe can it bee, but that then paying for the foules, we shall obtain.

Now we see ye berr playing good children, that of the eldest and vert border that ever have writen upon the scripture of God in Christian church, such as be and holpe fayntes in heauen, such as suffred persecution for goodes sake, do testifie for our part, ye the thinges which the catholike church Universally believed and used, are nothing to be doubted of, but to be believed and fled whether they bee founden in scripture or not. And ye see that they say that the apostles taught such delivered to the church diverse thynges by mouth, besides all that they wrote, where they saySaints Paul apbes also himselfe, and ye besides that, we see that of bys wright, there is part lost. Ye see also that some such thinges as Lyndall saith, that the papes have of late fayned by themselves for they increaseth the Masse and the pyanes of purgatory; bothe fainte Anthoine, and faynte Chistophorne, and bothe other fayntes, say that the thynges were believed, and taught by the apostles themselves.

And thus as for the old holy doctors, ye see howe farre they goe fro Lyndall, and therefore of Lyndall or the, because whom yelp like best for me, and doth well with your felles, with whether of those two other ferrer to send your foules.

Yet is ther as old as any that I have rehearsed yet, sayntes Polycarpus, s dis- ciple of saint John, which wrot that boke of the tradicions given unto the church by the apostles, which he would plaineely have preserved Lyndall a foole and a yep bothe, if the boke had not bene lost. And undoubtedly god would never have suffered it to bee lost, if he could have kept his tradicions without to wryt. And lykewise with ye what neede the better as older then as ye before have saide, the auther of saynt John himself in his laste chapter of the gospell: Many thinges were done that are not wryt.
that is of necessity to be believed.

A pudding, though he see it prohibited by all the lawes, and by the apostles themselves, and by the holy ghost, to dye words as they forsooke instruction. And by charge as I sayeth he none, but it tradition of the church, which when he dare believe in leaving a thing undone, that the scripture so often commandeth: why dare he not believe the tradition of the church, where it commandeth a thing to be done, that the scripture doth not so command, but only speaketh not of it.

I would in lyke wise saye with Pardall, whether he think he part of Christen people bounden at this bare of necessity to the washing of his feet, where of Christ at his maundy gave example and commandement also, not with out a great threatning unto sinste Peter of loss of grace, but if he suffered him to wash his feet. I doubt not but Pardall thinketh himselfe by charge of that bond, and yet are the words of Christ commandement in that observance, as they were in the commandement of the sacrament of the altar, and longe was set after in such wise, and Saint Cypriane did in his days recken it for a thing necessary. Nowe let Pardall tell me why he knoweth himselfe dischargd of that washing, but by the spirit of God abiding in his church, and let him then tell me which church, but his catholick church. For and he knoweth church, can tell him nothing, and all other known churchs belide the catholick be all known for heretikes. Or elles let Pardall tell which of them all is the true church, and why rather that, then any of all the remnant.

If the spirit of God governeth the church, and leaeth it to all trouble, yet doth not in certein and certaine of the trouble, bowe could he bee to be as he is knowne, that is a comforter, if we were left so comfortless that we were uncertaine whyshet the whole church were in damnable error in stead of the right path.

Take away that spirit from the church, and howe can Pardall circule the base, that he doth baptislyng in the name of Christ, that God, who hath him self commanded the baptislyng in the name of the father, and the Son, and the holy ghost. Nowe will he require Saint Paul's if taking away all circumcision, that god had before commanded, and said it should be his everlasting troth, covenant, Christ kepte it himselfe saye.
whether the apostles left ought vnwritten.

A by any repentance restored again, but that there wyl be by him in his light the wrodes of the apostle saying, when we willingly finne after ye knowledge of the truth hadde, there is not nover lest le ye sacrifice for synnes, but a trepyble exception and looking for of judgement, of his fierce and raguous fire, why he shall consume the aduertizaries. There wyl also stand in his light the wrodes of the apostle. It is impossible ye they which haue bene once planne, have tald that heavenly gifts, and have bene made partakers of the holy ghost, have tald also the good word of God, and the vertues of the world to come, are fallen downe: should be renuved agayne to penance cruysing again after their owne part, the sone of God, and haung him as in besiounion.

If Lindal sayte that he can so confere these terts as they shall not hur his harsies: I desp not that he so may do, and I can to so confere them, that they shall not hur the trouth, that is to witte the catholike faith. But yet this I say, that when he and I haue both done what we can, yet who folde to holde that herely against his repentance and churches penance to, shall not lack wrodes where.

With any tyme to suche as will let the churche aught, tauintmaint in his part as wel as we both maintaine ours. And therefore I say taking away the creedence from the catholike knowne churche, for no churche unknowne can bee believed, Sith it can not be heard. All other knowe churche be false; or els let Lindal as I haue often faide, telle me which he of them all is the true, and why we should therein believe him. The creedence therefore as I have taken from the catholike knowne churche, there canne bee nothying sure but all tyching uncertayne, bothe a apications of the apostles, expostions of scripture, and the berey scripture it selfe too,

And into the other side, of the creedence of the knowne catholike churche abode, as it nesdes must abode ye scripture abode, by whiche it is poynted by Christe that hys selfe hys owne holie spirit shall dwell therewith all dayes into the woobes enden: then be we sure not oneelye whiche are the holie scriptures and the true wholesome expostisons thereoff, but also whiche are the traditions delivered into the churche by God, of which some were delivered by the Apostles them selfe, and some by hys holy spytte since. And whatsoever Lindall babble to the contrarpe, God is yet at as muche libertte to teache his Churche further what trouth he wyl hereafter, and to deliere it what tradiect on he wyl hereafter, and to commaund his whole churche to beleue and obaye hym therein, as wel I saye hereafter as euer he was before.

For I woulde sayne bitte of Lindal of the whole churche (hall never beleue no, do nothing as of necelitie, but that is alwaye written in scripture) why hal any one man be bounden to beleue or do any thing as of necelitie, though God bid him by mouth, if it be not written in scripture. And yf he wyl saye, no more maye any one man be bounden neither, then puthe he awaye quite all revelations, which I never heard ant man hitherto dene, but that God may reuile, and God may be bounden to beleue and obaye. And surely if he grant that any one man may be bounden thereto, so may then so ought that I can see, so ought that he can saie the whole churche in trueth.

Finally there is no doubt, but the new testament was written, men were bounden to beleue thyngeys without scripture, and then let Lindall wyl nothing beleue by without scripture, and he maye not looke of reason why we hold any more beleue him without scripture then he wole. Let Lindal now tel me therfore by which terte of scripture in all that is written, is that bond released discharged. And where are we either commaundde of licente, nothing to beleue but if it be contained in scripture that is now written. Which thing yf he cannot shew (as he can not in breve) then abideth that bonde still, to beleue the thyngeys that the catholike churchtechth by, as the wrodes of God to be beleued and yet unwritten, as the same bonde flode and bounde be before, to beleue those necessarie thyngeys that nowe bee written.

How if Lindal answer this argument, and say that he nedeth not to lap for the any terte of scripture discharging us of bonde, but that it is onguye for hym to prove that all thing that is of necessity, is by the apostoles written, and that no such thing as we be bounden to beleue or do, is by themselfe unwritten? If Lindal answer be thus, then is he but where he was. For the chal we yet againe bid hym be as he nedes must and never maye, being in one terte of scripture by which he may prove that all such things be written.

Whiche
that is of necessity to be believed.

A Which thing when he cannot doe, if he
will then be playn, so confesse the trouth

\text{his churche to know his wordes wri-

ten, and his traditions also, which he

taught the churche by hys apothese, and

made the churche agree therin by his spi-

rite, which maketh men of one mind to

custome in the churche, and whiche

spiteke kepeth both the wordes wri-
tten, and the wordes unwritten in perpetual

knowledge & obedience in his churche,

according as the very wordes of God be

writhe, that is his natural word of him-

self begon at first necessary abiding in

his churche for ever, according to hys

own promise. And now if Tyndall aske

with whiche churche, I say with hys cat-

tolic churche, with his churche in which

oneshe churche, he worketh miracles

with his churche, which he commaneth

men to bare and obey, and finally with

the same churche, by which churce Ty-

ndall learned to know which is the scrip-

true. Whiche churche let Lindall tell me

why he should not aswell believe when

it tellleth him, these thinges the apothese

did teach and letuer without wrytting as

he believed it when it ryllleth hym, these

bokes the apothese didde wryte.

If nothing hadde be written, Lindall

must have beilued his churche in alleges-

er. And why Should he now be in wr-

yting of part (for that all is wrietys ve

well he cannot proue) beleue the churche

the lesse in the remenant that remaineth

pre previous for that that was wri-
tten at one time, believe the church y lesse

in all that it tealeth after unwriytten?

Which thing Lindall doth, and that to

farre too, whereas god worketh mira-

cles in hys churche to make the churche

and the doctrine thereof knowe for true.

Lindall then under the fals pretete of

favour to goddes wriytte, blaspheyme all

his unwriytten wodes, and himselfe too,

with calling goddes wriyttes noth-

thing but devils wonder.

And this dooth Lindall, because he

would not in any wise, that the churche

haed anye credence farther then it can

prouye by his wriytte wodes of some apo-

stles, where he wroteth well the apostles

wrote nor all that they taughte, & also hys

god ordaine his apostles for his churche

not his churche; for his apostles, a doth

therefore more estate more lettre by hys

churche, then by anye of his apostles, of

all the whole, set together. And yeu shall

not Lindall believe for gods word, any

thing that the churche teacheth for his

word, but if he find it wriytte in hylde

scriptrue, whereas if the beleue not the
Thus endeth the third booke.
Whether the church can err.

A seith he the marke at the least wise. But then why he saith that all these nacion made and bath at this, | hundred peere, to enterep fallen into heresyes, & dawful errors, | hundred peere lost yake to | dawful bizes, ye yet unto this bize neither, there hav been no one known congre- gacity any where, wherein the professing of the very christian faith of Christ hav been so truly septe, that it might there be surely learned and known. the I say Tindall is as blind as he be that lacketh both his eyes, in that he seeth nor by this wape he maketh our oon yondre Christ that is very truch, to say verue falke, where be saith, I am with you to the side of the world, and would make him farre overween, where he commanded who would not heare his church, should be reputed taken as Papyms and Publicanes, and in many a plaine tere of scripture mue, as I have before thew, as well in my dialogue, as mine other three souner bokkes of this plessent woork, and yet afterhalle saith Tindall.

For one, if Tindall saith that at this knowne corps of Christendome, have all these hundred peere been in a wrong beleive, where hath been all thys while the vrgte congregepon of Lyndalles church, that hath had the true beleive: And let him tell vs then, which congregepon it was, or where any such is yet, of whom we may surely know the true saphie and true vertues.

If he seith that it hath ben among these and was in this church, but not of this church: but the have lurked there a few faithfull folks, among the great many multitude of the faulcie, that have ever been to the world and outward sighg of man, unknown, not so muche known as others of them to an other, but yet verue well known to god: to this besides that if there have ben all this while lurking therein, they have bee then yoblaters by they owne judgement, in image service and praing to Saintes (as Lyndalles doctrine bee the true saphie, and farre hyppocras in being of one beleive in their hearts, and pretending another, both in their woordes and dobes, and beside dyvers other insinctible reasons, with which I have alreadye re- proved that fond opinion in the second boke of my dialogue, whereinto Lin- dalle hath made to bare aunthure, that it hadbe been more wholesome for him to have lette it al alone and mede nothing

tehrewich, as every childe almost mape & well percieue that left to looke on them bothe, and abyderly compare them together, as I haile my selfe sitt furth unto them when God shall after other thynge boone, gene me yne to come thero, and beside dures other argymen- tes evident and plain, whiche I parte- ly haue, parte ly shall allege and bring furth in this preffet woork: this one can be never anewe who he lieth, that if God had then left euery man perplexed in doubt and out of certaintie, what waye he might salfly take and cleare unto, esther in the doctrine of faith, or knowledge of vertuous living.

For if he saith that we neede no known company, but euery man may read the scripture hymselfe: euery man he wothly well cannot reade, no: euere man understandeth it though he haue it in his owne tongue, but by the reading withoute a reader, maye soone fall into the damna- ble errour of Arius, Heliosous, and manye another heretike mue, which of the scripture thyto of their owne pyppes, take occasion of their heretices.

If he then saith, that of that unknown congregepon, we maye have a truede reader: where shal I seeke hym, and whereby shall I knowe hym, if I hap- pen on hym, how shall I be sure? For in this knowne congregepon, we be late agaynfe all such errour. For we bee all agreed bypon the necessary arti- cles of the faith, and if any would praecche and teach the contrary, as he that would peccate teach that confe- ssion is not necessarie, and that penance mede nor, and that of the seven sacraments true sree of naughts, and the first of all as little, and that of the tenth all chistian nacione bee, and at this, & beside peere have been in a very damnable errour: he that thus would praecche and teach suche abominable heretices as nowe Tindall both, he may be sometime, accused, and cor- rected, except he runne away as Tindall dooth.

And whereby can we se that his teachinge whereby is accused, is false and their strewe that correct hym, but by that we bee sure, that the common saphie of the catholique churche is true, and that the catholique knowne churche cannot erre in that saphie, which from hande to hande hath been taken and coryso, kept from Chrysostome and his apo- stes, nos heretico. Which sayth must nede

NIQQ, be true
Whether the church can err.

The true by Christes promise made unto his apostiles, as teachers of his church, and not for themselues but for hys church, that is to witte, the faithe that Saynt Peter professedy should not faile, and that God would be with them al wayes unto the ende of the world. And that the faith of the know ye catholike church that correcteth the sasse faithe of the sasse preachers and heretiques, is the same faithe, whiche the holy doctors of Saynt Luke churche in evry age haue believed, and taught: Saynt Ierome, Saynt Augusie, Saynt Ambrose, Saynt Chroistophe, Saynt Gregory, and

Saynt Cipriane, doe well and clearcly testifie by their booke, fow, which holy doctors, our lovd hath shewed manye a wonderfull miracle.

These thinges and manie other, marketh vs there, that the preachers the preachers agaynst the faith of this congregacion, is a false preacher, and a false scripture, how stelmenly beuer he paynt it. And if we were not sure by these meanes, that the faith of this knowen catholike congregacion is true, how shoude I be sure of the preachers of that unknowe congregacion, whiche Lindall calleth the church. How shoude I know I sake whether the preachers sake true or not. Fow he hath no knowen congregacion to respose him, or allowe him. The sullie whereof, might make me sure that he faith true or sasse.

But then must I (sayth Lindall) trye him by the truth of scripture. What if I be unlearned? What if I can reade, and haue it in my language, and yet understand it but slenderly? What if I be well learned, and the sasse preacher as wel learned as I, though he were no better yet he shall haue texte against texte, and close against close, and when shall we then agree? O if I were place to him, oye to me; how shally yet the number of unlearned hearers be satysfiede with our doubtsfull disputacions, if they were not sure by the common faith of the knowe catholike church, which of us leard ere we came together? By which they that never reade anything, be now by the holy gospe that hath planted the true faith in his catholike church, (the holy doctors whereof haue in every age been approued by miracles) so inwarde sure of the truth, that a poore simple woman, if Lindall & I boughte the trouble in debate and question, and that I were wrenen to madde to graunte C him that his false heretikes wer true, he would not let to Believe and saxe to too, that we wer two madde foules and false heretikes bothe.

And that this is true, hall muche the better appeare when we well examine and confesse what congregacion Lindall calleth the catholike church.

Tyn dall.

I sayth that Chryppes electe churche, is the whole multitude of all repenting sinners that believe in Christ, and purifie all tham trust and confidence in the merrie of God, seeing in their heerettes that God for Chryppes sake loueth the some, and will bezez, or rather be, mercifull unto them, and forkeveth them their sinnes of which they repent, and that he forkeveth them all the molepkins to the sinne of which they feare lest they shoude hereby bee drawne into sinne againe. And this faith they have without all respect of their obteines deseruing, peas and for none other cause then that the mercuriall truch of God the father which cannot ly, hath so promysed and to wyze.

More.

Dowse hache Tyndall here defined and descibed us, what he calleth the church, and as muche as hys synicle is of his Chapter, the question whether the churche can erre, and that he dowe for the cleanlyinge of the question, declareth that there bee two churches, the one whereby he faitheth that we take for the churche, whiche he calleth the Pope and hys generation, and faitheth that there is no doubt but that churche hath erre, and in dede to boother, and the other church whiche hymselfe calleth the vertr churche, is this that he nowe defeneth; it woulde seme that he woulde affirme, that this churche whiche hymselfe defeneth, were the churche that cannot erre. Wherin what hys synicle and resolutone sentence is, ye halle in hys other Chapters hereafter followinge, at a longe length, very feantly percieued, excepte his woordes bee some what opened, and a little more cleanlye declared, then as it appeareth his writing, himselfe would they shoude be, and nathelesse I trueth they shalbe.

Wherefore, therefore we may the better understand wherabout he goeth, and that he longeth to leade vs in barqnes, and hede vs furre, with his high lo
Whether the church can erte.

Alemne soltes that he would lere not undersatton: let vs a little examynge the parties of his distinccon and description of the church. Where he faith that Christes elect church, is the wholle multitude of all repentant sinnes, that have the conditions further expressede in his description; we must first ake hym how that he there this word elect? It had been good reason that he hold haue declared, whether he meane elect and chosen as our saviour Christs elect and chosen his church and congregation, out of the Jewes and the Gentiles, to bee dedicate unto his service, after which maner, he first elect and chose hys twelue Apostles though they were not all finally good of whole elect were he saide, ye have not elected me, but I have elected you, and also saide unto them. Haue I not elected and chosen you twelve, and one of you is a devil or else that he meane by the electe church, the church of the small electes and predestinates to glorie, by being thereunto predestinate in the preference and purpose of god before the creation of the world.

This pointe whether he meane, that his whole multitude of repentant sinners, be the one elect church? For other hath he not expressede, but hath lefte vs at large to geasse a adec by his dark riddles after following, which of these two elections he meane. Haue we i, for anghite that I can see, his description ofagreement with neither of them both.

For so the first hynde of eleccon, after whiche, Christs hath chosen hys catholike church out of the Jewes and Gentiles, to be his church here in earth. In hys hynde are there penitentes and impenitentes bothe. For penitenches are accompted among the good, and in hys church bee there bothe the good and badde, as our saviour sheweth hymselfe in the parables, bothe of the stede with good sone and eole, and also the nete with fylly good and badde, and the scripture sheweth by the arche of Noe, with baseles cleane and uncleane, and Christs with his absolast woodes to his apostles. Haue I not chosen you twelve, one of you is a devil?

Now as for the electe church of predestinates is the speake thereof, as it may bee descriped in every tyme that it began as he must to the speake to the purpose, then are there accompted, not only repentant sinners, but sinners also, some that yet repent then not, and none also that never did the thing wherof they should repente, as was our blessed Ladie while she lived here, and our saviour himself also for any purpose of his life. For he was never penent sinne, but being penently his hade, paynefully pared for our sakes. So is not the electe church all repentant sinners only, except that other Christ was not man, or was also a finter, or else his manhood not parte of this church, but the church of predestinates headlese. And in this I speake of that electe church of predestinates, concerning only the congregation of such as had he saue in the hond of sinne. For as so to consider angules therein, is very scarce for this matter.

Per are there also in this church of electes, manye that never came to the faith, but are yet enemies thereunto, as Jewes, Saracenes, or Turkes, not yet converted unto the faith. And therefore this electe church will in no wise agree with the distinction of descriprion of Lindall. I would that he therefore to gene his matter more light, had he wedd as I say, which kind of election he meane. Howe best, we that geasse at hys mynde as narre as we canne, and make the beste of hys matter, and then see whether the beste be able to stand. He maye iome to meane by Chypris electe church of hys descriprion, a part of the electe church of the second maner, that is to wise, as manype thereof as be repenantu sinners with these other conditions that are expressede in his descriprion. For other then this I cannot diuynge what he shoulde meane, but then as these repenantu sinners bee a parte of the church predestynate, so be they a parte of this catholike church here militante after the firste hynde of electyon, in hynde are bothe good and badde. Of whiche whole noameber, the good are the tone parte. Perleaueth he as after hys waye in another doyte, whether the repenantu sinners maye afterwarde falle to synne agayne, and from repentance, and to repentance agayne, and yet agayne therafter. He leaueth he also in doube whether this elect church of hys descriprion maye be delivered and errore or not. For in these two poynites he waappeeth his hype with riddles, that he genebat to reade in other Chapters howe they maye synne, and yet synne not errore and yet errore not, and rebeth hys riddles himselfe also so fandly, that an olde wyte would be ashamed to red.
Whether the church can erre.

A rede suche rydles so foolishly by the sone sude among young chyldren. And yet in this one point whether the church may erre or not, is in effect at the whole matter and purpose of his book.

And finally, for all that ever he faith, he leacheth it in doubt whether his repentance sournes,eth he graunteeth that though they may not sinne yet they may sinne, and that in like wise though they cannot erre yet they can erre, be of his electe church of his description in these tyms onely in which they sinne not or erre not. And elles in all those times to, in which they both sinne and erre.

And here speke I of suche sorne as is of this nature deadely, though the soule dpe not by eternal damnacion therefore, because he repented that sinne agayne erre he dpe. And I speake of that erreoure aiso, which is of this nature sounfull and damnable, though the soule suffer not eternal damnacion therefore, because he repented that erreoure afterward, and retorneth agayne to the true thre over his body dpe.

Of these doubts, the moche part he never mouth, and suche as he mouth in other Chapters after, he so sondershe foleth, that all the worde may ses that hee seeketh not, but cometh to crepe in, where he may luste and lurke in the darke, oute of which we shall I trueth, so bruge him into the light, that hee eyes shal dare to take thereon.

For in the meane while, this ye see, that hee founeth he be mane of the elect church of his repentante sournes, with all the feyling sapyhe that he can frame therevpyet sylly nymenne can never knowe which be they, there can no man haue anpe speryce by that curche of the true doctrine of God, no more then a man coude by that unknoune church, knowe whiche is the true scruperye of God. And therefor is this elect church of Lyndalles decription benented onely to tangle with all, and to deceave our lyghtes, and not to serve in this matter to any substauntail purpose.

But yet that it can not onely dole no god, but also dreamed out of hym to bove suche harme: ye shal playly perceiue, if ye confide what repentance and what sapyhe he meaneth. For these woordes will shewe vnder well in the cares of suche simple soules, as do not while they reade them, confide what maner things Lyndalles meaneeth by the, and what thing he calleth repentance and belyting in Chyld with a seeking faith. But on the other side, he that con sidereth that Lyndall would have so to to believe in Chyld, that we shold for his holpe sacramentes at naught, and Lyndalles say that we shoulde believe that all chyldren long fowch, people have sypere believed wyllyng, that hee believed that menne ought to be sylly, or receyue any penance at the prieles hand, or that hee believed that ther is any purgatory after this present lyfe, or that perte anpe sapyhe in the sacramet of the sullar, or any other thing believe thereof, then that it is onely a sopne memoiall, and token of Chyldes death and patton, and that every man is in a salte believe that will any other honour doe therto, then onely this bare believe, wheres of playnely foloweth that once to knee; ye sapyhe thereto, wer open and playn phoalter, and that he would haue been also believe that to lay the mafe with the holpe canon therin, as at chylden realmes done, and so many hundred peres have done, were egyptuous deadely sypne, and that it were sypne also to believe that man by god wotches brought in faith, any reward meriteh toward God, for finally that any of the olde holy docours of Chylden church spence Chyldes dapes and his apostles hethereto, were in the right believe before holy Luthers dapes and his owne, so as sure am I that there was never none of all them in believe didde agree with these twapane, no these twapane betweene themselve, he that this selyng faith confidereth in Lyndalles teaching, that on seale that all his holy tolemne tale of all his feeling sapyhe, is not worth a fowch, but very faythlesse heresie.

And also whil he heareth hym so fainely speake of repentance, and then confidereth that he would haue us repent that ever we wer lyuen, for now he calleth the falsi intention of Satan) and would haue us also to be suche as repente that ever they wer of the cygght believe, and such as would haue feres and runners repente their religion, and runne oute and woode together: he that confidereth this, shall I sapyhe, see that Lyndalles electe and chosen church, is a church of chylden heretikes of contrary believe to the churche, of which Saynte Hierome was a docourte, and Saynte Austin, and Saynte Gregoype, and Saynte Ambroze, and all the other old holy fathers from the apostles dapes hithereto, elles must Lyndalles tell us once
Whether the church can err.

A once agayne, some one of all them that believed it lawful, for a monk or a free professed unto perpetual chastitie, to runne oute of religion and god to wedde a nunne.

Bowe am I gladdye yet that he commeth thorthy with repentance, at the leafl ynde one waye or other. For faith alone was wont to doe all those all a mannes lyfe. And when it was proued them by plaine and euident sceripture, that faith could not anapple withoute charitie, then fel they to gaze it and saye, that faith could never bee withoute it. And then beying therein reproued plainely by saynt Paul and sainct James both, yet Hanpe they by theyr woods, and defende theyr woods onely by woods agayne the all reason, and agayn the plaine woods of God not unwritten, where they set not by, but the very written woods in plaine and euident sceriptures, for all that they saye they believe nothing elles and in that point I believe them well and in more too. For where they saye that they believe nothing but sceripture, I thynke they saye true, for they believe nothing beides the sceripture, not yet the sceripture neither, as their owne wittenes doo full clearly declare.

But nowe feth they say still that faith alone sufficeth, and yet feth that there must be charitie too, and now say there must be repentance too; they saye none other thinges in effecte, but that it is enough to have faith alone (as a manne have other vertues too,) and that it sufficeth to have faith alone, so that faith be not alone; and it be alone, then is it no faith at all. Is not this another godly ride, whereby Lindalle teacheth all thing plainely?

So this point wil never be wel patched with his feeling faith and historiall, as ye shal hereafter heare when we come to the Chistpel.

But yet agayne in the means whole, because he speacheth of repentante sinners, that they make the electe church of Chistpel: I would write of hym whether one parte of repenting must not be to repent bereeries. If not, then Chistelles elect church maye hope them still, and be a church of bereeries. And on the other side, if a mane must repent hys bereeries, then shal I Linnalle agayne, howe shal an unlearned man knowe whiche they be. The preacher shal lye (sayeth Linnalle.) So saye we too.

But what is the preachers doo not a gree therein, bowe shal we knowe the true preachers fro the faule? Lette hym looke on the sceripture (sayeth Linnalle) and thereby shal he judge them by the righte rule of the woode of God. But thereto I saye, that all thinge that we be bounden to believe and obserue, is not wryten in sceripture, as I haue in the thirde booke, more then plainely by the plaine sceripture poued. And besides that, unlearned menne are not hable, no every learned manne neather sure to lyse to despere and judge the truence of the sceripture, in a grete thing growen in debate and controversie, where plauy terres of sceripture seyne to speake for bothe the sydes. And therefore it muste nedes be, that ther is by god proveyd and lefte some suche suerte, as may hys us out of all suche perperitie. And that is as I haue sayde, his holy spirite sent and lefte perpetuallie with his churche, to leade it by hys owne promise ever into all necessarie trouble, that whoso heare and believe his churche, maye be sure that he cannot be deceived, but that if a faule teacher wold leafe manne out of the righte faith, the churche of Chistpel shall remowe hyn and con demne hym, and putte the people in certayne, for which cause Saynt Paul 1 Timothei sayeth, that the churche is the ygne stabulishment, and the lyffer of trauou, the inuolable suerte of doctrine. And therefore that can neuer be no churche, but a knowne churche.

But then sayeth Linnalle, that is true, that ther is al suerte in the churche of Chistpel. But sayeth that the churche of Chistpel is onely the number of repenting sinners, that have the feeling saythe which himself describeth. Then we aske hyn, whereby shal a mane knowe hym, and be sure of them, so that he maye use them for hys sure and un doubtedly judges between the two contrarpe preachers, of whiche the tone is true the other faule.

It maketh no matter (faith he) though ye know them not. How shal I then be putte in suerte by them, but if I knowe that they be the churche with whom god promised to leaue hys holy spirite, and whom he willed every manne to heare and to obay. We shal percepte it sayth he, by that ye see thyme bee good menne, and shewe the frutes of faith in theye living. I cannot be thereby sure, finde an hypocrite may saye them, and als
Whether the church can err.

A himself graunteth after in his Chapter, that they sinne and yet sinne not, so that they sinne not because of theys feeling faith, and their repentance following; yet they make right often dooe sinne, in such wise that they may doe, and in dooe doe many lude abominable boses, as men be hanged or set woody for much lese, such that themselfe shoule for the same, fauting for their lusting, be damned in hell perpetually, from which none historicall facte could kepe them, as Tyndal faith.

Now then if he say true, it is impossible for me to know the elect church of feeling faithfull repentanonce finner, to take the lute judgement by.

Then if he walke as it wer in a male, and come to the first point agayne, and saye it forthe not, so they shall bee decerned by the scripture vnto them: that yapphe have I stoped already, that he shall spye while at a sake and rest his bones in the busses ereuer he be out there. Wherfore, when he shall see himselfe unablable to defend his owne choise unknowen church, in y point in which it hold specialy secure, that is, for the true teaching of the true faith: he that then spen none other thine, but to looke whether he might make catholike known churche to faile it in the like defeute, and shall alse be house we bee knowe the true church of Christ, by whose doctrine we may be sure of the right believe. Whereunto we shall auncle, that therin can no man be decerned.

For it is the common known churche of all christen people, not gone out nor caste out. This whole bothe good and badde, is the catholike church of Christ, which is in this world bare mercy, and hath many sose members, as hath sometime the natural bred of a man, and some soze.

So also, if in a time colde and dead, which yet catcheth heare and life again, if it bee not prested and cut off from the bodie.

Thus catholike known churche, is that mystickal bodie be it never to feeke, wherof the principal head is Christ. Of which bodie, whether the successe of Saint Peter be by the generall and head be under him, as all christen nations have long taken hym, is no part of this questie. For to this matter it is enough, that this bodie mystical of Christ, this catholike church, is that bodie that is animated, both life spirituall, and is enspired with the holy spirit of god that maketh the of one faith in

V house of God, by leading them into the content of every necessary truthe of reueted faith, be they in conditions and matters never to liue, as long as they be conformable content in unittie of faith to cleane unto body. Of this church can we not be deceived, no of the right faith can we not bee deceived whereby we cleane to this church, liche this church is it into which god hath givn his spirit of faith, and in this church both good and badde poynte one faith. For if any poyste the contrary faithie, be it any one man or any one currie: they be control, noted, and reproued by the whole body and some known from the body. Now if it happen any private heretikes to lurk in this body, yet all the while they agree with the body in open professsion of faith, and make nothing contrarie, they can not beglee, be though they may by secret heretikes of their hearetes, sinnefullly decerned themselfe. And when they make the contrarie, then are they as I say reprooved openly by the body, either rescoure and curst, or elles cut out of the body and callest out of the way.

So this church is knowne well enough, therefore may be well bese as a sure judge, for to determe between the true doctrine and the false, the true preacher and false concerning the right faith, the decerning of the true word of god written or unwritten, the countrec wordes of man, in the decerning of the right under standing of the scripture of god, as farre forth as of necesite pertaineth into situation. And this advantage that I speake of, have we, by that this church is known, whereas Zinballes choosen churche of repentiing sinners we can never know the, but if we see them walke in our church in procession with a candle before the chaire, or stande before the pulpit with a fagot in their nerches. And yet cal we not know them so neither, for they may lene repentaunt openly, and yet thinke in their hearetes full theyslybly, as they common do. Now whereby we shall be sure that this known catholike church, of by true church is to be beleued and no man by the same: we believed that they are the true with faith of this churche, albeit I have both my dialogue in sondry places of my three nowar bokes of this present worde, bel and plainly proven you: yet that I finallly before I find this worke be such clear open marks and tokens then pote with
Whether the church can erce.

A with ensent reaen and plain scripture forused, that no childe shall after neve anything to double therof.

But now consider in the meane while that Llandallies distincation of description oh the churche, by which he calleth it the number of all repenting sinners with all his other condicions addict to the same, is as full of daarkenes, and why it is opened, it agree neither with onchurche no other. And yet is it by an other point of his owne false doctrine, bitterly destroyed. For he teareth plainly, that whatsoever doe after baptisme, line once of purpose willingly, a not onel of weakness & intirmitie, he shall never be saved, but all his repentance after, hough he trueth never so much in god, he have never to sheer in him. He never serve him to saluacion, but he calle finally banned, as I shall shew you farther after. And then ye see plainly, that his distincation of his elect church, is by his own doctrine destroied, For the elect church cannot be s more of all repenting sinners that trueth to be saved in Christes patrid, if some such repenting sinners shall never be saved by his patison as Llandall plainly sayth. And therefore, sith he hathe fayted of this distincion of the church, therby lost & spiled all his purposelet us now consider whether he handle any more wisely the remenaut of his goddly matter.

Tyndall,

This fayth have they without all respect of they owne deseritings, yay and so none other caule, then that the mercifull trueth of God the father which can not lye, hathe so promised and so done.

More.

I doubt not good readers, but ye rethke well, that all the doctrine of Christes churche, is full of warning, that no man shoule putte a proud trueth and conidence in his owne waythes, nor once thinke that he can of himself alone with out Gods gracious helpe, doe any good workes at all, and great caufe hath to sake and mystrue all his owne waythes, for biperfite circumstauces fedome peretue by himselfe. And also that in all that a man may doe, he doeth but his owne budeite, and that the better workes were nought workes to heavenward of the nature of the workes it self, ne were it for the liberall goodnesse of God, that lyketh to dyshylpe to rewarde it, and yet woulde not rewarde ito, sauing for the pation of his owne some. All these things, and many suche other noce bees to daybles taught and preacched in the churche, that I trueth in good faith that almost every good olde wise can tel them.

And therefore it appeareth well, that Llandallies varietie not with be soe to faire but that he meneth a faire further thing where he saith that the elect church trueth to buterly to be fosgen in all synne and motions unto synne, without any respect of their owne deseriting, plainly meaneth therin (as in other places also he plainly declares himselfe, to which I have in my former books proved and removed) not onely that meathe oughte not neve, but also that ituer synne to go about any good workes sought with grace in fayth, to defere any thing toward the gartening of full and perfect fosgenesse.

To this point corneth Llandalls holy fayth, that feestyle allurel with out all fosgenesse, without any regard or respect of mans owne endeavor to delicer. This false fayth hath the Llandallies taken of Luther, when he and all the table of their secte faythes, that faythes of necessity bringeth such good workes as the fruietes of the tree of faith. And yet they saile that good workes he naught worketh, and thereby make they the tree of faith little better. For what good tree can that bee, what of the good fruiete is naught worothe: But Llandall and Luther both lye loudes in both the popistes. For bothe maye a man in his life have the righte faythe, side and wood hellette, and therefore deadde and fruitless. Deade I fayre, not in the nature and substance of belives and fayth, but deadde as to the attaining of saluacion. And also good workes wroughte in faythe, hope, and charite, be serve profitable toward obeys, taping of fosgenesse and gatyng rewarde in heaven, except the fritipure of God be faile, when it faytheth that as the water quencheth fire, so doth almes be ode synne, and except our salvour himselfe saile faile, where he fayteth: Give youre supernous substance in almes, and then loe, are ye all cleane. And in like wise, where he proniceth rewarde in heaven in somde plaine places of scripture, for good workes home in earth.

Now if Llandallies ase, that the good workes be nothing worte of themself,
Whether the church can err.

A false, no; without faith, as he answereth me in his answer to the hypothesis then every child see that he is bidden to the harlot Isabella, and fayth to leave a shamefull lyfesty. So what thing is ought worth of it to be turned worm, without gods grace, and the great goodnes of god: No lyver charitie, though meanes wouldle burne for Goddes sake, could not deserue heaven of it selfe, without the liberall goodnes of God. For as Swayne Paul, fayth, the passion of this lyfeste be not worthy to winne the glory to come, that talle the heved opponents.

And if the fayth that good workees bee bought worth, because they be naught worth without fayth: So might he as well say that fayth were naught worth, because it is naught worth without charitie. So that ye may plainly see that he feake nothing but lyfesty, which will yet serv[e] of naught when ye be hath altogether done.

For ye maye finallie perceiue, that though every man may well seere that the worke where himselfe hath done, seemed they never to good, were yet for some lacked oppon his parte, in the daving, to imperfect in the deepe secret sight of god, that they were unworthy to serve him, or be any thing rewarded, and also that were they never to pure and perfect, they were not yet worthingly suche rewardes, but of Goddes liberall goodnesse yet is it a bepe falle fayth and a pestilent herefyle, to believe as Lyndall here teacheth us, that God will lane suche as may worke with any respecte, or regarde unto their deseruing, as though he rought not whether they dyde good or ill, but will faire all such as he list, doe they what they list, onely because him lyf, and that himselfe to dyde lyke so, none other cause, but onely because he hath so promised and sworn.

For surely, neither is the promulte the causz, as I have in myne other booke thovhed, but the goodnesse of god which caused him to do promulte. So also he keth not to sworne: so is promulted neither, that he will sworne without any regard of good workees, but hishe both promised and sworn the same contrary, that but if we weth wel if we mape, or repenteth that we didde not, and be in purpose to doe, elles shall our fayth kande vs in little do the, greatly aggrene, and encrease the payne of our damnation. And now that his fayth is bound very playne falsy and fashy: & fashy, it is a wise to see how playnely he runneth furth in the payne, as though it were promulte true.

I tendall.

And this fayth and knowledge is everlaitynge lyfe, and by this we bee borne a newe, and made the soules of God, and obtained suzgenenelles etmys, and are translated from death to lyfe, and from the death of God without hys lone and favoure. And this fayth is the mother of all trouse, and by nature with the lyverse of all truer, which lyverse yourselfs as from all of hyme, even so from all hys and euer noplome and hartefull. And this fayth is the foundacon lapy of the Apostles and Prophets, whereas Paul fayth: Ephesians. And, that he are duplyte, and thereby of the househode of God. And this fayth is the rocke whereon Chistle duplyte his congregation.

More.

Loe what a payle heark made you of this fayth, that seleth that folk, should use to doe no good workees. Woude he calleth it everlaitynge lyfe, to come to the bare knowledge that fayth that shall take awaunders us, all respects and regard of deseruing any reward o better, the rather for ane good workees. For if this were might have any suche respecte, then wer it great verrill lest men would fell the more to do them. And for other verrill I see none, considering that we be well taught to put no poude confidence in them, but where al the shal put no poude of them to God, by whose holpe a grace confidence we doe them.

Woude wotte ye well, that no good manne can denye, that for lacke of suche workees menne shalle damned, as Chistle faytheth himselfe in the gospell. And had he it were, that the good nature of God being more ready to reward than to punishe, would punishe vs for the lacking, and not rewardes vs for the haupys, namely 3ith himselfe fayteh in this same gospell, that he shalle geheuen them haveing for their achoumede.

But Lyndall, as he deneyth the tone, to deneyth be the rather too, and with some some glasse will anowe the gospell and all, and then goe boldely furth with his fayth and boaste it, and fayte: this fayth and knowledge is everlaitynge lyfe. But all faithfull folk will faye again, this faith and knowledge is everlasti...
Whether the church can err,


tender pouses as Tindall bringeth for sons parte, and thereto to playfully representeth, every godchilde. Then must also any care have of his owne soule, whyle soe afraid to put it in jeopardy of damnation, be falling in any pointes from the faith of Christes whole catholicke church: for the woorde of a fond wedded faire, or any fond selame of his; he dubseth here to take away that care, and to make the believe at the last wyfe, that so a man believe the thing: Peter the confesseth, it suffseth enough for saluacion, though he believe no further articles before.

And thus far suffseth for hym to make folke the leffe asearde to blast toward hym. But byngynge bye once to farre forewarde, then will he soother for his purpose sake, that not onely no manisse is bounden upon damnation to believe any more: but that further it is damnable in some thinges to believe more, and that in some thinges if neither without nor hert to believe any more. And therefore it is wildestome to say well our self in the beginning. For Tindall faith, as I have in my first boke thesed you, many thinges against douers of sacramentes, which he faith is deadly sinne to believe. And here he puttheth of faith enoug, the faith that saint Peter confesseth. And in his Chappiter answereth in my third boke of this booke, whether the apostles left any thing unwritten, if were necessary to saluacion, there faith he, that to believe or not believe the assumption of their lade by our perpetuall virginitie, and many such other mo, but a believe of an hydroye, and nothing else pertayne unto saluacion.

And hereafter in his other Chappiter, how a christen man cannot erre a howe he may yet erre. In this Chappter he faith, the verre christen men cannot erre in any thing that hold be against the promises which are in Christ, and in other thinges they erre not be not unto damnation, though they be never to greater. Whereof he bynd by puttheth enamples of the perpetuall virginitie of our ladie, in the not believe therin, he faith that a man being lead of ignorance by Such des of the gospel, to believe he wer not a perpetuall virgine, ought in case for lacke of the concarnce teaching, in that miss believe, yet take none harm thereby, because it herteth not the redemp and is in Christes bloud. For though we had none but Christe, I am saith Tindall, therefore neuer more lamed, neither

Tindall.

Christ asked his apostles. Matthew 17. whence they took him to. And Peter answered for them all, saying: I sawe that thou art Christe, the sonne of the liunge God, that art come into this woorde. That is, we believe that thou art what was promisfe unto Abraham, shoulde come and blewe us, and deliver us. Pover be it, Peter yet wise not by what meanes, but now it is openeth the same out of the world, that therowfe the offering of his bodye and bleed.

More.

Here is it necessary that every wyse reader marke well and consider, the cause and purpose of Tindall in bringyng in this contexte of Baptists faith, where he saith: Thou art Christe the sonne of the liunge God, that are cumme into this woorde. Yet Tindall understandeth that Tindall and his after Martin and his fellowes, for as mache as they be fallen from the right believe, in many great articles of our faith: and considereth that with such
Whether the church can err.

Any other yet the least though he had, and in such a place an hundred that pleased not a manasse fognie from Christ, they were errate and yet be nevertheless saved, though the contrary were written in the gospel.

Loc. here have I welbeloved readers, nothing else, partly to reprove againCTS wondrous written in his other Chap:er before, partly to anticipate his wondrous written in his other Chap:er. After which wondrous of thy, I have out of both places taken into this, to the extent that all be it I partely have, and partly I shall, touch them in these owne proper places: yet ye should see the whole summe and effecte of this tale concerning the fayth before your face laid together, where he draweth in pieces and pulleth into sondre parts, because he would by his will make safe away from us in the dark, and leave us without any place perceiuing of this bunglorious preying.

But now that I have laid in effecte all his whole opinion together as touching the fayth (lauing his onelie difference and division of historialy fayth, is felling faith, which I ha referre unto his proper place) I ha a little examine his fayth of his, that ye may take theron in the lighte, and see whether it be sufficient for your falacion of not.

First, in this fayth that Saint Peter confesseth, is nearer a worshipp of purgatory.

Howe doubt I not but that Lymball when he redeth this wondrous, will too well and merily laugh thereat, and saye no more therer about. For that fayth will he saye, will putte one and quench the fayth of purgatory cleene.

Then will we ake him howe will he laugh at the fayth of hell, for of that fayth is there nothing spoken in that confession neither, but that he might so at that confession were well enough that there were none hell. If Lymball will saye nay, so he must nebes believe that the thing from which Christ the sonne of the living God, was cummyn into the woode to some manynye, must nebes be hell, and that therefore Peters confession includeth of necessite the belief of hell. If I am right Lymball agayne, that therein was no necessite. For Peter might believe at that time for any word that was in his confession, that Christes cumming was onely to redeem vs, not from hell, but from the loss of heaven, from which he might thinke pardon
Whether the church can err.

A sure somewhat more then he may make good. For he saith that Peter meant by his words, we believe that thou art he that was promised unto Abahia, Holde come and blest us and believer us. And yet he saith, Peter wisse not why it 138 meant Cestho to believe us. But note it is open he saith thus would all the world, that chose the offering of his body and blood.

Now if Peter at that time noted not the thing that must now needs be believed, upon paper of damnation; may therefore see that the faith which Peter confessed then, is not enough now for every man to be saved by, but we be bidden to believe also of such things as God hath revealed and made open to be believed unto his church and time since. Or else must Tindall tell us at what time God bade, and gave us leave to believe him no farther, whatsoever he would farther say to us.

Consider yet also, that Tindall agreeth, that the sincere true children of his elect unknown churches, doe believe the article of the perpetuall virginity of our Lady as soon as they are taught it, and knowledge their former erreours, whereby he granteth, that whiche doeth not so, is none of the elect. Then saith thereupon it followeth by his own words, that the article of the perpetuall virginity of our lady, is a necessary article of our faith.

And thus alway must Tindall upon his own wordes, confesse that all the articles revealed farther by Christ into his church, must be believed as firmly as the faith that was by Peter confessed, or else we be not only discharged of the belief of our Ladies perpetuall virginity, which Tindall is nowe yeere brought out to graunt for an article necessarie, fith it is nowhere taught and known, but also of the belief of Christes death, descention, resurrection, ascension, and of the Godhead of the holy ghost, with divers other necessarie points more.

But here it is to bee considered, that Sainnt Peter in confessing Christ to be the Sonne of the living God, dothe confess the very points whereupon all the whole faith hangeth. For in that point alone, he confesseth that all his doctrine must needs be believed for true, and all his commandements fulfilled. And thereupon it followeth farther, that Sainnt Tindall will believe no more of his doctrine then he calleth written in the scripture, whereas the scripture it self saith, John liiny that all was never written, nor will not also believe and believe Christes church. Matthew, nor will to muche as knowe it, but fondly search an unknown, whom he for lacke of knowledge can neither believe nor, as foloweth I say, Sainnt Tindall believeth no piece of the faith that Sainnt Peter confessed. And he saith, but prattice a plate of foling faith, with ouer the faling of any faith at all, or any true belief bifoore all other.

And yet goeth he furthe in the boaste of that article of the faith, which as God himself confessed, was out of Peter his confession. For he saith that Sainnt Peter was not ware of Christens passioun when he made that confession.

Tindall,

That offering of Christes bodye and blood, is a satisfactioe for the sinne of all that repent, as a purchasing of whatsoever they can aske to keep them in favor, and that they sinne no more.

More,

True that it is that the passioe of Christ and offering by hymselfe into his father upon the crose, is a satisfactioe for the sinne of all that repent, so that we receiue a right and effectuall, by confession, contrition, and by penitentiall vbes, on fool that reuengeing our sinnes upon our selves, repent.

With god woorkes of charite, the more largely encreased toward our neibours doing fruitfull penance, bringing forth the frutes of penance, and according to the counsyl of sainnt John Baptist, not zealefruits, simple, and pingle, but frutes good, great, and worthy, and yet not of themselves worthy, but such as the satisauctioe of Christ maketh worthy, without which we could not do any satisfaction, but with which we may, with his pleasure is that we so shoule, and not to take his death for to full satisfactorioe of al together, that we shoule therefore be careless and thoughtfull to doe any penance our selves for our own sinne.

Tindall will saye to theys, that he can be content, that we shoule bee good doers but not by way of penance for our sinne, and that we shoule sometime faste, and otherwise afflicte our selves, to that extent to tame our selves against the sinne to come, but nothing to punishe it the more for any sinne that is past.

Now is this teachings of Tindall much
VWhether the church can err.

A muche lyke, as though he woulde advise vs bee never the better because thou haft beene, doe never the better because thou haft done enuyll, runne never the fatter furth in vertue, because thou haft long listeth still in sinne.

But sayeth Paul against Tyndales doctrine, ran furth fater, because he began later, take more payne for the faith, because he haft been a perfecte of the faith. And though he never thought thus: ye I haft done soner connected, I woult have done better good: yet had he this mynd, because he bega so late, he woult have done the more, and because he had beene babbed, he woult be the bet ter, as himselfe conuates other, as ye haft beene inhabited and yeuen your mem bers to serue vnleannes and iniquite, from iniquite to iniquite: to nowe agaynse vnrighteousnes, that ye mape bee sanctified.

CTyndale.

And Christ answered upon this rock, I will build my congregation, that is, upon this fayth. And againste the rocke of thy fayth, canne no sinne, no helle, no Deuill, no ives, none erroure, penaille. For whatsoever anie man hath committed, he repenteth and come to this rocke, he is safe. And that thys fayth is the only waye by the whiche the church goeth unto God, and unto the hereditaires of all his riches, testifie all the apostiles and prophets, and al the scripture, with signes and miracles, all the blinde of martys. And who so ever go to god and to salvation by any outher way then this, the same is an heretike oute of the right way, and not of Christes church.

More.

Loe, these woodes of Tyndale semberve gape and glorious. But when ye shall well examine them, as gape as the heade glistereth with the prectice of Christes owne holle woodes, yet shal ye finde the tale of ys tale as poysons as anie serpent. For, where hee was, there it it was: agayne the rocke of this fayth can no sinne, no helle, no deuill, no yses, noe none erroure penaille.

For whatsoever sinne any manne hath committed if he repenteth and come to this rocke he is safe: ye may not to gret that he meaneeth alway, that he which repenteth and comes to the rock of this faith, is safe for all hys sinnes, without con-

fection of any endeuor thoo do good and workes towards satisfaction, and to hys whole tale is a false heretike.

Ye shall also consider, that hys tale hanger enuyll together, and the woodes by whiche hee progether that against the rocke of thys fayth, there can no sinne, no deuill, no none erroure, penaille, doo none prooue that poynete no thinke at all. For though it wer true that he fayth, that whatsoever senn a man haue committed, if the repent and come to the rock of this fayth, he is safe: yet mought the Deuill penaille against the rocke of that fayth, thet it mought be that the Deuill mighte bying a man hauing that fayth, into a deadly sinne, that he woulde happely never repent. And therefore, if Tyndale wil solace that the Deuill cannot in any pertere penaille against the rocke of that fayth, but that the rocke of that fayth that cause any manne that once gretther by thes on the mape not set (V) noz, and thereofunto: but hee must tell be then, that either whoo stande upon that rocke shal not sinne at all, or elles that he shall be sure to repent his sinne, or finally, that sinne he neuer to fast, he shall be faste enought whether he repent; not. For els may the Deuill penaille against the rocke of that fayth, by byng a man that standeth on it, into mostall sinne, which he shall never repent.

In lykewise where he fayth that none erroure can penaille against the rocke of this fayth, that Saynt Peter there confessed: I woulde sayne wheter he meane, that whosoeuer once believe it, can never fall fro thate believe, noz by anie erroure believe the contrary, or els that a man maye falle fro it by erroure, but then if he repent and returne agayn thereto, he halfe safe. The meane in the streame, he must then puthe awaye hys (V) and not lave, if he repent his erroure and returne agayn to the rocke of that fayth, then he shall bee safe: so as much as by that meaning he shall never fall in errour, and therefore shall never neede to repent.

But then must hee proove by scripture that he prooued geneu of God to eneute man that bath once gotten that fayth, which poynet he shall never proone while he lineth, but that a manne that hath it, maye by hys owne deaulte, malice, or negligence, either at the instance of the Deuill, or of suche heretikes as are worse then he deuill, fall agayn therefor, as ma-
Whether the church can err,

A as man ye hath done ere this, that once
believed full right, till the spirituality of pride,
envy, malice, blown into their hearts by y' devil or the devil's instrument, came brought them into the wrong.

For he meant in the second matter, that is to say, a man whereby that faith may fall short, but yet the gates of hell cannot prevail against any man that once hath it, because he that falleth from it shall be safe, if he repent his error and return again to it. If he meaneth thus, he saith nothing to purpose, except he say that he shall never praise, that wholly have it and fall from it, that shall be sure that he shall repent and return again to it, for else he calleth gates of hell upon such as have thus: want of repenting and returning.

And then he saith, if he falleth which he shall never praise, that whatsoever once have that faith, if he fall from it, shall be sure to repent and return again, and to that shall be safe by repenting: he meaneth then, as I said before, put it away with him and not say if he repent, but how must follow boldly, that he surely shall repent and return, and so by repenting and faith he shal be saved.

And thus good readers, pese that this man nameth as that one which walked barefoot upon a stile and full of thorns, that wittereth not where to tread.

I would be very lothe to mistaketh hym, as uplonge to leave late passe and dissipulate any sense that he might mean in his own woodes, by which his layyrge myghte be faute and deforme. But in good faith, I see no farther thing that he myghte possibly meane in his woodes, that hell gates shall not prouaile against the rocke of that faith, but thus that I have alreadie spoke you, both he meaneth it of every man, that hell gates shall not prouaile against the rocke of that faith in any man, except he would mean that a man may fall from that faith, and never after repent: nor turne again, but yet the gates of hell cannot prevail against the rocke of that faith, because a man cannot turne, all the whole he keepeth the faith. And if he meaneth yet faith, then as false as any thing can be false. As Saint Paul faith plainly that he made kepe fastrate, and yet falle from charitate. Which thing if Lincolne glide and falle, that then his fastrate is dead, and a dead fastrate is no fastrate, and that therefore why he keepeth faith, he cannot falle, becaus that when he falleth he keepeth his fastrate. I am sure that he that through faith by Lincolne went dead, both in the nature of his belief, no more then the soule that dyeth. Esth by deades time, warreth dead in the nature of the soule, but is a quitte soule still as he was before, though he be out of grace, as the dead falleth is out of the lively works of charitate, and is as such. Paul saith of wanton windows, that d. Time s. the window which liveth in delucce, is dead even while the liueth.

But now the meaning is, that faith is so strong of itself, as our salvation, that none error cannot prouaile against it, because faith will alway prouaile against them till some of them enter in and kill it: this was a goodly boaste of him to say, that the church be none but electors, and all that he electeth have the right believe which heareth Peter confesse, and they may be bold and sure that they which have that faith be Goddes electors, and in his favour, and ever halbe by reason of that faith. So Christ saith, that upon the rocke, that is to witte, upon that faith he would build his church, and that against the rocke of faith, the gates of hell shall not prouaile, that is to falle, against this faith, he can no lyse, no hell, no.

And there saith, that upon the rocke, that is to witte, upon that faith he would build his church, and that against the rocke of faith, the gates of hell shall not prouaile, that is to falle, against this faith, he can no lyse, no hell, no

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V

Whether the church can err.

A not perceive, nor I trost no man elles,
but that his wordses will enill stonde
together. And yet when he bath thus
wisefully handeled it, then as though the
matter were well and sufficently pro-
ved, goeth he furth with the boaste and
lafeth.

Tyndall.

That this fayth is the onyke wape, by
the which the church of Christ goeth
unto god, and unto the inheritance of
all riches, testifys all the apostles, and
Prophets, and all the scripture, with
esignes and miracles, and all the bloud
of martyrs, and whosoever goeth unto
god, and to the enuiues of lines, or salua-
tion, by any other way the this the same
is an heretique, out of the ryghte waye,
and not of Chyfes church.

Morte.

Lor, here be lude high woodes, ery-
ther false, or elles of little effecte. For
if he meaneth that no man may goe to sal-
vacion by any other thing, without this
fayth that saynt Peter professed, then be
they true. But then are they to no pur-
purse spoken, nor have no place in this
matter, in which he reproueth the know-
en churches, in that they goe by confess-
ion, contrition, woodes of penance, 
and woxies of mercy, toward the re-
mission of the dote of theye payne, and
satisfaction. For hymselfe cannot save
nap, but that we doe all agree that with
all that ever we can doo, we can not
gatte furth one inch to heauenward,
without the fayth that saynt Peter con-
selled.

Note.

So if he meaneth not that wape, but
that we be plaiyng heretics and oute of
Chyfes church, if haung that fayth
that saynt Peter confessed, we goe to
heauenward with any other thing be-
side the then testifys all the Apostles and
Prophets, and all the scripture, and
esignes and miracles, and all the bloud
of martyrs; then Lindall is a harke her-
etike in faying, for all these will testifys,
that we must believe many thinges mo-
re then saynt Peter espouse the are
confess, or elles we shall not onely be
discharged of believing the sacrametes
of penance, contrition, exteme un-
ction, ordar, and martrymone, but bap-
tisme also, and the sacrament of the au-
tarce too. For of none of all these espouse
saynt Peter make any mention of hys
confess, there not so much as of Chyl-
kes death neither, whereof as Tyndall
faith, he bath at that time no knowledge.

So that in Tyndalllye affirming that
the onyke fayth there by Peter confess-
t, is sufficent, and the onyke wape to hea-
en: we shall have Tyndall himselfe to
testifys if Lindall himselfe fayth be true.

Yet would I fayn in good fayth find
and bring it furth, if I could any thynge
ymagine, that he myght seeme to meane
ryghte, for never will I writinglye for
the preuencement of my parte, confere
myne adversaries wothes wrong. And
therefore, what if we might understand
Tyndall thus, as though he meant that
the fayth there confessed by Peter, is for
every man sufficent, because that who-
slo believe that Christ is the sonne of
the living god, it cannot be but that he shall
believe also that he is true in all his wo-
thes. And therefore he that so believe,
cannot hope to believe therewith, at that
ever Christ shall teach him.

Albeit that thus will not serve allelye
sole hym, and also hymselfe speaketh
nothing of it: yet is this as help me god,
the beale glasse that I can decewe for
him. But nowe doeth hymselfe cast away this
defence, when he fayth in the second
Chapter folowing, that ther is none erro-
our naypome, but if it be aspace the
promises, so that in all other thinges he
graunteth and affirmyth playlyly by es-
prise woodes, that a man may erre with
out an ypper, euen thought that the
trueth contrary to hys erroour be writ-
ten in holpe scripture, which is a mar-
uevous word in mine care. For by this
yte mape fee, that he agreeth that a man
may believe that Christ is Gods sonne,
and pet believe the contrary of some thin-
ges that Christ shall tell hym, though he
tell hym in scripture. And therfore he
will (ye fee well) none of my glasse be-
cause he will not stonde in my danguer
for it. And in dede, albeit hymselfe
shall for hymselfe never kynde a better,
yet myne will not sufficently serve hym
neither. For a man myght believe that
Christ wode Gods sonne, and thereby
believe also at that Christ would teach
hym. But yet might it be that he would
believe no more, then those thinges on-
ely that Christ would teach hym per-
sonally presente with hym by hys owne
mouthes. For though he believed that
Christ wode Gods sonne, and would
believe therefor all that he wold te-
hym; yet might he for all that ministry
and not believe all other men, wode
speyer in woode of lypping, tell hym a
A tale as told to the bishopes own mouth: Pea and this might he doe, although they pounced a miracle, as he were of Lindalles sound, that can as the Jews could, describe Goddes miracles to Belshabub, and call goddes high mer- veilleus works, illusious and wonders of the deuill, as he calleth all the myza- cles wrought by god in his church since the apostles dayes.

Thys mighte one doe that believed Christe to be goddes sonne, and have redeemed us also by his blood. And thys

Eboth in deo both Tinndall and Martin

hys maistre, which believe of Chystes wonders no more then is written, no of

the written wordeles, no more then they list, and the remenants but as they list, lath they draw them to what sense they list, aganist all the old holy doctorues, at the church of Chist. And thus it appereth that neither my glode nor any glode elles, can suate Tinndall tales to playne pestilent heresyes, both in that he laweth, there nedeth no more to be believed, and also in that he faitheth, that the beliefe alone is sufficient for saluaciion, and that it is heresye to say that besode the beliefe, any manne into saluaciion shoulde nece any thing elles. For though he put in for shame repentance thereunto, with Jesu, as ye scye, yet shal ye receaue as wel in his chapters following, as in this chapter after, that he puttech faith alone for sufficient, and receaue as a novdow that never can but follow it. And yet all his things ever so darkely, that he woulde sayne leave himselfe some aller hole.

But surely it is hard for him to start out for these plaine wordeles of his owne: Whosoever goe to goddes by any other wayes, then thys faith that lamine Peter confessed, the same is an heretike out of right way, nor of Chystes church.

For thys is no more to say, but whosoever beliefe the bare beliefe, with as bare repenting, addde confession, or sinne punith the himselfe by penance, or dothe the better after because he had done euill before, and hopeth that God shal neither reward hym the more, nor have the more euill or hym, or in purga- tory punith him: the lisse: he is a starkure heretike. And of truth so he is in deede if this falses tale be true, and all true me, and all holp saintes, and all holy scripture false.

But now goeth he forth, not in fmeort, but in the praple, and faith.

Tindall.

For this knowledge makest me a mawe of the church.

More.

Which knowledge: the knowledge that a man nedeth no more articles in his faith now, then lamine Peter confessed then and that he may not belde repentance and belles, he other wyse to heaven, that is to saye he may not therewithall, he as a way to heaven or to remi- ntion, any sacramentall thing, or peni- tentiall workings, or deedes of charitable towaarde satisfacerion: The knowledge of this faith maketh Tinndall a man of the church as he faith. But of which church now preferr not of the church of Chistte, which belieth that faith hath instituted the faith in his belied sagramen- tes and bueres other articles belives, and which hath plainly declared that albeit the knowledge of hym and his pleasure by faith, he lied away toward heaven, that without it we can not the thynyn: yet if we toynyn not to that knowledge good deedes of purpose of good works, neither can that knowledge nor repentance neither serve us for a sufficient way to heaven. And therefore Tinndall is not by this knowledge maad a man of Chistte true church, but syn he is content with the bare knowledge and seteth all good works as of no secrete. he is made thereby a maade of the fals church of the deuill, that is a par hym- selfe and father of all such iours.

Tindall.

The church is Chisttees body Collect. i.

And every person of the church is a mem- ber of Chistte. Cph. d. Now it is no mem- ber of Chistte, that hath not Chisttes spirite in it, as it is no par of mine, membe of my body, whereon my soule is not present and quickened it. And there

if a man be none of Chisttes, he is not of the church.

More.

Here Tinndall runneth in tanglees, by equivo- cation of thyes wade church.

For whereas hymselfe hath before this time, confessed in writing in this same booke to which I aunthowe nowe, that the church in mani places of holy scripture in thos whole multitude that profess the salte of Chistste, whether they be good or badde: here he fayth as though num. i. there
A there were no manne of the church, but one good folk alone in whom is the spirit of Christ, which an enable put of the body hauing some dead parts haging theryn, tober in were not the soule to quicken it & give it life, which there-fore he saith is no parte of the body. 
But he forgeteth that sometime there is some member assoned and lacketh both life and feling, which yet by the reason that it is not cleece cutte of and caste awaie, recuere after lyfe and feling agayne, as many a deadly sinner both in body of Christes church take life agayne, that hath in sinne lien full longe beade. 
But now is he yet of this minde, that the faith which himself hath describ'd, is the thing that it ones gotten and had of any man, keeteth in the spirit of god so fast in his hart, that he sets surely a quicke member of the church that s Christes body, and that he hath ones gotten it, so that he haue it as he faith in another chapte-ter after, felingly and not onely hist-
cricalye. 
And whosoever have not the faith he describ'd him, he receneth for an heretike, and onely his faith for a trew, and the beleuers therof for a trew church. 
Now his faith have ye hearde often them, that onely faith suffeth thee; at ye least wise with repenting, and y Christ of penance toward heauen, or remission of sinnes is here(in), and that to worship the blessed sacrament of the altar, is dis-honour to god, and that there is no pur-gatoye, and that friers may well and lawfully wed nunes, and a great table of such beleeve the heretikes more, of suche maner saute a sort, that as our saulour said unto saint Peter at the confes of yps saythe.
A hartes toward the lawe of God, on our repentance and so toke that we have, borne becaus we have finnes and also becaus we be yet full of finnes still, and unto the promises of mercy in our favour Christe and unto faith. Sinners are we if thou takest thy frailty of our field, which is as the weakness of one that is newly recovered out of a greate disease, by the reason whereof our dothes are imperfect, and by the reason whereof also, inbesocen occasions be great we fall into horible dothes, the fruite of the finnes which remaineth in our members bekeith out. notwithstanding yet the spirit leaueth us not, but rebuketh vs and bringeth vs home againe unto our possession, to that we never call of the yoke of God from our neckes, neither yeldes vs our selves unto finne to be ferne it, but right after we begin a new battle.

More.

Lo now ye haue hearde vs whole holy seruice together, by which we teache vs, a true member of Chriestes church both ever finne and never finne.

More for the same parte, that the true members of Chriestes doe finne, we shall not much trouble hym with the proofe (Albeit in that he saith that every true member finneth and sure finneth, as he saith in two places then one: if he take finne for actuaal finne as he must here take it, or elles he speaketh lytre to the purpose, men might peraduenture tayne a blocke of twain in hyse waye, that woulde breake hyss thomes ere he lepte over it) But letting that part passe, let vs see how he proueth the father, that a true member of Chriestes church finneth not. Lo thus he proueth it.

Tindall.

Forthermore be that bath bys faith can not finne, and therefore can not be decyed with damnable errors.

More.

Hier he teleth vs: y no membre of the elect church of bys faith can be deceived with any damnable errors, g proueth it by that none of them can finne: and in deede it foloweth, he can not finne, ergo he can not be damably deceived, with every danable error to finne. But now let us see how he proueth antecedent, that no man haing that faiths can finne. He proueth it thus.

Tindall.

For by this faith we be borne of God.

How be that is borne of God he can not finne, for his seedes dwell with him, and he can not therefore finne, because he is borne of God; the 11 chap. of the first epistle of John. Which seed is the holy ghost that kepe a haines hartes for consenting to finne. And therefore it is a false conclusion that Faister Fayre holdeth, that a man may have a rought faith joined with all kindes of abominacion and finne.

More.

Consider now good reader, that Tindall telesch vs here the thinges, to use thereby y so to great ones the faith that saith Peter confessed cannot sin after. The first is, that by that faith we be borne of God. The second is, that who so is borne of God, hath his seed of God in him. The third is, y who so have the faith of God in him, can not finne. Upon these three be concludeth, that who so gethe ones that faith he cannot finne after.

Let us now consider the first, where he saith by faith we be born of God. And therfore we be hold to tell hym, that though it be true that by faith we be born of God as he now faithit, yet is it false by only faith we be born of God, as he falsely meaneth, and in many places as falsely for truth aftermuth, where he would make us sweete that because we are born of God s becomen bys children by faith, we were therefore born of God by only faith. As falsely as if the would taype, that because he was begotten by bys father, he was therefore begotten of bys father only without any mother.

And bys bys folly, hynselfe to wel de, see, as in many places he labored to cause it with sophisication, in blitting this word faith, for faith shapp together, ye s sometime for charity therwith also, e the would make us ween to such wise fylling, faith alone were faith, hope, and charity all three together, because that elles the faith were but dease. And therin bys hynselfe as falsely as if he would say that the body alone eateth, drinketh, walkeith, believeth, loveth, all to gether. And when bys folly were repounced, would then say that he called the body alone the body with the soule therein, because the body without the soule were but a dead body that could nothing doe.

mm:s. And
And thus see that he shall not need to be deceased by his first point, that we be boone of god by faith.

Hys seconde point is, that every man being boone of god hath the seede of god dwelling in hym. I will not here contend with him, whether the seede of god that dwelleth in the children of god, be the holy ghost, or the faith, or the grace of God, nor in what wise God and hys holy spirit dwelleth in good folke. But letting such disputations passe, this will I say, that if the seede of faith being on ly faith abide in hym, it is not a thynge that shall so surely keep him from sinne, but that he may sinne deadlie, and the seede of such faith stande still with hys sinne. The man for all the seede of such faith dwelling in hym, may be by sinne the childe of the devill, and so may hys and go to the devill.

But yet is the seede of faith alone, I to say the believe alone, a very good occasion of returning to God by hys calling again by the offer of his grace, therby to gate againe both holspe hope and charitie. But not to great an occasion thereof, but that the man may keep hys faith and hys believe alone, and without hope or charitie either, by malice or negligence still fall to sinne, and after continue still in sinne, and refite the grace of God if hys will, as well as the devill did in the beginning, and so both ever still, and will do still in hys as long as god dwelleth in heauen.

Now if the seede of God in the chystie man, be meant by grace by which men come to faith, hope, and charitie and do good weakes withall, not without the consent and applying of these owne free wylles thereto, such folke as hase holde of reale working with God for their parte toward thee owne salvation, is the instrument that God of hys onely goodnerke hath made and gonne them therunto, I meaneth that hys seede of Goddes grace dwelleth still in man, to keep hym from falling to sinne. I say that it is very true, as long as man will cleene therewith and let hys owne wyl drive therewith. But whensoever he will withhold his owne wyl therefor, to follow the world, the seede, or thus devill: the libertie of hys wyl departeth fro grace, so that ordinarlie the seede of grace depart out of hym. Now if hemeane by hys seede of god, that hys spirit of God dwelleth in the Chystie manne by any other speciall maner of dwelling, aboue suche dwelling as he God dwelleth in other men by hys power and presence of hys godde, then onely by hys favour and grace, which other speciall maner if Lincolne means any such, I cannot concieve, Sith I make hys literal meaning no such dwelling in hys presence, as the second person of the godde dwelleth with the manbode of Christ; yet if hys deuise  

Be the yate of Math-8.  

Excerses, which being Christs miracles wrought by the madmen, out of which he did call hys devill, because he knew the devill into them: hoggis and therby drove their hoggis into the sea, though yet well perceived what a mighty lord he was and of what goodnesse to, in they saw hys power, the man from the leges of devill, and therefore loved him somewhat of liceliphood, and would have ben glod to have had hys dwelle still with them; yet fearing that by the caulyne our of no devils they might afterward happely lesse me of their hoggis, they prayed hyme courteously to graete hym quickly thens.

Pet god, when man hath put hym out of hys dwelling, both of his great goodnesse not alwayes bitterly leane him for, why unhinne, but though if the mai die were god come in againe, god hale of justice for, why unhinne doge conclude him, yet he houeth still about the doze of hys heart, alwaye knocking upon hym to be by his wyl of mai let in with his grace into the house of mannes heart again, according to the wordes of our faunter in Apocalipse, where he fauth, I thade Apocalipse, at the doze hokking.

Hodebeit a man may be stroarde s obinat in sinne, and when he hath expelled god out of his harte, may drive hym with sinne hys sinne and dispightfull circumstacies so farre of the doze, as some of these heretickes do (which in dispight of vertuous values of chastity, ruine out and wedde munnes and hyne in lecherie, and in dispight of the lenten fall,
and how heis yet a sinner

And whereas all the olde holy doctours bised alwaye to make open and expound the harde & harke places of scripture, by such other as were plain clerks & entend: these heretikes alwaye for the poore of their heretikes, thake out & harde places, & e be hold in scripture. And al y plain, open woddes in which can be no doubt, no question, thei come and expound by those places that be harke, obscure, and harde to understand, much like a blind guide, that would when men were walking in a darke night, put out the cagel, and shew them the way by the latter.

This may beith Lindal univerally, as well in every other thing that he taketh in hand to prove, as in this pointe scriptullary, that he which hathe ones the faith can never sinne, because he bath the scree of god dwelling in him.

For whereas it is evident and plaine by clere and opst testes of scripture, full & plentiefull in every part thereof, that there is no man here (except some speculatiously), so sure of his owne small falution, not of his owne pleasant estate neither, but he hath good cause to feare and temper his hope of goddes mercy with the deede of his sinfull, left his ouer bold hope may happy to stretch into prestippation, and occasion of death according for: Lindall would expound them all against them all, by one darke test to twayne taken in this pistle of saint John, by which he would make be believe that saint John reacheth byuers of the most pestillent heretikes most repugnant unto god, that in his justice and his mercy both, with the most occasion given unto the wodde, unto the two most heighnous sinnes, and most corruptions in the same, that is to wit, presumptu and blaspharme, that ever any heretike envioed.

For he gathered and affirmined upon saint Johns pistle, in his false explication; also in his false beginning of this chapter, that saint John reacheth them all these false heretikes following.

Firstly that whosoever have ones the true faith, & never after sin of malice or purpose, but all the sinnes that he can after fall unto, albe but of weakenes & frailty, be the murder, aduouter, perjury, factoye, incket or treaason, or any other abhomynable bebe be it never so detestable sinne.

Secondly of all such sinnes he hath the ones at any time gotten the faith, haint never after the grace to repent.

And
How a true member of Christ's church sinneth not

And thinkfully at the bare repenting of our shift or penance, he shall have faith, with forgiveness of all sins and pains, so that any satisfaction shall not only nothing need be, but also as he saith a damnable thing to do it, so hope or despite towards any reparation either of sinne or pains, and a damnable error to believe that God hath defined any punishment or pains either in purgatory after this world, or by any affliction in this world, for any sin that any man ones having the faith containeth and repenteth hym of, yet it is not so abominable.

For in his exposition of the fift pistle of saint John, he is soe much further then ever he came before (as farre as I remember) the there like as I have the other you before in your face, he denieth not only purgatory but also punishment here he teareth also that whole grace on one the true faith, which he calleth holy faith, hath a fully known knowledge he is in 3 state of grace, an elect that can never be dammed.

Now of those abominable heresies what holde occasion of sinne men may catch, and how they reprove against the justice of God, I referre to those 35 wisdoms of every good christian rede. The teareth he on the other side, who sooner after his baptism have, the pure faith, that is (saith he) the faith with which we believe the articles of the faith as men believe a story or a cronicle, do any deadly sin of purpose, that is to be, as he faith, not of weakenesse of frailty but of nature or willingly with a confessing to sinne: that a man shall never after bee forgiven in these wordes: no: in none other: For every such sinne (saith he) is the sinne against the holy ghost, which shall (saith he) never bee forgiven, notwithstanding any repentance and penance taken and done therefore.

And to the proofe of this petillent heresy he saith he hath the covert and obscure wordes of our savour Christ in his gos- pell of saunter Nathew the ii. chap. and also the bare or hard wordes of saunter Paul. Which places of themself all old holy doctours confess for: dispute almost unripepable, sauing that they all espresse them contrary to Lindelies heresy by particulars of the knovvne faith of Christes catholike church, by many plain open textes of holy scripture.

Of which two things Lindal the tone distinuitely, and the other belpiteth,
A following of Chriftes in good worke,
and hoping of goddes commannde-
tes to be members of his mindcall bo-
dy of his electe church.

But herein peradventure shall Lins-
dall and we begun to bary, not only to
that I saye by the facte commi"nes and good
worke, of which Lidal trow not heart;
but also faith electe church ye chrites
mindcall body, whereof goddes children
belongeth here in estate. For albeit ye
he is so wauering in his worde; that
he woteth not where to hold him, and
therefore speareth so darchly ye he
should be lost to be under standen; yet he
call as it seemeth no man a member of
Chrifte electe church, but him that is
elected singly to bliss and saluation.

And I call here the electe church in this
world, neither all that are chosen into
christendome and the profession of
the catholick faith; nor only those ye shall
be finally saued, but all suche as for the
yeare time to stande in ye state of grace,
yf they be before they fall thereto they
shall be saued. Of which pered many fall
after from it, so be damned in bede,
which falle after their fall be the chil-
dren of God say F. And when they be
fallen into deadele sinne, then cease
to them the children of God, and
become the children of the devil, till
they be born of God againe, by grace
through penance, and become the
children of God again.

And in which soever
of these two cases a man finally dieth in,
in that he perpetually diobiltech, and
is thereby so ever euer the childe of
of God in his church of the small electes
in heaven, or elles the child of the devil
in the church of the fallen electes in
hell, according to the word of holy writ,
it accorne feth fouth or fift, in what place
so ever it fall, therewith it remaine.

But here saith Lindall, that who-
soever have ones the faith which he cal-
leth after the felinge faith, he hath the
scene of God, the spirite of god in him.
And because he hath the spirite of God
in him, therefore he faith by the autho-
rity of the aforesaid worde of saith John,
that man can never finne deadly. So
by that rea se, whosoeuer have ones the
faith, is one of the small electes.

Now so you in what maner Lindall
taketh these worde. But against he
raising stand at the ote holy doctores
of Chriſtes church, from the bapes of
himselfe thy apostles hyther to. Sfall
whom, let Lindall tell me the name of
any one that ever did understande these
worde of saith John in such wise as
Lin dall both, that who so ever gate ones
the right faith of Christ, and put ther-
with as great a feling therof with hope
and charitie thereto, as ever holy Lindall
himselfe felt in his bapes, could never
after fall into deadly sin, or not to depe
into it, that he might after be perpetu-
ally dampped in hell. Let Lindall I
saye tell me any one of the ote holy saiy-
tes, that in this explication ever toke
his part, and lette him take all my teeth
and my tongue to.

How it nuer any good ma understande
saith John to before, but all hole men
ciene the corarry, by what readeth Loketh
Lindall now, that we should now begin
to beline him alone, in the understan-
ding of these worde of saith John, bet-
ter then all good counting men this, a
hundred yeare before him.

How is his explication besides this, not
only agaunt the catholicke faith of all
children people, and the plaine determi-
nation of Chriſtes church, but also ag
gaunt many platye open places of holy
scripture before, which were in to plain
plea a matter almost a lost laboure to
rehearsie. And yet leat unlearned rede
mighty happie any thyngs to doubt,
I shall rehearse you some.

What say we by the worde of thy
ringle renewed into saith John, agaunt
the Bishoppe of the church of Cyphesus,
whome as God yapseled; for many
great veruex, in such wise ye appar-
ered that he was at that time in grace a god-
des right special favoure, yet said his
in to him. I haue for al this a few thyngs
against thee, because thou hast left of thy
first charitie. And therefore remember
from whence thou art fallen, and amend
the good worthe which thou were
wont to doe. For elles will I call short-
ly to thee, and I will remove thy cael
sticke out of this place, except thou repent
and doe penance. Doth it not hear
plainly appare, that he which hath gott
en to the faith, and that thy living faith
to, that he worketh so well therewith in
the light of his faithfull lineely worke;
shine bright before the face of god, may
yet by declining from that seruoir of
devout woroeks, into some flouthful
flamelike though much of his vertue ta-
ry, fall yet to low at laste, that god shall
rejecte hyr and calle hyp candellsticke,
whereof the light shal be wone out, quit
out of his place; If this might not be,
milly.
How a true member of Christ's church sinneth not

1 Cor. 10

A God would not tell him it both wight as except he mended shold.

Doth no one tell Paul he's thine-

That he keepe, let him beware he fall.

If he repenteth, let him be sure to speaketh with the incomprehensibility.

For to those that stand, let them stand, in the countenance they sinned not. Which let Christ be in faith, lest they stand, see, and they sinned not for they cannot fall deadly.

But Paul's words are these. It is impossible they which have one ben illuminated, and have taken the heavenly gift, and have ben made partakers of the holy ghost, and have called the good words of God, and the powers of the world to come, be after this fallen down, should be renewed again by penance, for as much as they are such as in them lieeth, eruptrive again the same of god, a true hymn in vision.

Rom. 10

The faith also to the Romains in the.

That they, that is the heeves are broken of fore their lacke of believe. But thou foundst by thyself, be not proud thereof but beare.

There wasa faith Paul's effectual by a longe process, that likewise as he which layst faith may be grace come to it, so that he faileth and faileth in it hath cause to feare, because he may by his owne beast fall from it.

Said he not also, The mylles of all countries, while some folke coueteth, they walked out of the waye from the faith.

The faith also, Hypomenes and Philetas are fallen from the truth, sauingy the resurrection is past already, they have perverted the faith of some plons.

Theewh, the heath Paul's playne, that I may have the faith and leese it and I ca they nor I suppose vowe deadly sin.

Perauenture Tindall sayeth, that he speaketh only of elects, and I cannot prove their teres to bee spoken of elects. Thereby say I of he calleth every man an elect, that is only boone again of God by faith, and that believeth to be saved by the meanes of Christ, and of such speaketh these teres, and therefore they speake of his electes.

Then will I peradventure say that he meaneth of a selinge sayeth the only, I know not what he meaneth by his sayeth faith, but I won't wele these teres speaketh of good faith and true faith, he worketh my heart love. If he be right any other sayeth, lettethe hym tell us.

And yet if there be any other sayeth, then believeing, loving, and working, the sole name of, saith by saynet Paul that it may be left of against, and lost, as appareth by the same wordes of his in the lytyle chapter unto the Hebrews, of which wordes Tindall taketh

Heb. 6

hys chief holds of the other part of his

herefore, that is to write, y who so sinne ones deadly after his baptism, that neither after bee foigven. Saint Paul in his wordes are these. It is impossible they which have one ben illuminated, and have called the hevenly gift, and have ben made partakers of the holy ghost, and have called the good wordes of God, and the powers of the world to come, be after this fallen down, should be renewed againe by penance, for as much as they as such as in them lieeth, eruptrive again the same of god, a true hymn in vision.

I Cor. 11

In opposeth Tindall sayeth of saying faith, Saint Paul's speaketh of them that have sakte the taste thereof. And whereas Tindall speaketh of the wordes of God, sayn he saith, that he speaketh of them that have sakte the taste of the good wordes of God. And whereas Tindall speaketh of being born againe of the spirite, Saint Paul's saith, that he speaketh of them that have received the spirite. And yet for at that, they have ben illuminated, and have sakte the taste of the celestial gift, and ben partakers of the holy ghost, and have sakte the sakte taste of the good word of god, of the powers of the world to the contrary, it is impossible for them to be renewed againe by penance.

What hath Tindall here to say to Saint Paul's? Surely for the defence of the multitude hereby, nothing hath he to say at all, that any god colour bath. But when he albic saith to your self, this, then will he confound himself with ye that saith Saint Paul's here saith that Thine other hereby, so deadly sin after baptism should be irremissible. But out of that comfort shall I dyne. Scripture saiths him nayso. For I am sure the places bot not of holy scripture written al by one holy incommen. spirite ofreth not in sentences. And when these wordes, as well appareth by old holy writers, bee fall of hardnesse and difficulty; yet the sentence cannot be such as may terein Tindal's here, that shall we, leaith at their exposition which are all cleane against hym, maketh him open a evidency, by the plains and cleere wordes of the holy prophets Ezechiel, whose wordes to be thes is in the 52h chapter.

If a sinner repenteth of all sinnes that
and how he is yet a sinner

A that he hath done, and hope all my com-\nmandementes, and doe tullepe and\nrighteously: he shall live, and shall not\ndie. But all the iniquities that he hath\nsworn I will none remember: in the\nrighteousnesse which he hath done shall\nhe live. I say it my wyl (as the Lord god)\nthat the wicked man shoulde dye, or not\nrather that he should beuer from his\nownes and lyue: But truely if the\nrighteous man turne himselfe away\nfrom his rightousnesse, he wolke\nrighteously in any of all those abominations\nwhich the wicked man is wont to\nwork,shall he live? Of all the rightous-\nnesse that he hath done, shall none be\nremembered. But for the offence which\nhe hath committed, and in the sin that he\nhath done, for those shall he die.

Lo yys he is more then I promised.\nFor here be both his heretiques destroied\nat ones. For God here by the mouth of\nthis holy man, promisteth without any\nmaner exception, that whensoever the\nwicked man shall turne, he shall take\nto grace. And in likewise whensoever\nthe righteous man sinne, he shall not\nrightousnesse shall not saue him from\ndamnation. And this sentence our\nloved hast let to fure, that he repenteth it\again in the verrit.chap.in this vile.

The rightousnesse of the righteous\nman shall not saue him in what daye so\nter he sinne. Also whensoever the\nwicked man turne from his wickednes, it\nhath not beure hym. And the righteous\nman can not live through his rightous-\nnesse, in what daye soever he sinne.

Therefore have ye good readers heard this\nsentence by the word of God in this one\nholy prophete, doubiously confirmed, and\nthereby Linvallle doubiously heretice\nalso becommond.

And yet let Linvalde might say, why\nshould you not as well expound a glose\nEzechiel by faile Paulle, as saint Paulle\nby Ezechiel, namely thys saint Paulle\ncame after: therfore of Goddes minde\nmay tell us yet further: it appereth I say y\nour loide will not that these wordes of\nEzechiel be gloised by any other wordes\nthough they be spoken by god himself, but\nthat his other wordes if they come contrary\nhall be rather expounde by these.\nAnd therefor geueth us open warning\nin his wordes falling up and faileth.

Ezechiel.33.\n
And though I would say to a righte-\nous man that he shall live, and he then\ntrusting in his righteousnes commit\nvillousnesse, all his righteousnesse\nshall be forgotten, and for the iniquities\nwhich he hath wrought, for the thylde.\nBut if I say to a sinner, Thou shal\nde, and he then repenteth him of his\ntyranny and both judgement and faile, 6 that\nthe same wicked man removeth the pledge\nhe hath of an other man, 7 also make\nrestitution of stolen goodes, 8 walke in\ndeceivments of life, 9 do nothing\nthat is unrighte: he shall live, and shall\nnot dye but be fauned, and none of all the\nfinnes which he hath committed, shall he\nlayde to his charge. Jussgement is faile\nhath be done, and therefore shall he live\nnot die. Lo good christen restes, here se\nwe berwe plainle, we were far blasphe\nit if we would follow the folly of Linvalde,\neither in bolde presumptuouse hope to\nfoolish fearles dispaire, either morning\ny after any seeling faith ones hase, any\ndeed that we could after dose, could be\nno deadly sinse that forse anse dose be\ndone after our baptisme, we could by penance\never be saued after. We may be berwe\nsure, that as saint Paulle plainely repu\ngeth the tone, and is harde to perceve what he meanted in the tother: so that\nhe meact not as Linvallie believeth, we\nmay well know, not only by al the\noles holy doctours and faintes that ex-\nployd saint Paulle, in that faith it is\nimpossible to be renewed by penance,\nthat it is impossible to be by penance\nrenewed unto faith of baptisme. And\n
Notethis\nby that expostution they descrete yet a declaration,\ntherein heretice of Linvalde, concerning\nhys full remissioun of synne and paine 6\nall stouthly as some as he repents, but also be we well learned here by the\nprophete Ezechiel, that all though it\nmay peradventure be, that a man may\ngo forth in sinne to saure, that he shall\never have grace of repentance after\noffred unto hym, and so that cause\nought every man stande in great feare\nto synne hure great faile to ever er he\nseek in sinne, yet if we beginne ones to renounce,\nwe may be sure that Godde offereth\ngrace and will perfect our penance with\nenceence of his grace, and will perdone\ndeath owe for our deadly sinne, but if we faile on our part to goe towarde\nwith his grace, and that we failely\nsall therfore. Now against all these cypen-\ndent places of scripture plainly costrait\nto Linvallies expostion, what thinge\nhath Linvalde to defende his expostion on\nhal: If he name any me, he shall name\nyou none but a fewe knowe codenly he\nretikes against al holy doctours faites and
How a true member of Christ's church is made

A and the catholic faith of all children people. If he weaken any places of scripture, he shall allege a few bare words and obscure, or nothing pertaining to the matter, against a great main manifestly plain and evident, and thereby perverting the exposition falls.

Finally ye shall finde that the whole purpose of saint John in that place, nothing made in this world; for Libells entend, but rather celerly the contrary.

For saint John entend there, not to them them, that who is one good of neuer after be babbe, as Lindall saith he ment, but rather to give all the world warning, that be not at one time never so good, yet whensoever after they do ought they be ought, by the still being left their goodnes. And likewise as before while they beleeve well to work well, they be at that while bozne of god, be goddes children, and have hys seer in them; so whensoever they fall from faith to heresies, as from good works to deadly sinne, then lese they the seer of Godde and be bozne of the devill and become byes children.

And that saith John in this place meant none other then that, the whole process of hys pisille one parte compared with an other, both nowe the plainlie declare. For he knoweth that hys devill is the father of evill folkes, and they hys children by followeing him in their sinfull workes, as their saueour faile to the Jewes, ye be of your father the devill, his frets will ye be doe. And the sonne of God (saith Saint John) came into this world to shewe thereby, to dissolve hys hody the bonds of the devill. And every man that is bozne of god, that is to say, that is goddes children doth not sinne, because the seer of God abideth in hym, he can not sinne because he be bozne of god and is goddes child, as though he would say, so is he be bozne of God and to be goddes child and beginneweth to be bozne of the devill and to be hys childe. And therefor it followeth forthwith in this place. By this be hys children of god the children of the devill open. That is to say, by this map ye see who bee the children of god and who the children of the devill. For he that is not rightheous is not the child of god, nor be that loueth not his brother. And after he faileth, evrey man heareth hys brother is a manqueller, ye know that no manqueller hath everlasting life abiding in hym.

Lo good reader, where as he sayd befoze, that the child of god cannot be, because he hath the seer of god abiding in hym. Where he faileth for all that, who soever hate hys brother is an homicide, therefore hath not everlasting life abiding in hym. Which is the thing that he before calle the seer of God, whether he ment thereby lines of faith, grace, or the spirit of God. Of which three, the first two be the beginning and the encrease to everlasting life, which shall be perfected by glory, and the thride is himself everlasting life at hys own omnipotent nature.

And thus, have ye the seer of life neuer so stronge and sure at one time while he is the child of god; yet whensoever he faileth after to the batered of his brother, he leseth that life by the coming of deadly sinne, and become hys child of the devill.

Dio thes ys until Lindall peradventure say, that I take over and dissimulate the weight of Saint John why not even be alleged, that I winke and will not perceive how plainly they prove hys purpose. For though it be true that whosoever a man hatest his brother he is an homicide and sinnett deadly, and hath not everlasting life not the seer of god abiding in him; yet followeth it not, will Lindall say, that he that hath ones the pressing, and whereby he bozne of God, and thereby hath the seer of God in hym, map sinne deadlyl and lese the seer of Godde. For he cannot lese it but by sinne. And the seer of god ones being in him, he cannot because of that seer be sufferd to hate hys brother of purpose, and so to be deadly sinne and lese the seer of life, but ever is ye by the strength of birth of this seer of everlasting life, preserved from all falling into deadly sin. And that I proove (will Lindall say) by the plainely spee wordes of Saint John before alleged, when he faileth, that he that is bozne of god cannot sinne, because he hath the seer of God abiding in him. He faileth not as longe as he haveth, but he faileth he cannot sin because he hath it. Signifying plainly that he can never sinne, because he hath the thing in him that winne cannot suffer any deadly sinne to enter. And the reason that is made against the oppon other worde of the same pisille, sappiness (will Lindall say) maye expost be on nothinge at all.

For likewise as it is made against a man
A man owes bozne of God, to poune that he may be after bozne of the deuil: it may as well he made of any angell in heaven. For if any angell in heau would fall from the towne of Godde into malice, he should return from an angell into a deuil. But likewise as that case can never fall, because the sede of God is in an angell, which to kepe him and cure that he cannot have that evil will so to doe: so both the sede of God ones entred with his feling faith into a soule, to preserve it and kepe it by the mightie power of that sede, that that soule cannot fall into that malicous will that may make any dede of his to be deadly sin. And this is so, I say yet againe that the wordes of Saint John which I have before alledged, doe very plainly peave, in that he saith, that who so is bozne of God ca not sinne, because he is bozne of God, for he hath the sede of God abiding in hym. And he faith after in a nother place of the same place, that he which is bozne of God, his generatis (that is to wyt his being bozne of God by the feed of God, whereby he is begotten and bozne of God) doth preserve and kepe hym.

But now to this warse we shall tell hym against that between man and angell is there almost as great difference in this matter, as there is between them in their subsance and nature. For the blessed angellas that God spelt with God in the deuilles fall, were fothwith euerywhare confirmed in grace, that they can never fall into sinne after; nor do any thing whereby God will command them the contrary. And of them in them be we loose in faith, by the wodes of God taught into his church, in the knowleage of his promis made into them with his wode, which he by a meanto be not imaginabe continually spoken vnto them, in the complace and beholding of his almighty goodness. But the man, we finde no such promis made into him, that he he is ones good, he can never after war nought. But we finde in scripture the contrary, as I have by plaine scripture proued alredy before.

We see also that the catholike faith of all chilren people is to the contrary. For all chilren people except a few heretikes, both now believe and all this hundred pere before ever have believed, that good men and chilren of God did fall into deadly sinne, and became chilren of deuill, yet arive by grace through penance, and be made the children of God again. Many testes also of holy scripture plainly proue, that good folk may fall and périshe. And the scripture is Rom. 9. 11. full of good counseall, aduising all good men to standfast alway and ever pray. Plaine. 2. 33. in faire of falling, but if any special revelation be given to some certaine beside the common ordinarie course.

We finde also plaine examples, both in scripture as at our one eyes, of many vertuouse children of God, they have fall from that estate, and become by sinne the children of the deuill.

For letting passe our Judas, from the childe of God and fro an holy apostle turned into the trappour of God's childe of the deuill of hell: we have seen our many in our owne dapes, in whom we have had experience of the like. As of freer Luther, freer Husbin, Dho the monke, Pomerane the polet, and freer Labeer. 1. 25. 3. 30. 35. I never heed of any good vertue in him. But all these others were the good children of god ones, at suche time as grace and deuotion taught them into religion.

And yet can now go god man doubte, but by the breche of there holys wodes and promises made to god, running out in apostasy, a living in lecherie under presence of immunitie, for theyse more courageous boldeness in suche vchery, to bere it to better out shamelesse with ungracious company, making a shamefull sect there of and an abominable heresie, they be now fallen from Christ, they have expelled all sede of god out of their hartes by finery dezile with deadlyly. And yet dare I not despare of any of all these noz of Edal himelf nor. For as his owne rule, whereby he teacheth they which willingly sin, of purpose mali- ciously impugne their owne truth, as they do, but never doe to grace of amendement noz ought not to be praied for yet dare I neither. 1. pot. 2. 4. 5. 6. 3. 9. 10. of the noz of hisme neither, but hope yet and pray both, that God may annse them all, ye none of them bee dead in thys. 547
How a true member of Christes church sineth not

A their sinnes gone to the deuill already.

For then there is them precum ad more
then that saint John speacheth, a baine
for it the sinne also, any more to pay
for them then for the deuill. Quia in inferno
nulla de reipr, and the wretcheth lie ther,
now blaspheming God, are his unchangeable enemies as is the deuill.

But these reasons & these examples I
say, with the content of all the old holy
expositions of saie John's by before,
make to to perceive fully, that saide John
did not mean by these wrodes, after such maner as Linval expoundeth
him now, that because the seed of God
is ones in hym, therefore ther can never
any deade lyne enter after. For saide
John himselfe in the same publication
telleth every good man to Fande hyl in
his goodnesse, & before he fall not in
to profanation, which he might have had
all Goddes children care never for, if
they were as Linval faithfull by thei
following faith, that ther could never fail
there, because the seed of God was ones
within them.

But as it sappe before, Linval in these
wrodes of saint John taketh occaist of
the simplicity bled in manner of speach
in holy scripture, to make caulliaciones
seek out hypothesis upon every wynde.
And whereas as saide John sappe, the
childe of Godde cannot sinne, meaning not
precisely that he cannot sinne deadly
by any maner meane, but it is a great
occasion to kepe hym from sinne, & that
he be not deadly sinne, is not goddes
childe but y bedties: Linval affirmeth
him plainly to meane, that he which is
ones goddes childe can never be deadly
after. As though every man would
say, an honorable mannes childe be
trouously bought by, canot fall to fruitefull
bictoures lieving, for hys good educ-
cation hall hide him, & bedies of shaming
hymselfe & his frendes must needs
refraine him, might not beane by these
wrodes that the pong man shulde have
a great occasion to continue good, but
must needs meaneth that it were impossibl
for hym to be other then good, & that
he never could after forger his bigning
by, & shake of shame and fall to nought.

If one would say, and that taketh
hys wyle for very love, can never fail to
adomistry, the love that he hath to her
must needs kepe him to her, nor she can
not for her be name begile him, for the
love that he beareth to her. Do not folk
speake in such fashion. And yet though
they meaneth that these things be great
occasions to containe the ydes in faith-
ful marriage, they mean not that it can
never happen other wise.

In such maner of wife meane saide
John in these wrodes, when he sayd he
that be bomne of God sinne not, for he
hath the seed of God in him, & therefor
he cannot sinne. Because he is bomne
of God, he meane I say, not that it is impos-
sible for him to sinne deadly, but that it
is a greate helpe and occasion to kepe
hym from deadly sinne.

Yet will not Linval let to sticke still
in his errour, a say saide John plainly
meant, that it is impossible for him to
sinne, that had the seed of God in hym.
For he sappe that he which ones hath
seed in him, can not sinne after deadly
by no maner mannes, because he hath
the seed of Godde in him ones deadly.

So this I take that in the temple that
I before did put, neither the man nor his
wife that come together for great love
can fall to adomistry, because the love
which is in eaiche of the toward other.
cannot futter it. And truth it is as loge
as it laseth endureth in the.

Other of them both yet, may so farre fall
in love with some other, that the hole
love which they had betweene themselfe,
may cole and cleane be quenchd, as is hys
with casting on water enough.

Saint John therefor se wright these
wrodes, and understanding as in bode
be both, not after a sophistical sort, that
it were utterly impossible for hym
at any time after to sinne deadly, that
hath the seed of God in him, but
well a resonably meaning after the
comon maner of speaking, that it shall
be a great occasion for hym to abide good
still, and that as long as the man keepeth
that seed of Godde (whether saide
John took it for true sappe, grace, or
the spirit of god) a eleuch therunto, so
long he cannot sinne deadly: saint John
sappe to tasening and to meaning, spake
as became hys right Engellist of Christ.

But Linval telling saide John's tale,
meaning therby as he would make us
wente that is saide John meant, that is to
wytte, that wholesoe is ones bomne of
god, neither hall sin after deadly nor
never can, because y seed of God is in
him able to preserue the mad and to keep
out sinne, speaketh as wisely as if he
would shewe me this argument:
Ys yeurneth hys sin litten by hys fire, but
hys litten by the fire ca not be a colde, be
because he hath a good fire by hym: ergo be that turneth the spit can not be a cold. And why he made him ones thys argument, would the more he had plainli
tey read, that whosoever had ones turn
the spitte, could never be a colde after in all his lyfe. For surely after Di
valles understanding of sainct Johns woordes, the reason is muche like.
For likewise as while a manne stitheth by the fyre he cannot be a colde, because
the fire is by hym he kepeth him warne: so while the seede of God is in the man
he cannot fyne, because the seed of god
being in him both hepe & preserve hym
from fyne. But likewise as the horse
turner that stitheth warne by the fyre,
may let the spithe stande, and suffer the
meate to burne, and walke himselfe out
in the snow till his teeth chatter in his
hod for colde, so never catche hede again
but fall darke beade on the grounde: so
that he that is ones goodes childe, and
hath the seede of God in him, and therefore
cannot lyve deadly as longe as he kepeth
it and cleanly fall oute of it, may by the
soph and sodowndfelle of his owne fire
will expell the seede of God, and retyce his
grace, and neglecte his holy spitt\ne, and fall to deadly sin, & continue therin,
ye ye therin, & go to the devill therin.
And as so it is true to say, ye which
hath a good fire by hym cannot be a colde, meaning therby as longe as he kepeth
him by it, so is it true to say, that whoso
hauethe seede of God in hym cannot sin
deadly, meaning therby as longe as he kepeth it. And thus menet sainct John.
And as he that would lay who so stitheth by the fire ca never be a colde, meaning therby that he could never goe from the
eye to catche colde after, wer a ver darke hole: so that he would say that
hath to haue the seede of Godde in hym can not fyne, meaning thereby that he could never after lee that fehe,
by the sophe of sodowndfelle of his owne body, and thereby flyme deadly & he bapsed
of, were muche more then mad. And
poss thus menet sainct Lindall, and
would make as all sowe, as to weren sainct
John ment to so, whereof we speyne s
strayr, nor only by many other plain
places of scripture, but also by many
other places of sainct John in the selfe-
same pistle, with all the old holy faites &
ever expoune that pistle of sainct John.
And sith Lindall so stithely theketh in
thys pointe, that the seed of God ones
had in a mannes harce, dothe kepe hym
forever after from every deadly sinne: &
let hym tell us wherefore it kepeth hym
not so; ever from every deadly sinfull
deede. For Lindall sayeth himselfe, that
though the seede shall kepe hym from al
deadly sinne, yet it shal not kepe hym
from aduonocry, nor manslaughte, nor
suche other horrible dedes, as some
unlearned people in some countries bu
wont to call deadly sinnes.
And therfore good christian reder, I thall
in this point ende with the good helpe
counselle of sainct John, by which in y
selfe same pistle against sainct Lindall, I
preysters he by bether be all aware of all
such heretiques, as would make us wene
that some other goddes wanton coynets
in suche a special wyse, that whatsoever
that doe nothing could dispitake him, &
some other to tittel by so so far out of
his favour, y no repentance, no penance
no farche, none hope, no loue of god and
there neighbour, could bring the in his
favour. Against which fonde s prauch
imaginacion, sainct John, though he tace
whoever coutele that Jesus is the sole
dide of god dwelling in him & he in him: yet
he warnth & well and plainly, that he
would no man shoule begile be, and
make us be ther that with that conten
d that belief alone he were a good man,
but faith, by this that ye for who be chil
dre of god, who children of s devill, so
he that is not righteous is not of God.
And sayeth also, little children lette no
man begile you, he that doth rightou
nely is righteous, and he who both lyne
is of the devill.
Now may we clearly perceiue, that
these onely woordes of sainct John biter
ly ditry sainct Lindall here, grounded
upon his false exposeris of sainct Johns
other woordes. For when sainct John
left here himselfe, that the children of
Godde and the children of the devill
be manife and open by theye outward
woes; how can that stande with sainct
Dialles exposeris and his here be depre
thing therupon, by which he sayeth that
the true members of the elect church,
can fall into the doph of horrible de
des, through the frute of flinne remain
ing in their members, & by great occa
sions breaking out of their members,
and for all those horible dedes done by
them, the be the childre of god thil, and
never become the children of s devill for
all the doph of their horible dedes, be
cause they do them not in malice nor of
pupose, but of straitly only st wickenes.
How a true member of Christ's church sinneth not

Aye se god readers openly that if Lindal in this his heresy, and fallse exposition of St. John, did true, then should sait John himself say untrue, because he saith that the outward bedes, the childr of God, and the children of the devil be made one silk and open, for they were not open by the devle, if notwithstanding the mother horrible bedes that could be devised; yet they secret unknowe the faith and fasten, by ever hope is secrethid, and unknowen, whether they were in the bedes doing the children of God or the devils. And therefore whereas Lindal would make us wene, that the self of the holy holy solomewes hadde by their feling faith the spirit of god, in such a special manner entered into their holy church, or none of their abominable bedes could be any deadly sin, because that the spirit (faith be) dwellith still within the sait John faith, in the very end of that third chapter, who do keepeth goddes concomitance, in him god dwellith. And by that markes we know (faith sait John) that ther is dwellin in us of the spirithe that he hath gaven us. By which words he declareth clerly, that wher they holy brethren beake their commandementes, by those horrible bedes wherby Lindal himselfe colleseth they do, and as all the world seeth frere Luther do, inwedding the name, with the breefe of the bedes, they bowes against the commandement of god, which hard in holy scripture expression commandeth the to kepe and fast that their bowes. Saith John I say declareth against Lindales doctrine, clerly, that whe see se such bedes in them, we may well percieve by them that ther is at that time never a whist of goddes good spirithe in them.

But now no man doweth whether of two, better underwode sayte John, whether Lindal; saith John himself. And therefore good chilren, wepe we see that these holy fathers and authors of these heresi, preaching to fainly of their feling faith, de the self and their solomew to the sure children of God, that because of the spirithe can never finne or prover, and therfore are not finne, but are certaine a sure of grace and saluation, and yet see for all thyn, that being professed moncha and freec, they fall to the self holy felling of names, of longe purpose, and therfore drer their finaly drer they therin to may be beleue sait John, that they what they wol they be the doynes children in bedes, and all they; holl doctrine is truty nothing elles, but verly fain the blasphem.

And therfore finally, whereas Lindal knitteth by al his mater with a quappe against me, and faith that because every man that ones hathe the right faith be bone of god, and thereby hathe also of Godde in him, who prier with him to he can never finne, therfore it is (faith he) a false conclusion that. Doe hehert, howe a man may have right faith endowed with all kindes of abominacion and finne; ye se now that his done conclusion is so cleyerly poues false, that it letered my conclusion nothing at all.

And yet that I rather touch his quappe where it shall have better place, after he shall caste to the chapters in which he open and declare his uttermost, what he calleth faith. But I say I consider a little his further progress in this chapter, in which he goeth forth in this wise.

Tyndall.

And yet every member of Christes congregation is a sinner, and sinneth daily some more and some lesse. For it is written, J. John, if we say we have no sinne, we deliere our souls and the truth is not in us. And again, if we say we have not sinne, we make him a liar and his word is not in us. And Paulus Romae, by faith, That good which I would that doe I not, but I do which I would not, that does. So it is not I do it (faith he) but fin such đồng in me.

More.

Lo now ye here his wo,hypful rible. In the first part whoreof he hath already declared us, ye a true member of Christes church finneth not, because it hath the right faith, so is borne agayne of God and hath his spirithe, and because that can never finne. And nowe he setteth us in the together part of his rible, that every true member of Christes church, for all he never fineth, yet he sinneth daily. And as he proved the firste part by the woedes of sait John falsely take and underwode, so he nowe prove us the second part by the woedes of sait Paulus, underwode is contrauct as falsely as ever he confuted fail. Sco, the reigne.

For whereas sait Paulus in his pille of original to Rome, speaketh of the peoples worth in the sake remaining, as the relics of
and how he is yet a sinner.

A of original sinne, whereby we be tided towards great actual deadly sinnes,
and daily fall into bennent: Lyndal as
apprehend by his woordes next after following, would we should looke that faith
Pauls meaneeth that every true member maie daily fall into great horrible
sufferings, manslaughter, ad
provetye, of weake and frailtie, and all those abominable deeds be mathes of
the sinnes yet but bennent euyt because it is not the man that doth it, but
the sinne that dwelleth in him. And while
faith Pauls faith the worde of himselfe,
Lyndal so layeth them so the, that he
would we should take it by Saint Pauls
hymselfe, as at the left wise not himselfe,
yet the sinne that dwelled in him, com-
mitted in very deed many such horrible
doeds, as the deuell, the flesh did moue
and poyrece hym to. And then was it wel
likely that he dud enough, so well ye
wrote ye deuell would not fear to set his
flesh on fire, and tempell hym to lecher-
ye, manslaughter both, while he feared not to
tempell our fawier himselfe, to glott-
ye, couete, and pride, euell worthy, fawier
fals_SORT]])
selfe nourishment, that faie, a medicine pre-
servate against pride, there was given
hym the ungell of Satan, the pisee
of the flesh, to babee hym in the necke
and make him howpe and bate hym.
And it appereeth plainelie, that Lin-
dall taketh Saint Pauls woordes spake
of himselfe, to signifie not only flying
and incitaciones toward deadly (insuff
doeds, but also the very deeds commet
and done as he calleth it of trapelle,
by the violence of those motions. For if he
meane not so, he layed those woordes no
thing to his purpose, as it appereeth op
by those his own woordes following,

C. Lindall,
Thys are we sinners and no sinners.
No sinners if thou looke unto the profession
of our hatreds toward the lawe of
God, our repentance and sove
we have, both because we have sinned
also because we be yet full of sinne, full
unto the promises of mercy in our favi-
our Christ and unto our faith. Sinners
are we, if thou looke unto the trapelle
of our selves, which is as the weake and
frailtie of our body, which is newly recovered out of a
great disease, by the reasone whereof our deedes
are imperfect, by the reasone whereof also when occations be great, we fall into
horrible deedes, and the frute of the like

which remayneth in our membes by
neath out. Notwithstanding yet he should
leane the not, but made of his
manship is home againe unto our profeteth,
so that we never call of the yoke of god
from our neckes, neither pride by our
selues into fin to, to ferne it, but light
a freece and beginne a new battle.

More.

No good christen readers, beare you
ye heart round this indiscipline tale of an eul
christen man. For now se ye clearely that
by plaine eulpease woordes, Lyndall tel-
leth us that a true member of Christes
church beleeth out unto horrible deedes
when the occations be great, and yet he
faith that for all he sinnen not deadly.
And this is thy thing, for the place where-
the beingeeth forthe his false rehearde
woordes of Layper Paul, by which he
would make it sublime, that saint Pauls
dyd himselfe so to.
And yet kepeth he hys accustomed
gyle as faire as he can, in covering
himselfe and colouring his matter for
knowledge. And therefore he comes in
with sinning and yet not sinning. And
for the reading of that rybule, he layeth
the true members of Christes church
are sinners yet no sinners. And among
them he seteth himselfe, saing of himselfe
and hys selues, we be no sinners if thou looke upon the profession of our
haftes toward the law of God, our
repentance and soe that we have
also because we be yet full of sinne
Trull, and on to the promises of mercy is
in our fauour Christ and unto our
faith. And sinners are we, if thou looke to
the trapelle of our selves, by which we
fall into horrible deedes, and the frute of
sinne which remayneth in our membes
breaketh out.

Here would I that Lindall shoulde
somewhat more elerely tell us what he
menesth in this matter, whither he may
that a true member sinneth not deadly
all the while that he resitteth, and doth
not sin full horrible deede, as for ensa-
ple manslaughter, ad
provetye. And he
then agayne he sinneth not, when that
after the deede done he repenteth and is
soepe for hys suill deede, and is forgen-
un of Godde through the promises of
mercy in our fauour Christ, for the
repentance and soe and for the faith.
Lete Lyndall I maye tell us whether
he meaneth thus, or elses that hynselfe
and hys other seloves the true membes
How a true member of Christ's church sinneth not

A of Christ's church, do not sinne badly in the very time neyther, in which they consent to doe these horible sinfull deeds, or rather in the time where they be in the doing, so consent to the sinne he faith they never doe.

By these words of his we be no synners, if thou love to the prophesia of our hearts to the lawe of Godde, and unto our repentance and for to what we have sinned, it may seeme that he meaneth the first way, that is to wot that they sinnen not at all, that they sinnen not at all, that when after the deede they take repentance and for to, ow therefore.

Now if he meanes to rade this riddle on these faulfes, then be soleseth his drauge riddle as bluntly, as an old wife of Calnas, as being among scholes of Drenford, that he gorereth with her to death.

Whych while they were on a time for their purpoyse riddles among his he begane to put forth one of heres 15, and said, arche my riddle, what is that. I knew one that that at an harte is a killed an haddoke. And wyse we had every body much mufed how that that may be, and that praise her to declare her riddle her self, after longe requent the fayde at the lade, that there was ones a fischer that came a lande in a place where he saw an harte, and shot therat, but he hit it not. Afterwarde he went agayne to the sea, and caught an haddoock and killed it. And surely Lindal readeth his riddle much like, if he understaundde his riddle, ther sinnen and not sinnen not. That they sinnen not while they resist the motions, nor when they repent the deed, and that they sinnen while they be in doing. For that is no nose to saue but in one sinnen, in another they sinnen not. And when they sinnen then they sinnen, when they sinnen not thay they sinnen not.

Were not here a wyse riddle were ye well declared, if he meane it thus: And that he to meaneth I laye it senneth by hys words asone reheard, and also by these that he faith, the espitie calleth be home agayne. Whereby it senneth that he meaneth, we were ones gone from home and afterward be brought again.

Nowwells on the other syde, he maye peraduenture meane by these wordes, we wy se sinneres if thou loke to the possession of our hearts toward the lawe of god, that even all in the very time in which they goe about to bring their horoble deeds to palle, and in which they do them in, yet proffe se they the lawe of Godde full with theire harte. And to may he sene to meane as well by other wordes in the chapters following, as by these wordes in this present chapter, where he faith, we can neuer of y poke of God from our neckes, neyther selle our silles unto sinnen for to ferre it, but fight a freche and begynne a new battle.

By these wordes it lemeth, of a trouthe to srowe he fully meaneeth, as apperteyneth by sundry other chapters of this booke, and perto most especially by his expostil pis the first pistle of saint Jo. 6 though they sinnen in that they have the motions of sinnen, the reliques of original sinnen remaping in the fleshe, yet because they be nowe of God by the right faith, that is as Lyndall expoundeth it, by the beleive of the fasphe confessede by sainct Peter, that Jesus is Christ the sonne of God and our redeine, and because they have that beleve not onely through the wordes of menne preachede unto them, whych faith is as he faied he after but historica, faitne, and lene goane, but have it grauen in thier harts by God (which he calleth hereafter the feling faith) by whych faith he faith that they selle themselfe to beleive in god, and put their hope in the saultation in Godde, by the passion of Christ, without any respecte of any good works, and sole se beleue that God loweth them, and that they be in bys saulure, and be trew chaef members of his elect church, and shall neuer be bampned, by thys feling faith be boyne of Godde, thys that therefore the haue y spirit of god in them, by reason whereof, they can neuer sinnen dayly, for y spirite (faith) be shall neuer suffer them in sinnen of purpose, but all the horible deeds that they shall do, haibe onelye of weaknesses and frappelete of the fleshe byon great occasions, when the fruite of sinnen remayneth in their members headeth out: for this cause he faith that though the motion of the fleshe toward horible deases be fine, therforose thay sinnen, yet because of theire feling faithes, they hope still in their harts they plesse toward thys law of God. And when they have done the deases and taken a fall, yet cast they nouer of the yoke of god of theire neckes, no yele themselve into sinnen for to ferre it, but when the rage is ones past, the rise be like lusty galiardes again, and fight a freche, e cre a new felshe a new, and begynne a new battle, e then is (lanty
A (sayth he) all forgotten them quite, they cleanse all souls of god bothie from sinn, and sayne, and no pain shall suffir any time after for the sinne pulld before, neither in purgatoty no; in this world neither. And therefore neither in goinge abouthe their horribile deses, nor in the committinge of them, sayth they never sin deadly no; never can, the desede never so abaminable. And suche as säre selle were desedle and damnable in another manne, that were not so bozze of god by such a feyling faith as they bee, no; had receive the sese of God in him as they have, whose sede once hadde, can never suffer them to sinnne of purpose, and therfore never deadly after.

Albeit that as I have ofte tolde you, Lindal partly for ye uncertainty of himselfe in his opinions, after which he grasped and lornge seth about here ther in the darke, ere euer he was wyt therto, where he would rest and settli himself, partly because he perceiued in his own conscience his heresies not onely so noughty, but also so fortithe that he was abhamed of them, and dorefore euer laboured to set his wodes in suche obscure and bould fashion, that he mights have alwaye some refuge at some hartrong hole; yet of veryer troth in conclusion, when he saw the world war in some partes of Almaine so fullyly fired and confirmed in an kind of heresies, that there could no eror so foolishly now to strantie these benuised, but a manne might be bolde to let it forth, yet hold not fail to find sod seldowes now to follow it, hoping then that he should like a little while at length by the people of the reigne benuise the same. For he hath finally let forth, matter in this boke of his aunswere into my dialogue, and yet muche more openly in his expessio upon the first pistle of saint John, any learned manne which knovls the readeth those twayne, saith never after douthe, but that the ryle of the truely member of their electe church, sinnynge euer and yet sinnynge never, he meaneth very platine and espesellie in suche maner as I have now last declarde you. And therefor let be notue consideir howe he maye maintaine his meaninge, and what god fruite will follow thereupon, in s seling of such hol members.

Sey hinge Lindall agreeth, that bothe Luther and himselfe, and all other the true members of the electe church, make of most horribile deses suche as he denyeth not to bee in other mannes deadly and damnable: we muste ensearch with him and asse of hym, what is the thing that make thy samedeable deses which should be deadly in another, to bee not deadly in Luther or him, or any suche other true member of their electe church. He will peradventure aunswere us say, it is no deadly sinn in the, because that god both afterward upon their repentance and for som taken for their sin, forgave them the death and al manner of paine to thy samedeable sinn by the before committed, that therefore it is not deadly to them, because by goddes renovation and pardome it is procluid that they shall not dye. This aunswere of Lindall is ver slender, for: it implieth the certe of that it shoulde proixe. For it declareth that the sede is deadly, and that he sinneth deadly. For ells god did not pordon him the death upon his repentance, of death were not dewe to his sede.

And I do not now lay to them that it before their consent into the sede, nor that time of their repentance after their cupl sede, but the time in which their will consented and agreed to doe it, and the time in which they did it in sede, in this same time (say I) the sinnede deadly in sede.

Pape lync Hintall, for afterward we repere, by by god forgeuch by the death, for his mercy in our saue: Chrit, and for our faith, and for the promisses. This wifes aunswere is much lyke, as though he wulde tell us that one which had rode achurch wer a theefe, and yet not a theefe. A these becaus he hadde noten always the chalice, and yet not a theefe because the king haden him a pardon.

Lindall wyl yet happenly care, that these was not sure before that he should haue his pardon after, but Luther and he and suche other truely members of their electe church, be sure by goddes promisses, by s the repenteance theal have their pardon. But then as we hym againe, though he know by the promisses that upon repenteance theal have pardon, how knoweth he and what promisses hath he, that when he hath committed horribile deses, he shall have after the grace geuen him to take suche repentance as the pardon theal follow.

Herez shall Lindall sayke, that himselfe and his felowes be seele by they, sevinge faith, that they be bozze of God, that they have his sede within them, by whiche they bee well assured that they hal never do any suche sede, as the hal nn.
A spiritually dye so, but is very sure and death well by his semping faith, that the spirit will call him home again after, he he neuer so far gone, and will cause him to repent, and so get him his pardon, and his trust in his rede.

Of this opinion be they very sure, whereof he see well folowing no little occasion of bold treyninge forwarde into synne. For if a prince would promise every man a pardon before hand, that would so surely truste upon his promise as whatfeuer he should doe he woulde not let to come and ask it, no man would suppose what plenty this promise would make of all kind of uniytesces. But as he god, though he have made a true faithfull promise of pardon, to all true repentants and penitents what minde or purpose so ever they had before (the truth of which promise Lyndal yet mistrusted in them that sinne willingly and of purpose, and playfully fayth they shall never have pardon) yet bath our lord of his goodness and wisedome left one bible bound about mens heads, to refraigne them from boldenes of sin, y is to wrighte, that they cannot after they sinnewell dedes repent again of themselfe without his special grace. Which though he both of his goodness commissey offer, yet bee they not put in facte before, that it had bee so offered unto the, but that if they do boldly make the selfe sure therof before, that the courage there of gue them occasion to sinne, it may be the causse that god that clearely withdrawe it from them, and never offer it them after. And this uncertainitye of grace to folowe is the bible that refrayneth our boldenes, whereas Lyndal and his holy fellowship the true members of christes church, seling by theys semping faith, after their horibyle dedes done, theyh undoubtedly take repentance so gret their pardon, have this bible of drede call of their head, therefore are readye like unbridled coltes to runne out at rovers, in all horibyle dedes whether for euver the occasions of theys inwee affectons, the sin (as Lyndal saith) breaking out in their meeres, lest to carry thee. For who thet be carried out occassions by theys dedes the field, the Lyndal callith it but frailtye infinitie, no wit in no wise no malicious purpose. And whereof this herebye, woot which they cannot defend their other, ye say what good trute must folowe. And yet suppose Lyndals saith thet were true, that thet were as certainy sinne of repentance, theory of the result of a pardon, as they say they be, this would not yet maintain his naturall. For though a treason was so well acquainsted in the coniudic of his king, he were ly knewly when he had al thought that he could his traitorous purpose against him, he hold them yet after obtain his pardon, and therupon boldly so dyd, upon some occasion and hope of some high promotion, afterward we were not deceived but obtained his pardon in dede: yet had he bene for all, that a horible treyninge in the mean while, y hadde not threeybled, though the death followed not, but y fault was fully forseuen. And so much the more traibulous were the, in how mouch the prince wove of his nature more benignise a mercifull. And thus se ye pleasibly Lyndal to prove his Ridley true, that though he synne he synne neuer deathly, must like some other better shift then this.

Lyndal saith that his fellowes and he do not sin defall in the time of the dEVing of such horible dedes, because (as they say) they do them nor of purpose nos willingly, nos do consent unto sin to servour it, but at the while y they goe there about, and at y while also in which they be in doing, that rebuke it in their willes, y have fall in their hearts their professe to on the lawe of the lawe, and be forse y thet Y shall breake it, y finallye do breake it against their will by great occasions genen, which carrie them to the doing of those horible dedes, in a rage of y sin breaking out of their members. Which horible dedes after y rage once past, their repent alwaye forwith be cleane forseuen. Is not here good reader a goodly defence + a godly? And undoubtly this is their very defence, in defending himselfe fro deadly sin, as Lindales don wyes as well in this chapter as in other folowinge, do playne and clearlyly new. But into seeth every good be chishe man well enough, they be wrykedly occupied, in seeking as holy David faith blesse of their sin. For ther is no man y both any trute dede against y sin till, but altho y he resisteth y selfe no diso y dede the at the firste, cleaning 2 contrary string of god y his good angen, repugneth and trieth against the synne and is peradventure lothe to bee brought therto, which dappey is very good, and thery good folke finally cast and overcome all those temptation through the grace of god working with them: yet suche as in conclusion fal to y dappey.
A doing of those horrible deeds which they be tempted too, though they be not hath as evil as other that refus the devil nothing at all, but rapture a pace to rend themselves, then turn and the devil come to carry them, yet do they undoubtedly through their own fault fall from the grace willingly, that help the while they resist. And as it were a coward that had fought a while, would so hastily cast away both buckler and sword, and fall down at his enemies feet, and yield himself into his enemies hands: so do the folk which commit those horrible deeds, after a while resisting, by which goddes help they shoule have had the victory if their would have persevered in the fight, the change they minde by the fault of their own frewill, through the deceitacion of the ynnfand debel, and so consoante unto the fame, and the feke themself the way to come thereto and the devil helpeth them to finde it, so breake the willingly goddes commandement, and fulfill the pleasure of the devil and the flesh. Which willfull falling from God and his grace, unto the devil and the flesh, what good man doubteth to bee damnable deadely sinne? And therefore when lindal telleth that Luther and he and suche other true members of their church, what they commit any such horrible deies, do not commit them willingly, because they do commit them upon great occasions, and be caried away spite of them, teeth, with the rage of the ynnere that breake out of their members: lauying my charite spy; I behue their knauley mebers, out of which their ynnere breake forth with such a rage, let them cast on colde water with soap, and quenche the rage. For without the default of their own frewill, at the beuils in hel ca never calle upon them such an heat, that halfe able to byzyn them into that violent inuincible rage, to compel them unwillingly to do such horrible deies. For God hath promised in plaine scripture appeareth, that he will never so fater them. God is faithfull faith says saue Paul, which had not fater you to be tempted about that ye may have, but with the tempter yee that also make you away to great out, so that ye may well weide it. And whan saue Paul himselfe, left the greatness of his high revelations myghte have set hym up in an high prufe, hadde though goddes great mercifull goodnes the angell of Satan the picke of the flesh, goe unto hym to beate hym, and that in such wise that he was faine to say to cry to God to take it away, one loud against the heu that it was not god for him to lache it to so done, nor to hauie it to do deeply taken awa for hym, but the heu hym for his grace was sufficient. Whose strength in mannes febleness to work with the frewil of him that purposeth to continue good, that all the beuils in hel may never be able to put him in suche a free rage, that may carrie hym towards hauing of man, horrible deies one here beeth toward aday against his will. And thus ye see lindal as touching his royall yreddle of sinning and sinning not, is now brought to that point that he cannot read his own yreddle himself, except he will peraduenture saye that it is never deadely sin, thought it be done willingly, but if a man consent to the sinne, and than yll understand thereby, that he consenteth not to the sinne that consenteoth to y bese, but if he consent that the beuile should bee sinne, and that he which agreeeth to do abominable both not lyn, becouse he doth not consent that abominie should be sin, but rather would it were none. Except lindal meaneth some such sark set upst inuention, elles can not in good faith perceiue how he can help Luther himself, s other holie heretikes the true members of their elect church, from consenenting to sinne, when they doe as he confesseth horrible deies upon great occasions through the rage of ynnere, busing and byuing for the true that beade out of the ynnere, bunglorious members. For yf yhe looke for any help of these twoydes, where he saith that they peld not themselfe into sinne for to fater it, as though other people when they so fyn do entende to fater sinne, but the two ynydes of their fauing faith, in the bying of their sinnes do not entende to fater up yynne, but to make the ynnere to fater the and doe them pleasure at they own lust and lyking. Let hym for aunt were looke after faind and ine mochet in like case an olde philosophre, which being asked why he was not ashamed to have an harlot as other ribauldes had answered for his defence that there was grete difference betweene his deie and theirs, for as for them they had not the halloke the harlot hadde them. But as for hym he had the harlor and not the harlor hym. A proper an another was the saint sim, a yerre rasse. Let you and a trum. A laye boade for a philosophre to have an harlor at his will, that
A lay with every man before at her will. How Lindal maked here a lyke doubt for to curse hym and his fellowes, sayie we fall when the occasions be great in to horrible deedes, and the frute of the sin which remaineth in our members breake out, but yet we never yield our selves unto sinne to serve it, meaninge of likelyhode that sinne shall breake them as the charlott breke the footilbe philosoper. But our fauour himself wept away close at the triph of Lindales word, when he faith plainely that whatoever do sinne, is by the doyeng forever the bond of sinne. And so by the bein true tale of Child, Lindales false tale is avoide. For whanouer he yeldeth to do horrible deedes, when he faith they fall in too great occasions, when the frute of the sinne remainenge in their mithous musd be breake out at large, than for with for all their selping faith, by their soule help festing in the doing their filthy deutleth deede, they yelde themselfes to serve the sinne, and by the sinne to serve the deud, and the deud to serve them again. But here for a lytle while with a lytle filthy pleasure, after in hell for ever with blowing the fire about them. For as tounching byndales wordes following, where he saythe they will rysse and fight a feche as begin a new battall: these wordes make nothing to the purpose, for they were never able to rysse again alone. And if god lift them vp, as many times he doeth, yet wer they not sure she to wold, for bothe he not ever so to every man. And of whiche for himself is, that cah he never tel what scouer he beale. And also if she alwys do, that they were all sure before the he alwys do to after, yet can it not serve Lindal in this point. For we speake of the deadly sinne in the time of his fall, and of the seruitude and that bole that he breth in all the while that he lyeth powste under the devils foote, and not after that god hath gonne him by again, and therefore these wordes will not helpe. Howe be it of trooth byndales wordes written a lytte before, if they were trewe as they be not, would make more for y poole of his purpose, where he faith that though they fall into horrable deedes, upon great occasions when the frute of the sinne remainenge in they they breake out of their members, yet they never call of the poole of god fro their neeches. These wordes if thilke were treue, wold make in deede fowrath for their purpose. For if it to were that for all the doing of their horrible deedes, they did never call of the poole of god fro their neeches: than might it seeme that in the time of the doyeng they wold not yet sinne deadly, for the their neeches wer yet still hindered within the poole of obedience to the loye of god, and they had not dialbe that poole of. But of trouth those wordes are untrue. For when they do those horrible deedes, which god hath upon paine of eternall death, precisely forbidden them, and which no temptation can cause them so to doe against their will, but that they myghte by goddes helpe leave it lyke one of they would, forth god never lethe to brewe the helpe of his grace, till man leave of his hold bi southe or forwarde of his owne face wilt, therefor I lay what they doth do those horrible deedes through the frute of their sinne breake out of their beallish members, the do by the doleing of his precept,Make of the poole of God; for the white, as an evil reche has shapen of sometime the friste and runneth oute at large. And the againe if it happen that at goddes calling on, their repent and do penance, and purpose to amend and be better, than is the poole put on again, and an un百姓e horse sometyme when he is followed Tandeth spille and staveth at his masters wyldelyng, and suffreth his friste to be put on again. Nowe if byndal spille, that he caule of his selping faith, whiche when he hath once gotten he faith he can never leese after, and that therefore he can never after done deadly sinne, yet cuen while he is in the doing of such horrible deedes, as he contenteth that he may fall in though the frute of the sin that breake out of his members: I wonde al the hym yet ones again, what is lyke things that after rase pass he so foyse should repente and fowe. For as him felleth faith, that thosouth such repentance he may have remission, why shoulde he be so forse for the deede, to the entente to be by fowe foal repentance made parterne of pardon and merci and restored to lyfe, if he committed in the doing no manner of deadly sinne. If he lay for fowe he hath offended god, which greeveth him for the love of reverence that he beareth hym, and not fowe any fear of hell, which feare is but servyng hym, and therefore not mete lyse for suche holpe false as Luther is and him felle: I anstwore him it that he say
and howe he is yet a synner.

A saye treue, that he consented not, but all was done against his will, God was not angery with hym, no; offended by hym, no; to synne no synne at all. For

saying off, as sainte Aunyn sainp, is it done w-
out the will, it is not synne.

Nowly he the synke finall in this point, that in dyspoyng of these horribile bedes, they sainely fele synp, which cannot (as they say) but soks wel, sainderd sainf in them at the mome that they do dyspoyng these horribile bedes, that they see in dyspoyng great ocasions, show the sute of the synne that saks out of their membirs, and that they therfore doe not those hor-
ribile synful bedes thenselues, but s synne
that remanyneth in theyr membirs, and
that they refis the bide eall the while they
be in dyspoyng, s do not consent s no; agree
thereunto, s do it not wirh their hart, but
only wyth theyr membirs; it wilbe
then a wonderous casse in my mynde to
consider, what maner a meditacion and what maner conflct have they in them selve between their hart and theyr membirs, when the sute of the synne that remanyneth in theyr sifelw against the pro-
fession of theyr hart to the lawe of God,
breaketh out of their membirs into such horribile bedes as take theyr bodis that
were the members of God, and make the
as lapst Paul sapyth, the members of a
syrching harlot. First when the dyvel
upon some light of a wanton woman,
putoth that suggestion in their hartes,
they make no crose of kyndlyd neither
on theyr selv nor on theyr brast, nor
any where about theyr bodys. For suche
blessynge and crassynge Lydbal lyceth
waungen with fyngers in the age, and
dun ceremounys a pynme serusise. But
like hylsy spiriruall fateres boine againe
of God and the synne, they refsyn mans-
fully first and a greyt while. But when
they releiste unto bor, and talke with her
more and more, and at against their wil
vit wote wel, so the dyvel bineh them
theyr harger, and he musty needeys, iomoh
the dyvel bineh then att the bide they
they lye to God and the sifelw, pushs
though I go thisher with my synne, yet I
wyl not agree to go thisher with myne
hart to. So I would not come at her at
all good Lord, sawing that upon s greyt
occasion that I hadde when I labe her
ones. I then yked her so well, that I am
now caried thysr even in a rage. But
yet for all the rage, I wyl not cally of the
pokel good Lorde, but I wyl cary thy
pokel wyl about my necke to bedde with
her, and put it abonde her necke to, and
call the vs both together And yet after all
this to, when all the rage to palle that
noide hopeth me forth in an heare tho-
rowe the frute of synne, which remay-
ning in my fysch, breaketh out of my mem-
bers, then wyl I repent it good Lorde,
and be let therfore, a retourne againa
from her to thee, s elis byng her poked
with me to. And than wyl I pray thee of
pardon. And then thou must neede good
Lord forthywithe at the fyr fode, gynue
me full remipson of synne and payne, and
all by our holf father the fode s leaue, so that I shall never be pumped
therefor, neither in hell, purgatoy, no,
in this wo: the neither. And this good
mynede good Lord wilt I keepe ful, and
never let it fall out of my hart, so that
at the while that I bye bailling with Belfe,
and I am dyspoyng that horribile bede with
my body, yet will I never agree thereto
with my hart. Or, if I mishap for weak-
nes and frailtie to confess into the bede,
yet will I never consent to the synne of
the bede, so it that never be synne by
my consent. Or, if I do confess to the syn, yet
will I not consent of purpose 2 of malice
as the dyvel dothe, but of weakenes
and frailtie, as other holf solde do. So at
the fyrst I will consent no further to the
synne, but that the synne that lirne me,
and not I to ferue the synne in no wyse.

I will be wel ware of that. For I thake
thee good Lorde the seede of thy spiritu
that thou my synynge fayth is in me, so
never suffer my hart to confess to be as-
vant to any synne, how horribile synnes
and how manye soever my membirs do.
And the seene even while I am in doing,
the thatbe the thing good Lorde do nev-
er synne beleafly, so never that, nos no,
neuer am by any synne out of thy fa-
nour, nos neuer stand out of the Kate
of grace for any synne that I doo can se,
be they never so manye, so never so hor-
rible, and such as one of these pouht po-
ly shall be dampt to the dy-
uel ther doo, but ther s frist. A part of some
suchone, and all for cause of such a fel-
layng fayth, and suche good medita-
cones as I have.

Is not here a godly meditacion to woe
forsynode I suppospe thy not synude
lyke another in all the meditacion o
Saynt Barnard, as hylsy a man as he
was, And faleoure von Lydbal, and
felowes, s they holpe heres good treu
mynemb in the doyn g eurype such
horribile bedes, as Lydbal tellyth vs the
un.sub.
A they fall in by the ravenous occasions of the sinne breaking out of their towched members, they must Iapse needes have some such manner of mediation in their holy hartes, if they shall both doe those horrible deeds, and yet in the tyme of the seppage never contente unto the sinne to seuer it, but continually kepe still in thee; meathe the profession and purpose toward the law of God, and in all tyme of those horrible doing, never one of the hone of the house toward God, but both abode bounden still unto God, and yet runne loose at large after the boxell. These twoo one both at ones without some suche mediation can never stand together.

Finally the conclusion of this last and most hopeful chapter of ever limning and never slumbering, where as Lindall as though he had cleerly pouzed the thynge, wereof he proved nothing, concluding against me in this wise: And therefore it is a false conclusio that as. Observes beth, how a man may have a right faith tepped with all kinds of all abominacion and sinne: I conclude as a profe Lindall that he concluded cleerely the same. And yet conclude I farther for all that, that I concludeth false, and that he concludeth false. And thus because that in this chapte Lindall as it semeth by his ever limning and never slumbering, set upon reading of scriptures for his recreation: I put him my table to, that he and I be agreed, and yet we be not agreed, s that he faith as he say, and yet I passe not as he faith. For where as I saye a true faith, that a right faith may stand and abide with all abominacion, meaning thereby that the true right blyshe of all the articles of the catholike faith be in a man, and yet he may that blyshe still standing: fall in to many deadly sinnes, without any wrong opinion taken against the right beliefe: now cometh Lindall and agreeth unto that, so that he and I be therein agreed. But the would he faile me his towchipp byd saying may, and therefore he desirct that be agreed for, he faith that lying which I call the right faythe, is not the right faythe: for though a man believe, faith he never so right, but any wrong opinion in any article of thy faythe, yet if he have truely a full undoubt hed hope in God, and certeine thereof with al to, which faith beautify overcome thee upon, ells have he no right faithes. And so Lindall aunderste me not with any preg-

A right faythe

man stand and abide within all abominacion


W. The good Reader, that he commiteth forth after, and faith, that him selfe and tike other his holy companions the true members of this elect churchoe, as have the right faith and the feeling faithe to, that is to write after his own doctrine full faith, full hope and charitie both, so surely that it can never fail from the same, may yet for all their right faythe fall into abominable sinfull deeds, upon great occassions breaking out of the true of the faythe that remains in thei sinfull members, may for a space persuer in those horrible sinfull deeds, and yet all that while these right faythe both optional and their abominable sinfull deeds to giver. And so by Lindall him selfe at abominacion and sinne may stand to gather with the right faythe, that is not onely with the right believing alone as I shered, but with the right beliefe and with good hope and charitie to, as Lindall faith, whereby I passe it playing the false, so surely the thyn fortebepere thereof, my great write can in no wise perceive. And thus good

This good

Then orderes

for conclusion

ye notheth itselfe to what Godly excellacation he hard brought him self in excellacion and all thre chapptry of his to royal or lawful ymping, and not limning. As royal is proper tyme to ymping aoonghe. (C.)
and how he may yet erre.

Tyndall.

As they sinne not, so their hearts are not. And on the other side as they sinn, so they erre, and never into death and damnation. For they never sinne of purpose, no: holde anye error maliciously limiting against the holy god, but of weaknesses and infirmities. As good obedient children, though they love their fathers commandements, yet break them oft by the reason of their weaknesses. And as they can not peld the selves bond into sinne to secure it, even so they can not erre in anye thinge that should be against the promises whereof ar in Chrift. And in another thinges their errors be not vnder damnnacions, though they be not so great, because their hold them not maliciously.

More.

Shall good Christen readers make no longe woxe about this chapter. For the the holme summe thereof is that peter nothing els in effects, but the true members of Lindals elect church, do often erre and yet never erre, even in the manner, as they often: rather alway finde and yet never finde, which his manyfold holyhere in ever limning and never limning, I have many maner wise plainly retall and confuted in the chapter next before: I may therefor and will take a great deals the lesse labour and busynesse in this.

I will therefore but put you in remembrance of the true members of his elect church, after that they have ones gotten the true faith, that saue Peter confessed, underly and the same in such erroneous wise as Luther and Lindall teacheth with many plaine pestilence heretiques therein, as I have before openly and clearly declared you, and when that they have ones attained that faith, nor with a hyphetical maner as a man may belowe a base, but with a feeling fashion as the child believed that his fire is hote, because he had burnt his finger, as Lindall wyl tell you in a nother chapter after, who so faith he hath ones in such a falsity attained and soe that faith, that is to wot, who so ever is one enfect with those heretiques, in such a false leading fashion, can never after erre badly. And why: For two causec faith Lindall. One, because that lyke as they cannot sinne of purpose, but of weaknesses and infirmities, so can he never erre in anye thinge at all, that should be against the promises that are in Chrift.

Another cause is, because what other errour soever such a true faithfull elect member of his elect church have happen to fall into, so that it be not against the promises that are in Chrift, can not be banneable to be it neuer so great, although the truth that is contrary to that errour, be written (faith Lindall) even in the very gospel it selfe. And why et cetera be neuer to be banneable because faith Lindall that an elect member of his, can not holde it maliciously.

So that by this ye may clearly see, that Lindal affirmed it teacheth, or a truth, that in all other things be thybe the promises, a true member of his elect church may sometime erre, but neuer malevolously, and that is to write neuer but of weaknesses and infirmities, as himselfe hath oft so ready declared. And therefore they can not in any suche thing be deadly nor damnable, the thinge neuer to go, and also written in the very gospel as he saith after to.

By this also ye may clearly see, that concerning the promises are in Chrift, he saith that a true member cannot erre at all, neither maliciously nor of scapitie. For why he granteth errour of infirmities in other thinges, or touch not the promises, ye may clearly perceive that concerning the promises he holdeth that a true member of his elect church, cannot erre at all in anye maner of wise, neither of malice nor purpose, nor ralitie, nor weaknesses, nor infirmities. So as he putted in all other pointes, only malevolous errour to be deadly, sinne and damnable, so putted he concerning the promises, every maner of errour to be deadly sinne and damnable, be it of purpose of malice, of infirmity, ralitie, or weaknesses, or that cause a true member of his elect church can never fall therein.

For if them not thus, he wold not to decide these two kinde of errour, one against the promises, the other against other thinges, as ye see him do, but ye it in nili.
A true member of his elect church cannot err in any of these, because that all is not damnable nor deadly sin. But if he either concerning the promises, he can never err at all. And why but because that every error therein were deadly sin, and that one of his members as he have heard before, for a true member of the elect church no member of his elect church, cannot err in any thing that is against the promises that be in Christ, in such wise as they may in other greater articles of the faith, that be no promises. What beth he to have more, but because that every man erring though it be not held maliciously, is yet deadly sin, and damnable, if it touch any promises, and that none other error is deadly sin of base, which toucheth no promise, but if it be held maliciously.

Then must we further ask him whereby he сотer and whereby he pro- neth, that every man erring in every article of any promise that is in Christ, is deadly sin, and damnable, though it come but of weakness and frailty, and none erring in any other article, be it never so great, is damnable and deadly, but if it be held of matter. We must also ask whereby he knoweth that it is enough for his faith, to he to the promise of God in Christ, that show it shall be saved, and believe not that Christ and the holy ghost be one equal God with the father, by which three persons in one God, he shall be saved. For that Christ is one God equal with the father, it is no promise made unto us, nor that the holy ghost is so neither, but it is a thing by God colde unto us. And I marvel no more by what means Lyndal can prove us, that there is any false peryl in not believing of God other words, then in the words of his promises, fith he bindeth us to believe them both alike.

The cause of our salvation is not the belief of the promise, no the truth therin, of any proper nature of that belief in the promise, no more then the nature of our good works, is able of it

lese for our salvation, but the ordinance of God, that it please him to have us, for our obedience of his comanement, both in the faith and the works. For as he could it if it please him, being us at once with the brutes of heaven, without any good works at all, so could he if it please, bying us all other without any faptum at all. So he could bring us to that without any knowledge given us theretof, we came theret and had it. So it appeareth elercly, that the cause of the salvation granted at the obedience of God's commandement, whereby he bindeth us, by his binding byfynth us, to capture our understanding into the obedi- ence of faith, and believe his promises.

Now if this be thus (as of truth it is) what bout is there, but we be as upon lyke reward, to bypass lyke perpit and patience, bounten to believe all other thinges that God telleth vs, as well as the things which he promised us.

And therefore if Lyndal wynt to the expectre looke to be beloved of any man in this pointe, he muste according to his owne rule, being faith plain and open scripture, by which God hath told us by writing, that if we believe ones his promises, care for no more. For as for all other thinges that be no promises, he will that we be at libertie to beloved as we wille, so that ther be no malice in vs. And wbl at more libertie of beloved God in his other words, then in his promises, I do not perceive what cause Lyndal can imagine, but the he be made to thincke that God will in all his other tales that him lyft to tel vs, though they be written in the best gospel as Lyndal faith after, baue vs yet at libertie in believynge hym, because he telt wolde be at libertie to telvs for his pleasure fontime true tales, and sometyme sarche as Lyndal telleth, that is to wot untruth's lies.

Surely this is a marvelous tale of Lyndal in my mynde, and a marvellous difference that he putteth betwene the belief of the promises, and the belief at all the other articles of the faith. As though the belief of the promises only were so sarch above the belief of any other artice, when every man that any lyke the matter well and cleerly see, that the belief of the promises be to depend upon some other artices, that the belief of those artices gone, the belief of the promises and all together were gone. As who to were (as many have been) so mad to believe that ther wer no
A God at all, with him were Gods promises quite gone. And by his own were as great that erred in not believing there were any Gods, as that his believing there were a God, erred yet in that he believed not that ever he made any promise to man. And yet in Gods promises Lyndall meant only the promises of Gods made unto mankinde, so for soe God saith Peter's words, quia humana mandatum est vobis, to Lyndall's exception to and therefore as for Lyndall, so it be well, so that he believe that his elect church of mankinde shall be saved, ye may without any perril chuse whether he believe that he shall be saved. If he be saved, and to all it be in the world that shall be wrought in hym, that thynge saith Peter saith not of the, as a thing believed I looked for afore, no; of the meaning of the saithing that it should be by his paxsion, that thungye saith Peter (as if Lyndall saith) at that tym he knew not of, so that the tale and the promise were not all one.

But surely concerning the belief of Gods promises, Lyndall seemeth to scarce as the Jews do, so as he maye of the thing believe, that thiswone Christ the world shall be saved, and yet they see the truth of that believe, because they will not know who is Christ: yet to Lyndall saithye, that he by lysetting Christes promises made frome his Math. churche in the earth, that hys hope spoysse shall be therewith unto the world, ende, and teach it and leave it into every trouthe. But he le/]eth yet the saithye of that believe (as he believe it as he saithye he doth) because that he wip not of knowe which is Christes church here in earth. But lyse as the Lukes in hee of the true saithye of the world, to pynge the false deuerer Sabomet, so Lyndall in hee of the true Catholike church of Christe; of which churche the Christe woulde that every manne should be in the world, whyche is hys holy ghoste by Christes promise teacheth, and ever shall teache unto it, and whyche church is all that cause needes be a congregation knownen.

Lyndal taketh not only a sectarie scattered company fromone, but also a cabal of false malypseoute heretikes, teaching to the doctrine of Gods promise abydnyng by Christes promise in hys Catholike churche, even cleane the contrary.

And also where as Christe when he turned the bread into his owne precious body, and the wine into hys blessed blood, and commanded the same to be done ever in hys churche after in remembrance of his passion, and whyche in so commandynge make a fastfull promise, that hys flesh woulde bee for ever with hys churche.

Every tale is true, as every chyld perceueth. And not a promise therefore sayte Peter took a sure way,
A church in that holy sacrament, and for a perpetual memoria of his better passion that departed for us, would give his own image in their passion, and his own blood that was shed in his passion, to abide perpetually with us, according to his own words spoken into his church, when he said, I am with you al ways unto the end of the world: Tindall will not now believe that promise at all, but as I have in my little book by his own words proved you, maketh mocks and moveth at that blessed sacrament, and calleth it but cake bread; reasoneth it rather so: Stand full like a starker heretic God wot, and faith it is neither body nor blood at all.

And thus where he so highly magnifieth the believe of God's promises only, setting all other articles of the faith as things of a second sorte, him self believeth as ye see the promises as trumpet as the tother.

But now let us go farther in his words, and see so; what cause he faith, that none other error in any thing save the promises can be damnable, be they never so great. Lo thus he faith.

Tindall.

In other things that be not the promises, they are errors be not unto damnation, though they be never so great, because they hold them not maliciously. As now if some when they reade in the new testament of Christes brethren, woulde think that they were sure Ladies children after the birth of Christe, becaused they knowe not the use of the speaking of the scripture, or of the Churches how that high kinmen be called brethren, or haply they might be Josephs children by some first wife, another can have any to reache him, for they ranne that is so great, yet coulde it not hurt him, though he die therin, because it hurteth not the redemption that is in Christes blood. For though the bad none but Christ, I am therefore neuer so more faue, neither yet the faith though the had bad. And in suche lyke an hundred that plucke not a mas faith from Christ the might errre and yet be never thelesse faue, no though the contrary were written in the gospel. For in other stines, as soone as they be rebuked they repent, even so here as soone as they were better taught, they should immediately knowledge they errre and not resp.
A have yet longe therein, and for all that have after amended and proued ful vertuous men, and elles God fovbyd doe. And thinke is so open and eviident, not onely in scriptur, but also at every mans eye, that nothing scarce but that every wise man, will in this point take Lyndale tale for a verry fall false taught. And thinke he made thee point the groundes of the other, that is to write that every elect person shall in lyke wise at the firste teaching, as soone as he is better taught, repent every error that he holde, it shal well solowe that the second is as false and as foolish as the first, and so is it in very deed.

For thinke it may be full well that a righteous good man maye be mystrled by suche as Lyndall is, and though suche falke, false persuasions, may fall in errors, and heresy in them also, not onely by side to promises, but also in the promises to extending some to farre, and cutting some to best, as Luther, Pufkin, and Lindall doe, and they not true doctrine maye be so deepely entred and rooted in the good simple soule, when he is by better men better taught, and not repent his errors at the first noe; any seconde time neither, but defend them manes true and oft, and yet that at length with helpe of Gods grace, apply his word rather indifferently to perceive the truth, then towadly to sticke still in heresy, and so fall into the righte way againe, and verry clerelesse fee that those blinde heretiques habbe leede him in darkenes before.

For elsly Lyndall sayd true, that every elect person would be reformend at the first, it must solowe that who ever did not when he were better taught, returne and be reformend at the first, so was a finall republade and never be saued. And then were it bane to talke with him after the ones, if he bode not returne at the firste as soone as he were ones well taught. For by Lindals tale, he that is elect shal by and by solace unto the trouthe, as soone as it is told hym, and so thonsh repente his error.

If the old holy doctors and salfires had bene of Lindals minde, they should have left in heresy many a man whome they could not convert at the first, and yet converted them after very weil. And true as it is, by and by solace of the inconcieble manners in heresy, when ever bane solace was not at the firste teacing behoved, it is very blyst that he neuer shoulde have commetted vanye against the trouthe, from me ererbates then one.

For though saint Paul counteall Eris, that the man which were an heretike, he shoulde after one warnynge be twaine estew: yet ment he not to foe by hym the ofter calling upon hym after wyth good and solelye counteall.

For as saint Chistosam sayeth, of the diuell do not dispaire to turne a man at last from God unto himselfe, though he with his purpose often times before, and that so far froth that he leteth not to ake Job againe and againe for at the pacience that he founde in him, and all the praise also that God gave him hym selfe, it was greate shame if a good man shoulde dispaire to cover a fynger from the diuell to God, because he cannot bring it to pass at ones. And yet by Lyndals doctrine, if a finer by not repete at the firste rebuling, and that he was errore leave his errorc at the firste true teaching, we must not perceiue therby that he were none elect, & consequenteely that he were a plaine representate, that finallly shoulde be dampeed what soever were said to done unto hym, and that it were therefore in bane to gge any more about to turne him againe to God, but leave hym still to the diuell, were not this wone you (good readers) a godlye trope wyse?

I dare boldly saye that Lindall hym selfe he shoulde meete with a man of the true catholike faith, and shoulde lynde hym false therein when he would teach hym his heresys, though he could not at the firste teaching nor at the seconde neither, bring him from the trouthe, yet would he not leaye hym so by his will, but wouldake hym afther, and yette upon hym sty, nor would the outhe hope to wpynce him and destye hym at the laste. Now saye I then to Lyndall, he that his hope of the mans change to his secte, therby cause hym selle stail in the labouring of hym to yzaw hym to it, playe the syluilles partes, and thyncke that though an electe Hall turne from uply to good alwaye at the styke myçyon, and that therefore pr de turne not at the firste, it is in bane to go any more about hym, yet a represente, though he turne not from his present good state but sinne at the styke, hall turne after well yngynge, therefor he will labour hym uply to his secte:

And
A And then in thinking thus, Lyndal taketh catholicke faith for good, and his doctrine for ought. De ille si ife he take the catholicke faith for false, from which he goeth about to gethe the man, and his alone sect is good, to which he laboureth to bring him: that for that sith he will not leave of his doctrine is refuted at the first, he condemneth plainly the hole tale that he relieth here. For if every person elect, hall as he faith here, repent his error always at the first, as fooe as he is taught the truth, then this man that at the first after the truth ones taught him by Lyndall, did for all that refit it, made Lyndall sure to knowe, that he was none of the electes; and that he therefore was a reproube of God, that finally should be damned with the dyuell, and so should Lyndall lose no more labour about him.

And this was after Lyndall, though the manner error were but in such articles as be no promises, for if it were in any of the promises that Lyndall should finde a man after baptism beleeue as the church beleeueth against the heresies that he beleeueth, that is to write beleeueth against Lyndall, that Godd promise of saluacion in the blood of Christ, doth not quitte awa he\textit{ff} and all penitentials workes toward sa\textit{ff}tification, and all punishment for any sinne repented, to be sufffected ether in this world or purgatorie, but that to be beleeueth and trust in Godd promise, is a damnable error against Godd promises, if Lyndall I say finde such a man, he should by his owene tale here perceiveth that man for speedy to a desperate heretique, because that if him false parte true, that none elect person can after his baptism ever fall into ane error concerning any of the promises, then should him false knowe that he whom he is found in that error concerning Godd's promises, were a deliuous reproube, and then should let him alone and lees him labour in turning hit him. And faciung my charite, I believe hym beleeueth that he dothe not so.

But this good Christen readers, ye may well perceive, that there is no truth in Linsals tale. And that the prose of all his whole conclusion in this chapter, none electe can fall into ane error against the promises, and that all other heresies they repent they, erreures as soone as they be taught the truth, so that they repet al their other erreurs as soone as they be rebuked, hangeth aill by the same lyne. And that neither of bothe his heretiques, toward the pure whereof he would make this conclusion issue, of which tense, the tone is that none electe person can after his baptism promise of purpose no willingly, and the father that necessarie dependeth thereupon, that who so ever after baptism breakes any of Gods commandements hypocrisically and of purpose, shall never after be saved, can take here none ancre holde at al. But as they be both thaine by the blase of the brines mouth blown out as hode, against the strong rookes of Chisthese catholike churche, and the unedge magistrie of God, so be they both thaine there fallen to wshire, and hazared all to lythers.

Yet for, because that Lyndall in suche things as be no promises, in all where things be faith be they never to create, the elect may erre and die in that error for lacke of good teacheing and yet never be damned therefore, because they hurt not the redemption that is in Chisthes bloud. And therefore Lyndall I say for his examples of such kinde of things as be no promises, purther the perpetual virginite of our Ladyes, it is good to consider in what maner he handleth it.

Tindall

If some of them (that is to interprete the true members of the elect church) when they reade in the new testament of Chisthes brothetiben, wold be thinke that they were our Ladies childer; after the birth of Chist, because they knowe not the signe of speaking of scripture, or of Hemhest, how that those kinnenmen be called brothetiben, as happily they might be Josephes childer by some first wife, neither can have any to teache him for tyranny that is so great, yet could it not hurt him though he died therein, because it hurteth not the redemption that is in Chisthes bloud.

More

Consider good reader, how manye thinges here fall upon Lindals head at ones, by his wyse and be handlings of lyptensablenes.

First it is tolde to him to put, that for tyrannie hold any man should lacke teaching? These chrisitan were not borne of our Ladiges bode, sithethat article is as well and commandye knowen, as any of the promises, and as longe hath beene
A ben known and as fully and as commonly belene that all Chyrstlendome, as an other article of the chilten faith.

And none article is there almooste in the chilten faith which hath not had no heretiques against it, then this article of our ladies perpetual birghtne, and that it is now so well known, that solution also of nyphe kyured called birghtne amoung the Hebrewes, that Lindalle neuer neede to olde his boke therwith. Beside this, his felle is his eigne doctrine destrooyed his owne solution. For he feth that we be bonde to believe none article, but if it be proved by plaine scripture. Now though he teache now the trewe members of his selecte churche, the thyng that every child can tell alread, that amoung the Hebrewes the nere kyndmen were called birghtne: what hath he taught them thereby? Any other thing, the scripture doth not poone, that our lady had ever any nyphe chyrstl by this. He both doth not by scripture teach his trewe members, to perceve that she had no moe, but only that the scripture failt not poone the contrary. But then both he by his owne rule byfelte, teacheth them that they may beleue at theys hybertes fath they be, that she had no child in ore. And ternermore he teacheth them, that they shoulde in no wyse take it for any sure artice of their bylves, that she was a perpetuall virgyn, and never hadde moe children after Chyrstle. This poyste he teacheth plainly after his master Luther, as ye haue herd al rewy though out his hole wrele, whereby he lab SOCKET to poone that the apostles have lefte nothing unwritten, the bylve whereof were necessarie to salvacion, which falle afferction of his. I haue in bylve places of my sovor bokes evertie conflicte, and in the end of my thirde boke have answered I avoided all his hole chapter therof. But now sith in this present place, Lindalle hym fellez graunte, that the cause why an electe person shall be saved, though he happe to erre think that our lady was not a perpetuall virgyn, is because that he shall repent that errour when he is tought the contrary: plaine it is to any man, that hym felle therin conflicte now, it is a necessarie article for salvacion, that to every man at the sleue wise to whom it is open men taught, fith the cause of his salvacion which before bylved the contrary, is by Lindalle hym fellez the repeyt of his sovor errour. So now then it is so that Lindalle doth in sundrie places, contesle and agree that this pointe can not be proved by plaine and euident scripture. Ergo he contesle here plainly, the contrary of that he so falsely before hath attented, while he taught that there is nothing to be beleued for a certeyne, but if it be proved by plaine and euident scripture, and that the apostles have lefte nothing unwritten, whiche men are bende to beleue by a nooth of damnacon. This bec- ture of his master and his owne batt he as ye now se by his owne handling of this matter, here utterly refected and damned. Powre he may happen for name, labour to leye some falsye, and say that he meaneth no moe but to put this differnce between articles of the faith in the promyse, and all other articles, that none errour in a of the other is damnacon, full the man that hym blyeneth be better taught the trouht, and that then he is bende to blyene them, whether they be in scripturce or not, but in the blye of the promyeles, evey errour and ignorance also is damnacon evey eruer they be taught. For no man shall be saued but it he be taught them and have the faithfull blye of them: thus must Lindalle bende far for sought that I can se; otherwa. But he consette, that one pice of his doctrine plainly beestroyed a nooth, concerning his differnce between the promyse and other articles. But yet abioth full against hym, that the be consette the perpetuall birghtne of our lady, to be now that it is taught necessarie to be beleued, which is not written in scripture: All I say kasteth it his ly against hym, that he hath destroyed all his principale grounde, whereabout his master and hym felle haue taken so great labour to make men there that nothing was necessarie to be beleued, but if it were evidently written in hol scripture. But now concerning his hybrence, bythewe the neceitie of the blye of the promyse, and the blye of the other articles, we shall tell him that it wolde peradventure harde for hym to proove his faynere trewe, specially takinge the promyse as hismelfe taked them. For in the begin- nenge upon the blye promyse of saint Peter, when there were so many secton. So sodainly chiltened therob, wherebry can Lindalle poweall thet were fully taught
How a christian man cannot erre.

A taughte the faith of the promises before they were baptized, so that none dyed ere ever that were taughte any farther, yf they dyed, with whom they dying, that they shall also do as they are in deed for lacke of farther intetuction of the promises. Concerning which I dare not be bold to say, that they were never taughte the doctrine that Tidal calleth so necessary, that he tebeth the lacke of that faith in the promise to be damnable. For they say, they muste not taught, that they muste believe that the promise should fauere them, and gearte at all their times at any time after their baptism committed, at their bare repen tance, alwayes full remission of sinne and paine, as in purgatorie; in this world, and without any regard of any good works at all, of any purpose therof, other than bare repentance and faith in the promises. I dare not say that they died all that were then baptised ere ever they heard any thing of this point of faith in the promises, which was never thought upon by saint Peter nor any of those folowes then, nor yet no man elles, till it was duetied by the pulpit, put forth by heretiques who charity ware cold many a winter after. If Tidal make of so many questions of the that were so hardyly christened so manye at once in开端 beginning: we will yet be bold to tel him that many children dyed nowe newe some after they come from christening ere ever they be weeded out of the child, of which I suppose that few are never taughte fullie the faith of the promises ere they died. If he saide this then that were not taughte it actually, yet by the grace of God in the sacramente, it is taught and inferred into their soules by aitonally; the will we see him whereby he proeweth then his difference, betwene the faith of the promises and of the other articles, but the puebe that only faith of the promises is infused, and of the other articles not. Whiche when he proeweth you, believe him, and in the meane while, believe his enact is not worth a flye. The will say that the children baptised, and to fourthwyth departying, have no faith at all, but be saved only by the faith of their fathers, and by that our lord hath receitned them to the sacrament of baptism and by the sacramente of baptism and by the sacramente of baptism, hath receitned them to grace and grace: without any faith of ther by owne: then gentue be to the sacramente against all his other doc-
A dwell there with alwayes, and send his spirit to teach and enjoineth, and lead it into every truth. Of this church therefore must Lyndall learn those articles; else he cannot be bounden to believe them, and to repente his former errors to the contrarye, but if he say that himselfe have then by special revelation of God, specially knew on unto himselfe. And then as he saye, he must either believe them alone, or else if he will be believed in them, and have other menne believe them with him, the must he prove them by scripture or myrracle. And lyth I dare antwser for him, that such articles he leareth those two, there is no remedy for him but he must not confesse that he is taught the suretie of those articles, and learneth which they be, only by the church of Christ.

Then ask we Lyndall yeother, which is that Church of Christ, by which he is taught to know those necessary articles from all others, the belief whereof is not necessary for salvation. He can not say that he learned it of any unknown church, for no such company canne he know for the church, but he muste not confesse that he learneth to know those articles by the knowne Church. And the by which known Church let him name any which he will, except the unknowne catholike Church which himselfe impugneth, and he will name a company of no credence in that point. For by his owne agreement the unknowne Church lacketh scripture for those articles (for of suche articles he speake) they have no miracles. Wherefore finally when he hath all done, this article alone of the perpetual virginitie of our Ladye (the contrarye error whereof after the trouth taught, himselfe confesseth to be damnable) doth of his error conclude to confesse the Church by which he knoweth the undoubted truth of this article, yet he knoweth it not by playne and evidente scripture, to his own secret unknowne Church of electes, which as ye see himselfe can not yet well describe sa craftsmanship; any knowne Church of heretiques, but the very common knoweth catholike Church, which himselfe goeth at this while about to impugne and destroy. In which only Church Christ hath promised to dwell and abide, to teach it every necessary truthe unto the end of this world, and unto only faith of which church, he hath promised and given only gift of wondrous miracles. Whiche myrracles yebe we cleerele see perfuer.
A way parcell meales, so many that they left the church for the severer partie.

For good shall soe knowledge of his true church more among many other things, specially publick things. One that they shake part of shall never agree together in one belief. Another, that the light of miracles shall never shine among any of them churches, but only this old true catholike church remaining. And therein shall they till continue, without any traders brought in any of the false counterfacted churches of hereticks, until that Antichrist shall come himself, which as help me God.

I very greatly fear is now very near at hand. But when he is once come, our Lord be thanked he shall not very ligen endure, ere Christ shall himself be with the blood of his blessed mouth, yea, proud beasts to nought.

Nowe good chritten reader, by the it is proued plainly upon Lindales own handlyng of this article of our Ladys perpetual virginitie, that Lindal could not have learned the truth of that article of any manne, but he learned it by creidence given to the common known church, which be, byll not knowe for the very church, but impugneth it, and bydnyselfe graunted also, that the contrary error of that article is damnable after trouth taught, toasmuch as his owne elected parsones so have errred before, cannot see after saine, but by repentance of that error, he mutt rebells confesse also, that of all other like articles, which come in question, are not in the scripture either spok of at al, or not playne and evidently proued, the sure trouth and certaintie canne not be had by no man, but it be ys committ learned of the same church, by creidence given therunto, for the truth of Christes promises made therto, that hymselfe and his holy spirit would so ever be resited therin, and teache to evere necessarie trouth, that is to beginne trouth, to the beloyna whereof, he wole have hyys people bounden.

Nowe foloweth yt further good chritten reader upon this, that Lindall is in this matter so caughthe in a nete of hyys owne malaygne, that he must eather hye countynoghe trith therin like a fool, and the more be trynth theirwith the more allwaye meche and entangle hymselwe fatter and fatter therein, ov wyselpe gene ov hyys heresyes and renounce hyys formate errours, and from henceforth desire knowledge and confess, that againis the whole purpose he is byplyn hyys owne word, be earely convinced and concluded, not only that the berpe Churche is the common known church, which bethero he hath denied and soylf lyther against, but also that in the sacramentes, boves, faith, and good woorkes, and finally every thrope wherein in the catholique known church and hymselfe hane ben Lutheo.

At avarance, he must learn the truth of the same church, and therein believe that church and gyne creidence therunto. Whiche if he done not endowe hym selfe to boe, but resile their doctrine.

God which hath commanded hyms to believe and obey the churche, shall never worke with hym toward the belief.

And this good chritten reader se, by the final conclusion of this chapter, here maye plainly see, that I might well yf I wold with this same chapter make an ende of all the whole matter. For ye well remember that all our matter in this boke, is betweene Lindal and me nothing els in effect, but to finde out which church is the very church. For the he seeth hymselfe plainely bounden to gyne creidence to that churche whiche do ever bee it, he therefore in all his booke bringeth it into darkenes, laboureth to make it unknowe, because he wolde not by the knowledge thereof, haue hyys hereyes known and repoued.

And nowe ye see that as our Ladre would, by hye foolish handlyng of the article of her perpetual virginitie, he is quere ouerthowen, and hath it plain lype pioned unto hyym bypon hyys owne woordes, that the berpe churche is none other, but thys that be denieth, that is to wyprte the common known catholique people, clergeys, laye folk, all, whiche whatsoever their lyngyne be (amonge whombe undoubtedly there are of bothe sortes many right good and vertuous) done Bande togethe and agree in confesstion of one true catholike faith, with all olde holpe doctours and saintes, and good chryse people before that are all ready palled this systeine bindede pere before, against Arrins, Dibs, Lamberge, Luther, and Eras, Tusying, Henet, Pulte, and Lindal, aby raible of fuch erroneus hereticks. And ther foze as I saye, sauing that I will go farther to oblige you somwhat of hye farther folly, elleswight I will even here bothe ende this presente chapter, as also
and how hem may yet erre.

A thys whole work, where in with a fewe of his own wise words, Tyndall hath contoumed hymselfe, and strope all his whole matter. For as touching his accustomeable raying the ende of his Chapter, with which he told some to touche the catholike church, it is all to cleane against hymselfe, and so clere the describeth and desponeith hymselfe and his own folowe, that if we would labour to tynde out what we might say by them we could find no better tryng to put as in remembrance of every pointe of their mischievous matters, than Tyndalles own words: he uppeth here hymselfe. Lo thus he sayth.

CTyndale.

But they which maliciously mayntaun opinions against the scripture.

Here should be sap as for ensample they that mayntaphe that freese maye wedde nonnes. Or that cannot be proved by scripture. One of these things is as ye have herd, the perpetual virginity of our lady; which himself hath eelsed in this same chapter, the true monies of his elect church, must needs beleeve after they be once taught it. And then if themselfe be bouden to beleue it, they be bounden to stand therby and mayntaph it. And so speareth Inndall cleare against hymselfe, so suche as maketh no matter unto the scripture. He meaneth suche thynges as were not of necessity requisite to be written in scripture, and therefore he uppeth like hymselfe. For there is not one article of the faith that of necessity neede to be wrote, but ye god could both have taught them, kept the with out writing hymselfe. As he had taught and kepte forsoe, so for ensample the perpetual virginity of our lady, which Tyndall hath both denyed and contesed, and denyed again, and woteth neuer where to holde him, the beul so troublith his raphnes, and to solasapon that is in Christ, whether they be true or no. The church hath none suche as make no matter to solasapon. For every thyng that god will have beleeved, persevered to solasapon, feth the contrarie beelies is disobedience to god that so taughte it his church, because he would have it believed. And that the perpetual virginity of our lady is of such sorte, Tyndall hath hymselfe openen and plaineely agreed, and yet wothe he none secretly beale backe again. Not wittinglye praudunteswor, but

that the deuill pulleth hym backe by his coatlye unware.

And for the blinde sel of the, make freces breaking the binate of Christes church, for whyle as they oughte to suffer all thinges, and see agaynise their neglectes (whom they oughte to lose as the selues) to bea them: such men I saye, are fallen from Christ and make an Iole of their opinions. For except they put trust in such opynions, and thought them necessary unto salacyjon, or with a canned conference went about to deceupe for some filthie purpose, they would not her break the unitye of faith, or yet se their brethren. Now good reader, confider who make freces, ys it to saydely partes and divisions, and breaketh the binate of Christes church, whether the catholike church that was agreed al of our mond, believing purgatory, and the equal godhead of Christ with his father and the holpe godd, and the blessed body and bloute of Crist in the sacrament of the altare, at the other holpe sacramentes, the perpetual virginity of our lady, yrsayed in her and other holpe saintes, ys did reverence to their selves, images, kept holy bates and fastynge bates, and believed al breye saft and firmely that it was abominable far to greee for a treue to wedde a nunne. In all these things many other god thynes musse, were al god that people agreed in one by ys spirit of god without any variance, as appearsly plainely both by the olde continuved bokes of servce dide in ys churches thowgoe chistendom, by the bokes of the olde chistendom, and layment in eve age of tryme, saughte only when suche heretiques as Aristus, Wichtis, Luther, Lambert, Phyllis, Hufle, Tyndall, suche other lychere, there, some in one time, soe in another, ys the very worst in our tymbe, haue been by ys deuill fyed up to strope ys true faith, ys barre to the catholike corps of chistendom, and make newe fond sectes of thens olpholpe baphes. And where he spekeith of hyllinge and beeing ther brede, hymselfe can tell wele enough ys god chistens princes ys other berteous people, did in the beginning greatly to heare such heretiques, till that they were finally faynt in avowinge of their sebicions trouble, and for the repelsyng of theye inmeanable malice, to solose themsauple of saunt Paul, and as he betook some of them to the deuill, to the punishment of, I Timoe, theye bodeyes in helpe of their soules, or

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Ceasung
How a christen man cannot erre

A ceasing of their sinnefull blasphemy : to
by tempall, all abes and bodely pungishment,
to finishee the infinite malice of intolerable trouble of those heretikes, for the saugeard of god people in peace and tranquillitie. Whiche common peace quyet if the heretikes had not perturbed, they had themselves made more easily handle. But as Zindall knowledge that this is true, so knowledge he well againe that the heretikes have beene those that did in chriftendom begyn to spight, kyll, see, beleeve that themselves were killed and slayne, or anything soughten withal, and that they beganne to be kyll and soughten withal by their own impostune malice, whereby the catholike people were constrained and compelled to kyll them in the necessary defence of innocents. And that this is true, Zindall knowledge well, both by the stoyes wellbeloved of England as of other places and also by the experience of his own daies in Almaine throug the cruell insurrection there of his owne folowes the heretikes of his owne secte. Wherefore there, and robb, burn, and killed, not one naughtie knave or two in a towne as good hynges and princes doe these horribile incorrigible heretikes, and yet sometime tetrain once in tene pere, and in some god towne not once in tene score pere, but whole godly monasteries they burned by and destroyed, and some where at the churches almost throwe the whole chyrche, robb, spoyled, and bare awaye all that ever they founde, delight the Spanyes, privy-places, the crucifis, and the blessed sacrament, robbd, mappened, and murthered many good vertuous people. And by goddes good suffrance, they ceased not at the cleargard, but reelyng sufett, went fartherly fell to their lodes landes, so that they winned and cared not for Goddes part, wer kyll toke within a while and care for their owne part. And then they fell upon the heretikes againe, and killed of them above three score thouand in divers places all in one summer. Since whiche time in Swyþchland, even this last pere Zwinglius sette his heretikes in a rage againe, to pyle and pyole the true catholikes of his owne countrie. But God gave the victory to his faithful folk that wer full loth to fight with them, faying that venge force haste them to the field, where they bare over the enemistes. And Zwinglius hymselfe tharke herethie of all, was there deadly woun-
A blood, and therefore none of Christ's church, because they be not baptised upon the rocke of faith: then must it never follow, that Luther, Lambert, Zwinglius, Hus, Calvin, Tyndall, and all other of those fellow sects, be fallen off Christ, and erre from the way of faith that is in Christ's blood, and therefore are none of Christ's church, because they putte trust in their own dayns inunctions, and make pooles of their own false opinions. For which they break the peace of unity both of the church and of the earth, by making of sectes and bowing sedition and dissention, to there by rebellion and insurrection against their neighbours and their governours, and thereby cause the robbery, pillage, spoile, and murther, of their good catholique christenn brethren. And doe put also their trust in their own workes, not in fallowing, praying, almes, or any good work, but in destruction of monasteries, casting out of religion, expulsion of chasitie, with wedding of naines, in living in lechery, prophaning of churches, polluting of altars, bishpheming of paynters, rathung down their imagges, casting oute their relikes, dishonouring our lady, velling the crucifire, and finally, mocking God moving at the blessed sacrament. And thus abusing themself, they declare to day that they be not baptised upon the rocke of faith, but with the breath of damned spirits be blotted down to the devill. I pray God amend them, and let them on that rocke agayne. And here an end of this chapter, in which ye see is, to what pleaunante palle fire his roppal rides of sinne, and not sinne, erre, and not erre, and aff his roppal capling of making sectes, breking of writte, killing of christenn brethren, truste in them workes, is by the perceiving of his woodes finallly brought into, and every mischief's be layeth against the known catholique church, ech after other fall in his owne meke, where that soge lifeth to surely bounden on his shouder, that as long as he lifeth with all the blisstes he can find, he shall never well make it of.

Faith is ever assaulted and fought withall.

Tyndall.

Ouer, thes farrthe which we have in Christe, is ever fought against, ever assayled and braten at with despe-
Dilectes, such heretikes as Lyndall is, from the begining and to this present time: to have every sace falsie and heretikes been impugned, attayed, and condemned, by God and all his prophefes, by Christ and all his Apostles, and all his holy doctors and sactes, and by all the whole compass of Christen-dome, from the beginnynge hethereto. And thys confyte and batalle hall never cease, till Christes Hall finally re-turne the world, and finisse it, and deliuer the kyngdome to the father.

And as for every mans faith siniste, who knoweth not (though Lyndalle tel to s to) that the deuill dasyse labouret to quene the, as he labouret to de-stroy hys charittie, by all other werkes.

No: this we nede not to lerne of Lyndall, neither that men by temptacions learn to synde and feele, that there is no goddesse ne yet power to doe good, but of God onely, if Lyndalle mean that as the truth is, that all goddesse cometh of God, and that man hath none nor none coude have, neither man nor senful but by goddesse yfte, nor coude have yet any power to doe good, if God would have withiawe hys grace. Now be it, if he meane in this place, as he sayeth with his maister Martine in many places, man hath no power by the freedon of his will to do any god in woorkynge himselfe with goddesse grace, and in ress-ting of temptacions too, and woorkynge with god in the kynggynge of himselfe from finne, but must needes in all such thinges stille himselfe atonyed and amazed in a rechelesse bloute, and lete god woike alone: then say I that Lyndalles holpe of fro Is very damnable heresie.

Nowe where that in all the finnes he rehearsed, he sayeth that our faith persyste not utterly, nor our love and coevtent into the lawe of God, but that they be weake, lycke, and wounded, and not cleene beaude: I say that hys tale is to lyttle purpose. For if by faith he meane the belewe, then is it of greatlie lost at all in no beaedly lyyme except hereby.

For the myght belewe and other beaedly lyymes, maye stand together well though. For a man maye belewe tru-ly and bode falselie, beleue myghte and lyne bryng, beleue wel and be naught.

And yet maye be an elect person and fall from the true faith, that is to saye: the true belewe, and leef it vterlie, belliynge lypes and heretikes, and fall from grace for the ymne, and per that, with helpe of grace lynde the faith and fall therero again, and finally de ther-in.

And if Lyndall here by the name of faith, understande hope and faith in God, as he tellith continuely with that lynde, for suche equi vocacions and by the under standinges of one lynde, ferne him for his gobleteres, hys galles, hys tug-lynyng lycke in all the proper poties of hys whole conuenyance and hys legiter-damegne, but as I saye, if by faith he meane hope: I graunte that it dyeth not alway with the finnes, nor goth not thereof wors alwaye. But it warreth by Lyndalles doctryne oftertimes ouer- græce. For by the medes truult of their teaching, the man fallich into boldenes of finne. In whiche when he hath feare they long continued, he warreth for celelce and carelettce, and letteth not by lyne, till sodenly he fall out of hys high heare a haute copage letteth him into cowardi-ouslye and a viter desperacion. For the owreacions increas of their hope, so no very right hope, though it be a greater hope then it should be, no more then the heat of a feuer is a right natural heate, though hys body be more hote then it was in helth. And therefore in such affections of the soul sometime fallith from one contrar quallie into another, as the body in an agey changed fro colde to heate, and from heate sometyme into colde as gaynne. Of which the mouter of changes of the soule, whom the deuill byputh out of one vice into his contrar, may be wel beryfified these wordes of holy scripture. They that fro colde water of the snowe, goe into farre paling heate. And yet I say that with these finnes, a true mine may lefe all hope & fall in dydie, and after by grace come unto hope agayne.

Nowe where he sayth hys loue consist to lawe of God, is not lost by a true m-ber of elect church: I was not whether Lyndalles charite remayn noe, but I am sure by hys charite chisten charite goth alwaye. For neither charite nor grace ca stand together with finne. For as saight Paulie charite, what foloweth can there be between light and darknes, between 2. Cor. 5. 13. Christ & Belial. I say afo ye all his grace fullie tale that he telleth here, by his elect members with their holye fe-ling faith, to whom he would appropr some special printisled of kegpyng still fauith, hope, & charite, with all their hea- up hope of horible detuety doyes, I say that as fare sooth as in his wordes is any trueth, his printisled is not proper to the
And fought withall.

A to the members of his elect Churche, but common to the very smallest electes, to the small rebaptetes too. For both the tone and the father make spine and repente, and amende, and lyne agayne, and amend agayne ofter then Lindalle hath fingers on his bandes, & toes on his face too. But he that finally repenteth bys tillines in a right faith, is an elect foretene to god from the beginning. And he that finally dieth impenitent, as divers wedded freets eye in their lecherie: he that after Lindalles doctrine repenteth without care of bysske, & byeth in a false herefice against his holpe howell: suche folke be finally repobates, for to knowe unto god before bys world was wrought, that they would finally by impenitence fall vnto taung. And the other part of bys tale, which cannot be verisied in the repobates, that is to wit the keeping of charitie still in the doing of horible dedes, cannot be verisied in the electes neither. And so is bys tale on every fire footles, false, and taung. For y semely setting furth whereof, to make it appear faire and likelye, because he can neither beynge reason, scripture, or other good authorite: pe shall noyme see what enaunple he bringeth furth.

Tyndall.

As a good child whom the father and mother have taught no turour and widsom, loueth his father and all bys commandements, and perceiveth of the goodnisse heved him that his father loueth him, and that all his fathers precepts are vnto his wealth and profite, and that bys father commandeth hym nothing so; any nedeth that his father hath therof, but seeketh his profite onely, and therfore hath a good faith vnto all bys fathers promissies, and loueth all his commandements, and dooth them with good will, and with good will goeth to schoole. And by the way happily be lbyth company play, and with the light is taken and rauphid of his memore, and forgeteth bys milles, and flandreth and behelde, and falleth to plase also, for gething father and mother, all these kyndneses, all these lautes, and bys own profite thereto. Howe be it, the knowledg of bys fathers kyndnesse, the faith of bys promissies, the love that he hathe agayne unto bys father, and the obedient mynd, are not utterly quenched, but lyvedde, as all thinges bose when a man dealeth, or lyeth in a truance. And as lone as he hathe played oust all bys lustes, or be wamed in the meanes season, he commeth agayn vnto bys olde profession. For ever the later, many temp- rations goe over his heart, and the law as a righe hungeman tourmenteth his conscience, and goeth npte to perswade hym that his father will call him away and hange hym if he hatche him, so that he is like a great while to runne away, rather then to returne vnto bys father agayne, feare and deade of rebuke, and of love of his fathers love, and of punish- ment, wassile with the truth which he hath in bys fathers goodnisse, and as it were, grec his faith a fall: but it proveth agayn as soone as the rage of the first bunt is past, and his mynde more quiet. And the goodnisse of bys father and bys olde kyndensse cummeth vnto remembrance, eather of bys owne courage, or by the comfort of some other. And he believeth that bys father will not call him away: or destroy hym, and by- peth that he will no more doe so. And воп on that he geteth hym home dismay- ed, but not altogether satisfiede. The olde kyndensse will not let him bypass. Howe be it, all the world cannot sette bys heart at rest untill the pap be past, and untill he have heard the voice of his father that all is forgiven.

More.

I neither have yet ever heard, nor neyer looke to heare, anye very bryt word in all Lindalles booke. But yet heard I never a more prufely proferle then this his holpe prechemys, is, no therwith more pruflently perillous. While he pruflbearde to make this Chapter of fath, and then tycheth it into true and hope, and yet would make us beliere, that neither nation at any true faileth any man that once hath gotten the, no that any man which once hath the faith that himself describeth, and therby is once a true member of his elect church (as evey man is bys doctrine that once attayned that faith, can at any time after be solde away the reft, and for that cause can never doe bade lyne sporne, though he doe never so many damable dedes, or so call them as himself calleth them horible dedes. For as good damas, happily Lindalle will saye they bee not by they never to horible, because the seede of god, that is to wit, their feeling faith can never suffer suche true members of his elect church, doe thole horelo.
A die dedes willingly as of purpose, but
only for weaknes & frailite, for which
they can be (faith) no deadly sinnes in
those blessed bodies, be the deces neuer
to benefici.

And now to prone this wonderful
falsehood, this opinion impo-
nable, to be very plain, open, evident &
clere, he turnephe it with faulpcy so feble &
to dimme, that the faint sight of our sole
eyes can feante a tapp to perceive, howe
the faulpcy any thing touch the matter.

For where he shoule to make & clerly
below it, but by entamples in great
and horible dedes, suche as hymself be-
fose in another Chapter confeseth that
his hole ménès doe he forispeche here
now such horible dedes as would make
the readeres abhorre the doers of them,
and speake of suche a falsely that they be
feble sometime in temptacion, and then
they cannot stand, for that after they
have finned their faith is fayne, when they
should help theys neighbour, they are
icold, and they be not pacient in trou-
blations, when they suffer wrong, they
cannot foregoe loe, and when men take
away their gode they be angry, so they
be lo.

Lo how angry Lindall is with
his true members of his elect church, &
how he labore their sinnes to the
charge. Yet and because we should take
their faultes for suche the deliter, he
institue all his matter & makes it much
the better, by resembling it likening it
to a good childly, as though thes
faultes were all but childishnes, as it
were a bade that wepe and washet
angry with the light, for catching away
his head and butter, would complain
to his mother, and bidde her goe take
a roode and beate the light. But loth
Lindall now goeth about to play the
matter, and lette all the catholike church as
soon as possible, and would have be lean\nluce hard lescons as we never heed of
the lyke, as that men may conomize doe
mitchicious dedes without any deadly
sinne, because they doe the not willing-
ly where no body compelleth them: lette
hym at the least lyke, let he will make
vs all young children, leache we our
lesons as a good maister teacheth his yong
children. And lette hym not teache us
offhand in a small ragged banke, where
in a vnge hommer can scarce perceiue
one letter from another, but lette hym
teache us in a faire great letter of some
tere hande, that is more easie to learen
upon. And therefore we shall prape hym
...
and fought withall,

A sacrilegious, and incestuous, as erere Luther, booth with his nunne, fall to mocking of almighty God, as Lindal dooth in the bidden sacrament.

How fith we haue so: example taken no little petty finnes, but great and horrible debes, and have also taken foth example, no little petty hope, but an olde greatbaine skite and merre for the matter, as in whom may well and consequentlie be vysed all Lyndales tragical teares of temptacions and tomes, destruccon, hangmen, and gallowes, also together: letvs in this abominable beast nowe, and in thes horrible crymes, as in a great teert hand, loke

upon our lefs that master Lyndall teache, and see whethir the be written therin in the thyng that he would have vs learnt, or whether fith we have nove such a boke with so great large letters, as we can spell upon and doo together our selfe) that perdusture appeare he wente before with a small ragged hand, to begye vs to make vs reade falsely.

Pe remembe: god readers y he saith, that his true mebes; sone great occacons, as upon the sight of such thinges as delitceth them, bee tayshed of their meemory, and forgoing themself (as his little good child both at the sight of the playe) and to continueth still in the following and fulfilling of his lute, as it were a man in his sleepe, or one that laye in a traunce, and neither is his faith losse in all that while, no, his love to the law of God, but though they bygode, yet they continue still both twappyn, and his hope and his trust in god also, and therefore though our Jack Slouche doal thors horrible debes that we byp pote for example; yet beping a true membre of Lyndalles elect church, because of his feeling faith which so leath bide in his heart that he feith nothing thereof, he confesteth not in his mynde to none of thors debes, nor dooth none of them willingly nor of purpose, or at the least wise not maliciounly so: that was into his olde tale putten Lindall of new in his false exposition upon the first epistle of saint John and therefore in hym there can none of all those horrible debes bee damnable or deathly finne.

We might here lette Jacke Slouche alone, and also Lyndalle whether another Slouche of his acquaintance, his own marster Martine Luther, not one: a true member, but also one of the chief membre of his electe churches,

hath lyn all thys whyle a sleepe, by the space of so manye tees together, lyth hevall camne oute of his obhe inappecable, and after Wedes his nunne, and yet continueth with her still. This freer and his nunne, dranke well of lybel he ad they went to them: hyde bode, if they lyve still and sleepe yet.

But so a muche as Lindall will not agree that freer Luthers lecherie with his nunne, is any evill bode at all, but very well done and veritously therefore: thoghhe we vnde none other example against his transt the heretic to the cares of any good chissen man, yet for Lyndall symplesse we must leave Luther by

ing still a sleepe with his leman, & returne again to Jacke Slouche, whose bode Lindall will grant and agree to be horrible, though he deneth the to be damnable because of Jackes feeling faptie, which though he feele it not because he lieth a sleepe, kepeth in him still yet y love to goddes lawe, and differeth him not to content unto the finne, nor to doo any such bode willingly no: of purpose, & the at least wife not maliciounly.

Let every man here against Lyndalles foolish tale and Gammelss inventio, take testiment and wittiness of his own witte, whether he that by the dupslesent yment desolate his mother, pother, sonche his father, and mutchereth his brother, and mocheeth almighty God, and suche other horrible and abhorrable debes often tymes, dooth delibe-

rately with long deute and Ludbe shawe about it, doe this gear willingly

and content thereunto, or elles both all unto willingly, as he were a sleepe or

in a traunce. Let Lyndall tell vs what he will, he shall (I wene) shewe no wyse

man in this point agree, that these beastes doo they detectable debes unwill-

ilye without contente unto symne.

Nowe touching Lyndalles other goodly refuge, that the horrible debes of his true membre of his elect church doe never deade symne, because they doo them never of no malpe: this is (be ye sure) a very comely deute, which every wise man ye not well must nydes allowe and commende. For in our example of Jacke Slouche, what indifferente judge woulde not holde the good man executed of all those abonnable debes, if it myghte appear to the court, that the deffing of his mother was not for any delight or malice done to his father, but of unnaturlall affeccon and
A very beastly lust. And also that the pop-
ploring of his father, grew not of anger
or evil will to his perdition, but of love
and longing for his substance, and such
other errors like, as all his other de-
erable crimes, whereupon it might ap-
pear, that none of them all rate of anger
or evil will, but some of pride, some of
poutery, some of covetous, some of lecher,
and such other ribalds and appetites. That could
his judge in such case say to hym for be-
ry pitie, if he were now to rid him of
copy, and stroke his head, and bidde him go
home and be a good soule, he would do no more.
And therefore, for al suche as the same
of such soule doth none of those de
erable deeds of pure malice to another bo-
y, but of some kind of affection toward
himself, his love is not betterly ques-
ted, therefore he is one of Lindales elec-
tores, that finneth never how sodde so
ever be. For whereas finally Lind-
all teacheth vs, that his true members
of his elect church doe never sinne de-
antly, because after the lustes have play-
out at their lustes, then they repent as
again and remember themself their fa-
thers former kindnes, and be torpe vs
to a tate tale of a tubbe tolde vs of his
electors. For every man well woteth that
thus doe the final repose and be by
due repentance divers times in their
lines restored again to the state of grace.
And now by this tale of Lyndalle, wert
then no deed damnable nor deadly sinne
in any man, wert it never so abomin-
ably, but only those last sinnes in which
he hyed impotent. And then were all
Lindalles hygh descriptions and diffi-
cences of electors and repose all bough-
to this point at the last, that their deeds
be at one, and their fashions and their
fashions, and their loves to the lawe of
God alphe changeable to which their
remnant of their lines, lauphing that the
tone forthe be repentant, and the other
fore he repentent. And typh is the same
thing that we save. And so is Lyndall
after all his long foolishe variance, at
latt manuyp his teeth against his pur-
pose, compelled to save the same that we
have alwayes lavede, and he alwayes de-
ved.
But then save we one thing farther,
that whereas the electes be by his own
agreement the penitentes onelye, and the
two repentances neither himselfe which
reported not hyes abominable bretties,
butStuburneys dandies by them and
saith he will dye in them, nor hyes ma-
ser Partine Luther, whose notwith-
tanding that the lothe bath ofter tymes
played on his lufe, will not ret leaue
his lecherie, but ye still with the nunne
and defende for lawesfull matrimone,
their spightfull lyce that afroste God and
all good men a very beastly bichery, howe
themselves electe to be any of the true
penitentes, but bettirly to be such, as by
if they repent better ere they dye, thall
elles see none of Goddes final electes,
but very wretched repose accured
out of goddes company, and miserabyl
mehes of y bentis damned church in hell.
Yet faith Lyndall farther in the end
of all this Chapter, that albeit the old
kintnester of the father cannot lette the
good child bereely despaze, for all that
he hath placed at spurre ponte by the
wayne in golpe at schollswarde; yet all
the world cannot ceste his heart at rest,
until the paw be past, and until be bace
here his voice of his father sal is scapce.
These wode be I have Lyndall
apply me wel to his godly purpose, and
turning the sample of his good childe
into some oba hiewe, and the playing
at spurre ponte, into some deccable
ede: lette Lyndall then tell vs, where
what boype, and by whom, his true me-
har of his electchurches thall heare that
boype of remission. The means anke
woode spokn in scripture already, thare
is he same spede, and that not after his
finesful cryme committed, fall at any
great confict in himselfe between hope
and dispayze, his faith almost catching
a falle for feare, and at last with muche
woote epling agayne. All this garde is
fone done, by his boype of his father grant-
ing remission lest he heare at rest, and
that boype be his word written in scrip-
ture, so then he heared the word before he
be did the deed. And that word being such,
if it were understanden as Lyndall te-
ached, that furthwith at the bare repen-
ting without start or penance, at all
foruen, synne, payne, and all, both
eternal and temporall, both in hell and
purgatory, and in this world too; that
woode were than I say, already before
the deed, nor a foruenes one of the
synne payed, but a lycence almoost also
of all hylid deedes to bee done. And if it
meane to heare the boype of his father af-
terwarde, not written before, he muste
heare it by the mouth of his goodelpke
father upon his humble biche and con-
sdenion, which Lyndall called the craft
and instruction of Sathan.

And
And this is the conclusion of Lindall in his Chapter of his fall, which he is as ye see now taken here with all his pierrise on every side wounded, bound, and quick of feeling as any plain of bothe, but bitterly head of grace, sent downe into the world.

Tyndall.
The manner and order of our election.

Then goest thou with Goddes electes. God chooseth them specially, and they not God, as thou readest, John 15. And when he sendeth forth he calleth them, he calleth them his good wille which he beareth unto them, and maketh them see both they owe donnamon in the law, and also the mercy that is lappe by for them in Chrystes bloude, and thereto what he will have them do. And then when we see his mercy, we love him again, and chooseth him, and submiteth our selves unto his lawes to walke in them. For wherfore not in write, reason, and judgement of things, we cannot erre in will and chuses of changes. The chuses of a mannes will doth naturally and of her own accord, follow the judgement of a manner reason, whether he judge right or wrong, so that in teaching onely reflect the pitch of a manner living.

More.

This Chapter dep. of the Chapter before, in which he copied this true testimony of his electe church unto his good chyle, whom his fathers taught to nourish and ripe-dome, and sent him to schole, and he like a mycher and a treuant, played at buckle pitre by the way, and when the game was done, fell almost in despaire of life for fear of fasting, his fathers caught him. And yet some after weel and wilde recommodifie hyselves, with the remembrance of his fathers holy goodness, and so came home againe as a good little boy, and heard his fathers hole sermones, and depite letts his heartes at rest, and then he went to upper mereply, and than the mayde purte on his bigger and brought him to bed, and than he cared for no more, but was merce in the morgynge, and redeyte to goe playe the boy againe as he didde before. And now thereto Tyndall to seth this Chapter saynig: Even so goeth it with Goddes electe.

Yet he doeth not Goddes electe into the little boys, he should have put into the tempyle of his little child, that his little child sometime when he hath played little young treveant, so at his remembrance of his fathers goodness, is for fear of his fathers anger gladde to gave to some other friends of his fathers, and praye them to bringe him home, and help to shew him and keep him from beatynge. And than he shoulde have beginne this Chapter as he doth now, and say: Even so goeth it with Goddes electe, for if the remembrance of his good chyle may be true at the remenant for him, than may it preen this to take a one piece as well as two, that the elect after his offence, shoketh unto Haynes as his fathers friends, and prayseth them to help to entreat for hym, for to doo many times such good children for wrong wel as Lindall putth his faunpley.

But we will not nowe for this tymen trouble Lindall muche with that matter. I woulde that this Chapter all over were that, for surely this Chapter is very naught, and bathe in the secret feve of Lindales chief popis, whereby he laboureth after Luther, under colour of secret of Goddes election, to destroy the tree will of man, and accelerate all thinge to defenrne. Whiche thing is not in it selfe to false, but Lindall poureth it as foolishlye, as ye shall perceinne anon.

But ye cleasifie howe darkely the manne walkeith in his way still. For yet he handeleth it of that taypon, that he would not we houlde see, whether he be meant by hys woode electe, the man that is electe for the tyne, after the manner of anye of those elections that I declared you before in the beginning of my fourth boke, as whether he be meant by those electes that are of God before the beginning of world, so that he be called by his gft and grace, and good will, laboureth therwith, in solke of age and witthere, shoulde, and would be in the state of grace and be famed, and therefore he called sometime final electes, sometime eternal. Tyndall ye declas the hpyes of electes hymelesly meanteth, Tyndall leaueth undeclared, and will we thall
The maner and order.

A gentle at hyis mynde upon hyss uncertain{:n}
cain woodyes, to the ende that he mightes
ever have some refuge into a carting
hole, and when he were planly confused
and rejoyned, crye out upon me that
and say that I mighte take hym.

But I am contente to take hym therefore,
that waye that maye bee the strongest
to hymiself, and that waye that his
woodyes gathered out of dyvers of hyss
Chapters, some before and some here-
after, heere most likely that he shoulde
meane, when they were considered to-
ther, And that is as me memoris, that he
meanthe of those electes that are called
the final s eternal electes, all be it that
the place of scripturie in the 10.
Chap-
ter of saynt John which Lyndall a-
goth here for hyss electes, lyttle make
for hyss purpuse, electing the final
external electe, not onely because the
woodyes of Chyple spoke thereto in
his apostles, cannot conveniently ferue
for those which sworne from the true
doctrine of Chyple catholike churchye
that the apostles taught, into falsr hel-
es; but also for your saufion in those
woodyes when he take them, you
have not chosen me, but I have
chosen you, and appointed you that you shall
go forth and bying fruite, and your
fruit shall abyde, he sake thereto of
these small electione to salvation, which
election himselfe foresaw in his godhead
before the woodye was made, and which
election therefore is called eternal. But
he sake there of this elecione onely, by
which he choose and elected them to bee
hyss apostles and messengers, to benet
about the woodye to preach his gospel,
as planly apperceived by those aforeaid
woodyes, I have choose you, an appointed
you to goe bying in fruitye, & finally is
the saime elecione, wherof he spake wha
he leade; yane I not electe and chosent
you twelve, and one of you is a dountie!
And therefor as I spake, the man lape
the scripturie very farre fro hyss matter.

But note taking him as he woulde
say, if hyss wroit were true hym, y is to
wist, that by hyss word electes, he meneth
the final s eternal electes: let us see s
consist what high doctrine and before
unheard, maister Lyndall teacheth by
them. He lape that after that God
hath choosen them, and tellicheth not when,
whether after they cunning into the
woodye, or before the woodye were made,
so that he leacheth it by those woodyes yet
in doute, whiche elecyon he maneth,
whether into salvation in the churchye
trumpsumante in heauen, or onely into
the churchye here militant in earth.

God he lape sentlyly forth, and calleth
epyon them, and_SCALE thú his good
will which he heareth upon them.

Now here saileth Lyndall in two sa-
ure. One is, that these woodyes of hyss
cannot be beftir and upon all electes, lytt
very ples in them: crabes, and many in
them chritiones, but if he taken all thoe
for some electes, because they can under
stand no preaching. Another saute is,
that the thinge which he sauleth here to
approper unto the electes, he cometh both
to the electes & repobates. For all hyss
god doth to them too, y are not hyss ele-
cetes, but unto such also as wilbe, y there-
fore shalbe, final repobates. For God
of his goodnes willing the as the scripture
faith, all men to be saved, sent hym sone
in to that poorle, to call upon the whole
woodye. And he sent hym apoigns about
the woodye, as a lode and God indissip-
rent, without acception of persons as Peter,
sayde saynt Peter.

But than goest Lindall farther and
sayes, that God maketh hyss electes see
both the: own damnacion in the law,
and also the mercy is lape by for the
in Chyple s bloue, and thero that he
will have them doore.

These woodyes menne woulde bene
were but well and planly meant. For
they maye to good plain meaning
menne, to be well and planly spoken,
and as well and plainly meant. But yet
as ye all horte see in these woodyes,
that God maketh hyss electes see his mer-
cye, as plainwe woodyes as they be,
and as innocent and as simple as they se-
men, yet in them meaneth Lindall courtely
to come forthe with his portion of false
preaching the predestination of God,
with substruction of the free will of man
concerning any manner of bowle of the
selfe toward the belief and faith. For he
meaneth here, that God alwaye maketh
the electes to see these thinges, without
and wil of their own an thinge working
with God toward the light thereof, and
that all the repobates that had been
men for lacke of the belief, were repob-
ted and reiectet, and left uncoven, and
kept from the light and percupryng of
the thinges to be believed, without any
demerite or eupil desert of thepe worle,
only because good lett not to make the see.

And Lyndall thus falsely meneth
by those lape plainwe woodyes, ye shall
A farther perceuue by other woordes of Tindalles owne wooping, afterwarde in his answer to the fift Capter of the third booke of my paralogue. For, where as I theiere theike, that the verye bookes of the scripture it selfe, cannot make me believe the scripture, nor beare theye knowle which we rere the true scripture of God, and which we beare scriptures contepretere, sauinge that the catholike churchteacheth vs to knowe the scripture, and the spirite of God, with mans owne towardness and good endeauore, woorketh in man the credulitie and beliefe by which we both believe the church in teaching vs which is the scripture.

And also by which we believe the thynges that are written in the scripture so this because I sayd thare, that when we heare the scripture or reade it, if we bee not rebellious but endevoure our selfe to believe, and capteine and subdue our understanding to serve and followe saue, prayinge to Goddes gracious aude and helpe, God than woorketh with vs, and inwarde both encline our hearte into the aspect of the thinge that we reade, and after a little part of our faith once had, encreaseth the credence in our incredulitie. Tindall to this in mackago of men endeauour euere the believe, and in teachinge that we woold capture our understanding into the servise of faith, auntruely we with an hyeboeus exclamation, and cryinge out upon my styh lines and solwe, someth our hye begethe spiritual sentence in thyse fasion.

Tydall.

Whowse belte blinde is stfely reason.
The wilbe beth more operation at all in y working of faith in my foule, no more than the chyldle beth in the begretinge of his father. For (saith Paul) it is the gyffe of God and not of vs. Yt mutt shewe me a true cause and an appaunt cause why, eremy will have any woorking at all.

More.

Howse perceue you god chyssten readeurs, what an unchristen mind this curt chyssten manne hath in those woordes, that seeme so fayse and plaine in this present Capter. For though he speake not ote to playnely in this Capter, as he dooth after in his answer to my styd booke as ye haue here hearde: yet that he falsely meaneeth in other place altho, remayn ye more plainly perceue by his woordes, that in this Capter im mediately folowe, which are such as may be as well ypped to his forsayd woordes of his answer unto my thrise boke, as to the woordes unto which theye be intrete in this present Capter. In where, when be bath layde god maketh vs selecte thei vammated in choyse, al to the mercye that is layde up for them in Christes bloud, and ther to what he will haue the boe, it foloweth that furthwith.

Tydall.

And then when we see his mercye, we looke againe, and chose hym, and subm one selues unto his lawes to walke in them. For when we erre not inwit, an reason, and judgement: we cannot erre in wills choyce of thinges. The choyse of mannes will both naturally and of her owne accord, folowe the judgement of a mannes reason, whether he judge right or wrong, so that in teaching only refeth the pith of amannes luying.

More.

Howse trust I good readeurs, that it is enough that we perceue and see what Tindall entendeth in this Chapter of the order of our election, and that for his great exclamation, we be not yet to belte blinde, but we shewe you well enough which compriseth this with her point walke, and that he goth about under colour of the praise and commendation of goddes predestination and obdinaunce by the concerninge of faith, to put away the woek of mannes free will, and yet over that, though sowe much more courte, of trouthe concerning all other god wookes too.

And altho that he seeme here to give mannes will in manner like the place, in the act of our luce toward god, as he teacheth god in the worke of our belief and saith in vs: yet when he is well perceueth he bringeth al to such inevitable necessitie, that both in the one and the other, and in all manner of god wookes, he taketh by the eyre away all manner of merite from the good meene and electes, and geneth unto the cull people and reproueth an excuse for themselfe, an occation to lay the weight of their just damnacon to the unwisde of gods eternal obdinaunce and more righteous predestinacon. And yet are all these reasons in this greate matter so small, that a man may not well wit whether they be more wicked or more wisere.

Howse, altho that I shal purpose to treat of this matter more at long with Tydall,
The maner and order

Lindall, when I shall come to the contemplation of his sondre anniversaries made unto the third and oftener hales of my dialogue: yet can I not presently stop here somewhat to shewe you of his abominable eres: in this point. And yet in good faith melemly no very gret nede, his nede alter his worbes of both his places hath gret furth, and lapsed together, do now to playn and evident of themselves.

For who is so belte blinde, that fee not clearly the darke trnitie: the bele of this hygh spiritual heretike, that faith it is a belte blinde sculpere reale, to thinke that the god endure of the mans part in willingly causing himselfe toward the faith, captivating and luduing his reason and understanding into the obsque and obvient fetures of belief, sculde be no maner helpe no furthe caution towards the gatiynge of anye chystian faith, but the will hath none operaclion at all in the wolting of faith in mannes soule, no more then the child hath in the begetter of his father. For here ye see well that we speake of such as are of age and have the ble of reason.

Then mannes will have no more part toward the attainting of the beliefe, then the chyphe in the begetter of his owne father. I see not wherfore you can not confesse call bypon the people and bypde them sone penance, and belieue the gospe, as doe both in the first Chapter of Sainpt Parke.

[Mark]

For though it be very true, that without Goddes help and Goddes grace preventing and faygonyng: no manne can believe: yet if there were not anye in the manne himself, whereby he might recesve it if he would with grace, whereby God of hygh grace oferd, apply himself toward the receyving thereof, and whereby on the other side he might towardly refusen the, as of South and negligence to slightlie regard it that he wer worthy to leie it: if ther were (I say) no such thing in the man whereby he hymselfe might somewhat doe therin with god, one lust would not call upon men, and enforce them to believe, and passe them that will believe, and rebuke them that will not believe, as he doth in many playn places of the scripture.

But nowe against God and his holy scriptures, it is a marlike to see that styde thynge is Lindall alleged. First the faith, that it is a belte blinde sculpere foly, to reken that the good endure of man shoulde be any thing worthy toward the attaung of faith, because that faith is the gyfte of God. Is not here an hygh reason? Who comes that faith is a gyfte of god? But what leteth that, that a man maye not by hygh towardly endure of himselfe to recese the gift of god by Goddes goodnes freely offered unto him, or by hyg towardnes, dought, or negligence, lese and forgoe the gyfte of God? Is it any thing against the nature of gisf to be as willingly receiued and taken, as it is offered and guen? If a man would gonne Lindall a cup of gold, would Lindall call it no gift, if himself did with god will put furth his hand to take it? But the willing behavoure of the taker, change the name and the nature of, or any thing maynde the free liberall mynde of the giver. In good faith I must nede consell my self to belte blinde, that I can see no reason at all, neither sculpere no godly. in this reason of Lindall, for as I wene, Lindales owne Marde egleren neither.

What good thing is theer, that is not the gyfte of God? hope, charitie, continuance, pitte, learning, wifehode, or any thing in this wyse that aught is. For as saide saint James: Every godly perfit gyfte is from above bilaundgynge from the father of lightes. And Saнт Paul saied: what hast thou that thou hast not receiued? And of whom ment he all thinges receiued, but of Goddes gyfte? Nowe shall every manne that in Lyndalles hyghe spiritual judgemente, hee taken for himselfe and belte blinde, that will to foolhide to pute anye endure of his owne to labore and woowse with God, in the gattring of hope or charitie, pittefull affection or charitie, leernynge, iustitie, wifehode, or anye other good thynge. Because they see all gyftes of God, a man must therefore gyfte even frille and dos nothing toward it, till God come and geye them all thinge in wandrre. For the maye behowre berefore, than muche by Lyndalle, doe not so much as he willing to receiue it. For he that by his will receiued it, and which should else for his towardnes and contray will gowe without i t: he doth ye were well somewhat in gattring thereof, than both the fomme in the begetter of his owne father, wherein the fommes will that is yet unberoten, can nothing make more marke, therers as he gattring, attend him toward, and receiuing of theer beveres, the will of the man consomable toward, doth keep
A keth with god, yth somewhat, not as a dead becull wiberto Linball putteh and poweth his bere, but as a quich instrument, as hand of the ma that wistingly and willingly received a gisf of another mannes liberall offer.

How if Linball were here labour to make vs bete blind with his blote thetities, and tell vs that vs can doe no thing til god preuent vs with hes grace, no nothing but as hes grace goeth on forthe with vs; these tales when they be all told, be not wort a whistle. For ye may tell him agayne, that we say not that mannes enendeoure can ame good done without God. But we faye, that when men enendeoure themselves towaers so good a thyng, they may then make themselfe ture, that God hath preuented them with hes grace, for elles they could not so done, and that he is readdy with his grace to wakke forwaers with them. And fis they, enendeoure twards god is gud; for sefore if they will perceiver and wakke on Euill with God, he will walke on still with them. And their enendeoure that not be a bovd solith thing as Linalle calleth it, but a frutefull workde twards the attayning of faith, though Linball woulde say neyer tho.

I would also very sayn wite of Lyndall, if himitar wer as hymsele and as fall in the true chyslen fayrhe, as hes is in hes hercless, and then shoulde happen to faile in compayne wyth othere. Papyrme, Luce, Saracen, or Jevose, and would expoot them to the chyslen faith, and that all it they grannum hym the belhe of one amlygrive God, yet to angthe that he layd on them, he found them farre of from the belhe (not onely of the facament of the aultur, from whiche hymselfe is nowse as farre of as any of them) but also farre of from the belhe of the sonne and holpe ghoode, and finally from the abyphe of oure scryptures for holpe, or for uppynges tootheve credence: what aduice and countable woulde Lyndall giveth them woulde be not aduice and countable the to pray onto God, and to call for ayde of hym, that it might plese hym to helpe to leade them in the waye of the right belhe, and that he would with his grace helpe them to enverse their heartes into the folowing of that thyng, that shoulde be into hes pleasure, and the saluation of othen owne soules, which hymne and prayer, they might attente onto without any prejudice of othen owne fayrhe.

Woulde he not also countable them to faile and forbare women, to thente their praye might be the more cleane and pure, and aduice them also to gene good almes for Goddes sake, as bynde Cornelius, whos Sapphe wrote that he was sent into hym for that. Woulde he not also countable them to be not wilful nor obstinate, but conformable and willing to heare and learn the truthe, and upon the hering thereof gladly to paint in their hertes these thynges that make make towards the mounting and inclination of theyp myndes, towards the creidence thereof? And woulde he not tell the that they owne fayrhe and willing demeanoure on theyp parte (in the boyng whereof, themself not lacking not being louthefull, God woulde not fayle to preuent them with hes grace, helpe, and favour, and he befor them) God woulde leade them and goe furt with them, and never leane them not for faile them, till woulde wouls with them owne good enendeoure walking and wozilpping with hym, biing them fast into the right belhe and good hope, and godlye charite, with other many veroces and godlye wokes procceding therupon, and finally by that meanes, after this transitorie life, into the perpetuall blisse, and eternal lopes of heaven. Whether woulde Linball aduice them thus: Whiche if he byde, then shoulde he teache them that mannes enendeoure towaers fayrhe, is not a thing to be mocked as hymselfe mocketh it nowse, but that mannes owne willle doeth somewhat more twards it, then doeth the ephye to the begettyng of his owne father. Dr elles would Linball forbidde them all furt the wok that any wyple, and tell them that they owne enendeoure woulde rather hynder, and make them afores the fayrhe that is the gift of god unto the merit and goodness of their owne willle, they owne towardes, they owne prayers, they owne contineuce, ames bebe, and falsynges, and all they other enendeoure. All whiche thynges, if Lyndall take for naughte or perylous, then is it whele that he woulde of consequene aduice those dyiples of hes to be well ware of all fuch thynges, doe none of them in owne, for the countable to fuch thynges could come but of bete blip: desche parts reason. And therefore Lyndales dyiples, towards the gatypnge of the fayrhe, to the entente they shoulde take thereof no parte onto then owne payple, but geth whole...
A whole glory to god, I say, by his friendship, we none endure at all; nor do nothing, nor say nothing, nor think nothing, but set even tillable, and gape by day against the sun, by night against the moon, either some blind beetle, or some holy hole bee come live in at their mouths, or buzz into their breasts on wholesome hope of acclamator errors and mothe eaten hersies.

And thus good chidden readers, think that Lyndall maketh not against the endurance of man toward the arraying of faith, which endure he mocketh called it a countable of betre blind reason, because faith is the gift of God: I doubt not I say, but that this reason is such, that a man that were betre blind in deede, make perceive well enough, that Lyndall did lack of good endure, had had of the gift of God, little witte and little grace, in making of that feble and unlawfull reason.

Lyndales other reason against the good endure of manes will, is this.

Lyndall.

By witte must shew me a true cause; an apparent cause why, as my witte have any wooging at all.

More.

Let Lyndall let his consequent and conclusion to thys antecedent made of thys reason, and say: By witte must first shew me some cause either true, or sum what leemping true, before that my will can anie thing done at all: ergo none endure of my will in confounding and applying of my will, can anie thing doe at all. And now when his argument is all made by, he shall find it as full of reason as an egg full of mustard. For what though my witte a reason must first set my will a work, can yet my will be when it is once moved doubly between two reasons, nothing doe at all in removing any obstinate leaning to the other side, or in working of a conformable inclination toward the content of the other? If all the faith of faith the as are taught, we in these wise inspired into every mannes heart, that is a faithfull man, as he by that inward inspiration had such faith, perfect a clear perceiving thereof, in the inward sight of the understanding, as the bodily eye hath of the thing that it plainly sees and looketh upon, as the sight of the soul hath in such evident and open conclusions, as it both plainly and openly beholds, the faith I mean, as are the general speciations in the first book of Cuderis geometrie, as that every whole thing in its name beholds, or such other thely: then would I well agree with Lyndalle, that when the thing were to shewed into my witte, I could not but agree thereto with my will. But I say that albeit God is hable in such wise to inspire and informe the faith, it that him lyke: yet I say, that ordinaries into his faithfull folke, neither small reprobates nor small electors (for faithfull are as longe times of both the fores): he gertain, not the belief: or faith on that fashion. For, if he did, then were it not faith not: believe, but very light and knowledge. And such kind of so certain and open revelation, were into the man occasion of believe: and credence necessitile, surely, and inesituable, but therefore as it islemeth, neither thankeworthy nor rewarvable.

Some goodly God with his chidden folkes, ordinarily take that vane in the giving them their belief and faith, that though they doe not merite with anie so:goynge good debes, no dereue the gift of believing, yet maye they with good endurence and obedient conscience, deserve it the believing in the believing.

And therefore, faith God will do that cause bynde be to the believe, because he will that we merite and bee rewarded for our believe (the reason of which he desiert and merite on our parte, standeth in the respect and regard that God hath to our obedience, by which we willingly submitte our soules to the credence of Goddes word written; or unwritten, telling us anie thing against our own reason telling us the contrary, then if our believe lose his merite (as that holp Pope faynt Gregory faith it should) if reason plainly proed be the thynge to belief that we believe: to wer the merite of our toth disputeth lost in lykewise, if the thynge wereste, in such wise garen be, as we more perfitly perceived it then we perceive any fashion, as reason mape make perfictly provey be.

And therefore I say, that god doth not ordinarily give into menne the faith in suche manner, because he well not better take away the merite fro manne, to as much as he hath adapted him to
of our election.

A to say by the mean of some merit, some

Man in or deposed by the

merit.

Romans.

If we have but one

not sufficient and worthy

husband and wife, or his by the goodlyness and rewarding by works, the forces and strength of those merites that are in be sufficient and worthy, the merites I mean of his better parent or passion of his alone, only begotten and tenderly beloved soul. Than say I now, that the faith is not ordinary with such open, inevitable, and inclemently -inspired into the soul, that man must of necessity, and very force, clearly perceive and agree it, but by God and to sufficient else to be showed and taught, as he that will be comfortable and walk with God’s grace, may see God cause enough to capture his reason to the belief, and yet not to great and gentle causes, but that he which will be well and understood, may let reason go, and see for himself, and see by cause, and see by force and reason against the world of God, neither saying that his reason sees it not sufficiently proved for god’s word (as Lyndall saith) in all god’s wordes written, or else that god’s word is not to be meant as all Christ’s church understandeth them (as Lyndall saith) touching the plain scriptures against the many that made between here and heaven; the prophets of the faith are not to say in such wise, nor the use in them to be applicable and so secretly infected, but that the thing which in the wise lacketh and remayt imperfect, may by the will be persifled and made by, and in these sure and certaine sightes, be from prudens of doubteous opinion brought by God working with mannes wills into sure faith and undoubted belief. And this I say for the time of this present life, and in the life to come, than turned into full light and inevitable contemplation.

And that this is the ordinary manner of the faith given by God into the soul, with the pliable and comfortable will of man, and not an inevitable sight of the truth inspired into the man whether he will or no, in such manner wise, that he cannot choose but believe it, the scriptures be plain and evident.

Doth not Lyndall Paulus into the De-
A mannes wil hath no part in believ and faith, and make by were it were so, because the wille cannot (as he faithed) doe before the witte, whereof experience proeth many times the contrary, and sometime with Lyndall too. But though a man cannot have any wille at al in that thing whereof he hath betere nothing knowne no; heard rell of no; had imaginaion in his minde, no; any thing thought upon; yet when the minde with divers reason and arguments is once moved of a matter, the wille as it hapmy of other occasions at the time to be well or will affectionate, to may gene it selfe in to the consent and agreement of the tone lyde of the other, yeas that sometime on that lyde for affection, and whiche lyde he seth less partes of his witte and reason. And therefore it is not alwaye true that Lyndall sayeth in these woordes.

CTindall.

And than when we see his mercy, we loose him again, and chose him, and submite our selte to his labors to walke in them.

CMore.

Here femeth he to gene as much to the woorking of mannes wille concerning charitie, as he before tooke from concerning faith. For here he sayeth that we chose God, and submite our selte to his labors, whereas of truth without his grace, both preventing by and carres with by, we can in these thynges neither doe nothing at all.

Hote meaning Sandall better for all this, that mannes will in these things goth both nothing woorken at all but of necessitie. For he faitheth that God maketh the to losse his mercy by faith, without mannes working of their volites, as we have heard. And than he faitheth that when the light thereof, they loose God, and chose him, and submite themselves to his labors. But yet saith he, that they volites doe thys of inequale necessitie. And than can no man if Lyndalles be trewe, neither in saythe no; charitie any merite at all. For what can a man deserve, in believing the thing that he wholly seeth, or in doing a thing when he can doe none other. Now that Lyndall to faith, is open and planly by these woordes that he consequently faith.

CTindall.

For when we erre not in witte, reason, and judgement, we cannot erre in witte or choyse of thynges. For choyse of mannes will be naturaly, and of her owne accesse, folow the judgment of a mans reale whether he judge right or wrong, so that in teaching only re- seth the geth of a mannes lyning.

CMore.

Here ye see that Lyndall in longyn and choysen by wyche, man louer and chozeth the said, poynteth a plaine necessitie, that no mannes will can noe other doe, because he seeketh the mercy of God by faith, which he Lyndall sayde before, man seeketh also of necessitie, and so consequentely no merite in neyther other. But Lyndall faitheth inne in the other, and no man neither of necessitie seeketh the tone no; of necessitie both the other, but may doe contrary both in the tone and in the other, and therefore in doing both, meriteith in both whatsoever Lyndall saith.

But yet faith Lyndall untrue in these other two things also, that is to witte, both where he faitheth, that than a man seeth the mercy of God, than he louer and chozeth God, and submetteth himself to walke in Goddes lawes, and so where he lytheth for the poynt of say thos en we are not in witte, we can not erre in witte, but that the choyce of the will both ever follow the judgment of the reason. For if what queeston is ther, but that manype which ryghte surely beleue the mercy of God, do not yet loue God in suche wise as is requir, unto salvation, that is in the prefiering his pleasure before they own, and be held to to sleaze sinne for the love of his lord, into law, and for the regard of his goodness to fullest God's comandementes. But we see if many times faerre concerte, that the many sord in great regard of his mercy turneth from preist into preistinent, and make nothing the more bold in sorne, so forsethe that in neyther love of God, nor desire of heaven, nor desire of hel, is hable to pull them backe.

Hote as teaching the tother poynt, that when we erre not in witte and judgement, we cannot erre in how meane anything, and couthe londe to to sleaze sinne for the love of his lord, in to law, and for the regard of his goodness to fullest God's comandementes. But we see if many times faerre concerte, that the many sord in great regard of his mercy turneth from preist into preistinent, and make nothing the more bold in sorne, so forsethe that in neyther love of God, nor desire of heaven, nor desire of hel, is hable to pull them backe.

Hote to teaching the tother poynt, that when we erre not in witte and judgement, we cannot erre in how meane anything, and couthe londe to to sleaze sinne for the love of his lord, in to law, and for the regard of his goodness to fullest God's comandementes. But we see if many times faerre concerte, that the many sord in great regard of his mercy turneth from preist into preistinent, and make nothing the more bold in sorne, so forsethe that in neyther love of God, nor desire of heaven, nor desire of hel, is hable to pull them backe.
Nothing else obserbe agaynst him, the
plapestt proovee that can bee, that is
to wryte every mannes owne experie-
céęe and percectié of the contrary.
For many a wretch that doth an abso-
minable deede, seeeth and perceiveth ful
well that he both very much, and that
he shoulde not doe so, and his witte and
his reason forbidde hym. But his
witt fallinge from the following of his
reason, so the fulfilling of his helpe-
ful and beastly lust and beneth appetite,
accomplisheth his destestable deede,
not for any lacke of witt and reason, but
though cause of the froward will writ-
tingly working for pleasure against
reason. Many a man that hath a great
witt and a great reasone to, and much
learning thrown onto them bothe, dothe yet
more foolishly and more unreasonably,
thanh some other whole witte rea-
sion is very farre under his, and so for
learning hath betterly none at all. And
whereof commyth thys? but in that
the tone with so learning a great witt,
hath great good will to worketh with god-
des grace and dothe well, an the other to
much witt and learning, lacketh the witt
to worketh well after reason, and
therefore leteth grace goe by, and witt-
fully goeth affections.
And if Lyndal in this helene not me,
for all the wite world besides, he will I
trust at the least wife believe himself.
Now than sayth he in no places of his
booke than one, that I see the truth ful
enough, and that I see well enough
that I shoulde not doe he sayth I doe,
writingly and wittfully write against
the truth. Wherein if he will now confesse
that he sayth untrue, let him revoke his
lyfe and call it lyke agaynst, then God
forgive him I do. And if he will abide
sch by that word he sayth that, than null
he go to this word quite he saith now
For, if I wote well I doe not well, yet
for al that I doe, than is there one ma-
at the left wife whose will foloweth not
his witt. And than if I be suche one, I
shall not trust lyve all alone, but that
rather than faile, since Lyndal befor
ego a fowle, as to falsify his owne witt
besere a poore man company.
And is his wittes here be very faile
in deede, yet with much appere by his
conclusion that he conclude with reason,
if his conclusion doe necessarily follow.
For his conclusion is this, that in te-
aching onely standeth the pithe of a mà-
nest living. For if this be faile as in deede
it is, that is it necessarly follow by
hys other wodses, his other wodses
muste needes bee as faile as it, so upon
a trueth nothing can there folwe but
trueth, as every manne learned well
knoweth.
But none knoweth every man very
well, that all the pithe of a manes living
standeth not in only teaching. For man-
ny be full well taught how they should
lie, and to well taught that they be
able to teach it other full well, and yet
lyne themselfe full nought. Woe shall
not nede to seke longe for enample, if
no man doubteth but that Jodas Scas-
riothe had to good a scoole maister, and
was wyth him so longe, that if he hadde
any withe he was merel well taught how
he should lie. And that he was not all
wittes, though bidefaute of good will he
ward in concilli gracefullly, appeareth
well, in that to wyse a madker as our
savour was, lent him forth amonst oth-
er for one of his others, to teache in
his owne time. And yet as well taught
as he was, as well as he taught other
so, yet was his owne living not bevy-
good, while he was both a theise and a
raptour both to god and man.
And yet that we shall not nede to seeke
to farre as forme hundred yeare agoe, I
nee, it will be no great difficulte to
lynde solche nynghe even nowe in
our owne time, that can preach and
grue god consolaye to their neighbours,
against the bices in which the lynes the-
selue. So thogh to good living, good
teaching be necessarie, yet may every
soole be that in good teaching, standeth
not all the pithe of good living, as Ly-
dal saith it both, but many men haue be
well taught, and yet lynced nought.
But this wise reason amonge many
like, learned Lyndal of his master Lu-
ther, which at wojines in Almaine at
hys being there before the Emperor
laid, that if the gospel were well taught
there shoulde nede none other lawe. And
hys lyde he there, and hys faith Lynd-
dall here, because they theire solymes
would saune take abaw all lawes, and
leave nothing but sermons. And thabo-
after they theire bungroos heretices might
be frely preached for the gospel of Cob,
and no law to let them, when after ma-
ny solomes went unto the dentill by hrym,
they shoulde as they have done in Al-
maine already, begun sercation and re-
bellation, a fall to rbling, robery, mur-
dye, and manslaughter, who to shoulde
p.p.t., than
The manner and order

than without force of punishment only, teach and preach unto such brutish rebelles, (though ye wotte well) have a due
and整治
defence avancie.

But Tindall in this matter when he hath tolde us this tale, that the phyte of
mannes spuing Sandeth all to gether in teachynge, he addeth thereunto by and
by and faith.

CTindall.

Though there be twyne that receave
no learning: but to defile it, and there be
doggess that rent al good learning with
their teoth.

CMorc.

If there be such swine and such dogges
as in deed there be, as our saucour
himself wittnesseth in his ghostell, if thysh
I say bruthst as it is, that Tindall re-
teth vs nowe, than is it falles that Tyn-
dall tolde vs afose, that is to witt that al
Sandeth in teaching. For those swyne
spoole dogges will be nought for al the
good teaching. And than to kepe swuche
from doing harme, we must not only
reach and pierce, but unto such as shall
be like swyne, we must poke the for
barking hedge, and ringe them for
wagging, and bane bandedogges to dyme
them out of the coze with biting, and
leade them out by the eares.

And if there be dogges such as in deed
there be, that rent all good learning with
their teoth, then Sandeth not all the
pithe of good living in good teaching. For:
what availeth to teach them that will
not learn, but rent all good learning
with their teoth. And therefore to such
dogges men may not onely peech, but
must with whippes and bates besete the
wel, and kepe them fro cearening of
good learning with their dogges teoth, pe
and from barking both, and charisthe them
make them couch quaile, til they lye stil
and barten what is sapt upon the. And
by such meanes be both swine kepte fro
doing harme, and dogges, fall sometime
to wel to learning, that they can Sande
byppe upon they hinder seete, and holde
there hantes afose them prettily like a
maidie, yez Learne to daunce to after
their masters byppe, such an effectual
thyng be punished, whereas bare
teaching will not suffice.

Panemcit.

And who be nowe properly such
dogges, then be these heretickes y bare
against the blessed sacramenters, a care
with their dogges teach the catholique
christian faith, and godly explications of
the old holy doctours and sainctes: And
who be more properly such dogges, the
deceit hertesy of our bape, of suche a
substrate kind as herte came before which
in such wise defile all boly bowed char-
tite, that the very pure scripture of god
they trebue upon with they soule desyre
seete, to thowte fro al honest charitte,
into an euclide Hammett lybere of
freres to wedde nuns. And therefore
these dogges, and those dogges the
pith of good living Sandeth not all in
teaching. For no good thinge wille they
learn without biting and beheading.

Yet goeth Tindall farther and sheweth
no kinde of folk, to whom for all his
other wordes, at the pith of good living
Sandeth not in teachynge.

CTyndall.

And ther be popeholpe, which folow-
ing a righteousnesse of their owne
saynynge, reless the righteousnes of
God in Christ.

CMorc.

These words to good reader, expres
d very well, and very plaine desc. are what
of teaching it is that Tindall at hisse while
to b seloth, wherein he saith all the phyte
of good living ony Sandeth, that is as
he taketh it, the teachynge of his abouns-
Tindalles nable heresies, in which he teacheth by abonomic
ycle.

The wordthis

and other words, to good workes have reward in heu, noz
that any suppli workes shall have any
punishment either in this world or in
purgatory, no noz; in heu neither, if the
inner be but a bare pretenent and onely
belieue and repent, and be well ware in
any wife that he goeth to no diss nor
do no penceue for his sinne. For all those
that do, they be those of whole he rapeth
here and callith popeholpe, a lept they
make them self a righteousnesse of their
owne sauing, and relis the righteousness
of Godde in Christe, because they
relis Tynalles unrighteoues heresi-
ees, which under pretext of goddes one
by mercy, taketh away goddes righteous-
nesse, and not onely that, but under
the same pretext of preflaizing and letting
forth a more mercy, courtely and crass-
ely despacheth despacheth the berye
ture mercy it self, that god of this good-
nesse ordinarily birth toward us.

For Tindall making as though it were
no mercy at all, after a little penanace
in this world done by one party for many
great
A great moattt tymes, p after a temporaty paine endured in purgatory, to let the mercies of Christes passion for the remnant, which would els be incontinent tenne hundred thousand thousand tymes longer. Thys taketh Lindall for no merce, which is in deede the very mercy that our lord obinantly besth. But thys other the beast blasphemy, as well in this besech work of his, as in diverse other, calleth it expressly ripher. Yet gooth he finallly farther to a nother kind of such folke, as teaching cannot to a while helpe, and yet after beth both, and of them this he sayth.

Lindall.

And ther be that cannot attende to harken unto the truth for rage of lustes, which when lustes abate, come so ope well npon. And therefor a childef man must be patient, and suffer longe to winne hys brother to Christ, that he which attendeth not to day may here to morow. We se some at their very lattest ende when cold fear of death hath quashed the heat of thys appetites, learner and consent unto the truth, wherunto before they could give none ear, for thows rage of lustes that blinded their wyttes.

More.

Lo good readers here ye may se, what constance is in this man, here he faith (and faith true), that men what at some tyme or other not to harken to the truth, though it be neuer so well taught them. And yet in another chapter before, he thieveth y electes as done as ever they be taught the truth, albeit forwith and will not relishe, to be that hath a false parte to defende, neuer wottereth where to holde hym.

But at the last wyshe, this that he now sayth is true and more to, for not only when the rage is passd then men harken, but also when the rage commeth agayne, then many fall nought agayne and into deadly sinne, and that of suche as after ware good agayne and finally that be fauned. And bywisde some good faithfull solke, when fall they trowe so, and false heretikes, do by false doctrine fall fro the true faith agayne, though they lab it before right lucyly, and yet of tuch, some turne agayne by grace fro their deadlie heretikes into y life of faith, and some be to froe noised in the fall he relishe, in their obiniate from arrogans

take such a beutifull delight, finally the die then in as did Batter, Bath, and Bathesbury. And yet in some as Lindall here telleth he, even in the very lattest ende when the cold fear of death hath quashed the heat of thys appetites, God woteth with them toward h content of the truth, wherunto before they would have none ear, as he did in deede in that good and constante persistency open yourself, both of his faith thys famous the, Thes, Thes, which being ones good, faithfull, and better to the true, byd after by false delight of Lusthers, Lindalles bookes, fall into their false heretikes, and helpe on in them through the beletacation and vain glory that he taks in the people of that secte sect and scattered congregacy, till finally at thys death god of thys goodnesse opened hys eyes, and he loked upo himselfe, and confirmed that all those vaine papsours he must go from the by fire, and law that he died in those heretikes, he shouold never meere with them more but in: he art of hell where he shouold never reso long, then turneth he to the true faith agayne, and excommunicate all unto the same.

And thus good readers ye see that of thys other of election Lindall hath in thys chapter hitherto told you nothing to purpose, and now shall ye se that as littel he faith to purpose in this that after foloweth.

Lindall.

And though goddes elect can not so fall that they wil not againe, because the mercer of god ever waieth upon the to deliver them from enuy as the care of a kinde foster waieth upon his sonne to warme him and to keepe him fro occastions, and to call him backe again if the be gone to farre: pet they forgette themselves oftentimes, sinken down into trauises, and fall a sleep in lustes for a lean.

But as soone as they bee awaked they repent and come againe witht resilience.

More.

Here maketh Lindal as though he sayd a great thing. And when his woardes are soe earnest, he both meneth very falsely, y speacheth too fully, wisly. For where he faith, that an elect cannot so fall, but that he shall rise againe, he meaneth that of necessitie the elect must needes rise againe, through the mercy of god that ever wasteth hys him, which is very falls.
The manner and order

Aye albeit that of truth the elect shall arise againe by meanes of gods grace and mercy, yet might he be if he would lie well in sinne, when goddes grace and mercy calleth upon hym by his heuens, as many repobodates do upon this goddes grace and mercy wathet, and calleth as fast as he calleth upon his electes, and is as ready to help them up againe as the other, if they would rise, and the malice of short of the sight the doune vilies letted them not to take hold of goddes grace, and made them not lie still in sinne like swine.

Now that Lin dall thus meaneeth, appereth playne by the whole preface of his worke. Wherein as concerning saluation and baptnace, he laboured to make vs sure that the will of man doth nothing willingly but utterly forced inevitably necessitated by the eternal election of god unto glory and his eternal repobacion unto paine, which is as must, as to say that the will of man is no will at all, any more than as he might say that the will of a tree were to grow and bring forth fruites and leaves, and that the will of an are were to hew downe the tree when a man limeth the tree therwith. And that he thus specially meaneeth in this chapter of the subjeke of our election, appereth as well in general by the whole progress thereof, as by this also that he assigneth shynge as the only difference betwixt his electes and the repobodates, alluding that the electes cannot so fast fall but that they shall rise, by the reason that mercy watheth ever upon them. Whereby it well appereth that Lin dall meaneeth, that no repobodate, that is to saye none that finally shall be damned, hath gods mercy while he lieth waifying vp him to call upon him, and strike him to rise out of his sin. For except he went so, he should put electes and repobodates all in one case, if he said that the mercy of god which only thing he faith wathet upon the electe, calleth him out of sinne, waisted upon the repobodate, but if he should put some difference between them by reason of the different working of their free wills, which Lin dall will none of in nowise. Nowe meaning falsely thus, he calleth yet in his speech a foolishe willesse, as both a crime that couereth her bed, and wencheth all were well when all her lynes be open.

For he saith that the electes can not so fall but that they shall be saved, be-cause mercy watheth upon them. And therein he vepeth truth. For if god had not foreseen that they wold imploy turne againe to him, and with his grace blest to be partakers of the merites of Christes passion, and so to be saved, he would not have eleected to saluation. But he meaneeth that they shall necessarily be saved, so that that shall not now other then repent and amend, as soone as god of his mercye calleth upon them to repent. And his thought he thus meaneeth, yet both he dissimile, and sayeth not, that because mercy wathet ever upon them, therefore they must needs rise after their fall, but because mercy wathet upon them, therefore they shall rise. But his thought be vepeth to open in many places of his worke, that it is but a foolishe willesse of hym to wone it well couered thus.

Wherefore he were as good to speake oute playnely, and tell vs whether he meene, that after a fall mercy waste any more upon any repobodate not. If he sayeth so, he faith against the scriptures plainly. For as in the beginning god of his great mercy calleth upon all people both electes and repobodates to come to him, so both after both twaine come and received, and gone awaye by sinne againe, call ordinarily upon them both of his liche mercy still, as long as they lye in this woolebe here, and would if they wold attend thereto themselves and obaye, bee as gladde to synode them againe as ever he was to winne the before, as which bee holy woode be plaine in the Apocalypis, I saide at the doze th knot. And if Lin dall will anoyde thyth, he must then faye that all the woordes of holy scripture by which god called upon the people to repentante, be spoken only to the electes. And then must he tell every manne how he made know himselfe for elect, lest he may chere that the pertaine not to hym. And then shall he by the same reason faye, that all the commandementes he written unto the one electes to, and then the repobodates cannot be required for the not observint of them, if they were not written for them. But surely if Lin dall tells that the mercy of god wathet upon the onely electes, and only calleth vp the, he telleth vs a baine foolish tale. And to be both in deede, for he meaneeth in deede against the plaine scripture and all the olde interpreters of the same, and against all the olde holy doctors of Chrestes
A Churche church, and against E cato-
like layth of all churche nacionts this.
Ps. hundred verse, from the same of our
souerain himeselfe is his blessed apostles
reduced into lively Luthers bales.
And yet notwithstanding he se-
meth to assigne the cause of the yngil-
ning of his electors out of their sin, to be by y
mercy of God alwayes wafting up the
yet handeth he the matter to, that a ma
nate not well write by these wudioes of
hys, whither he meaneth that when his
eleete is somne boonne into his traunces,
 henne a sleepe in hys lustes as he cal-
leth it for a season, whether he meaneth
by that mercy called upon him in his
traunces, 4thake him out of his sleepe,
or elles let him sleepe upl in his lustes,
or the beall roche the crable til the babe
awake by hymselfe. And surelie he be-
ther secrete to saue, that God not awa-
keth hym out of this lust, but leteth him
sleepe in hys lustes until hys luste haue
left him. As though Goddes calling of
men from glodey, wer not to put them
in minde and call upon them beslye,
infirde good thoughtes of temperances
while they be at their mens, but lethe
than alone as in a traunc and a sleepe,
till they bee too weary of eating, that the
griece and grinding in theire belys
francting a truute with lifting, call
them up and awake them. And that
is a good eazy way to, for than bee they
the more easie to encreas, to fall 6 for
beare, but not much longer than till the
were an hungered againe. And as it
faret in the traunces and sleepe that
tolke fall in by the bely, so faret it like-
wise in the traunces and sleepe y tolke
fall in by those partes that are beneth y
bely. For when the rage is therof (as
Tindall saith) our passed, and that they
have in their traunces and their sleepe
played out all their lusty lustes, that
they awake. And that as soon as they
be awake, they repent as Tindall saith,
and come againe to chafe fire without
repentence. But evermore I wonde
that Tindall should remembre, that all
this tale which he telleth us here, is for
this purpose of electors a tale of yngel
little eftecte. For this tale of suche se-
eping 4 awaking of electors, is nothing
propick to electors, but a thing commone
to both the electors and to the repobodates
to. And these rages, and these traunces,
and these sleepe in sinfull sleepy lustes,
into which tolke fall, and out of which
they wake againe and repent, the thing
that Tindall telleth us here as a thing
sorre late and fought, and searched out
of the very botome of his hope bininto,
the same thing in a maner for as thus far
forth, doctour Tindall describeth us wel
and plainely, in hys pleasante poetry
entered the remedy of love. Wherehe
declareth after Tindallis fashion full
clarckely, howe some wanton lores after
they: rages passed and there lustes
played out, yee then waking, and haue
meditations of amendment, of les-
ing of their lecherous luye ent因地ng
by their lemmans sides, and think the
wyl come there no more, and would to
good will that they had not come there
then neyther.
In this chapter which
Tindall entitleth the order of election,
I looke alway descry that he shoulde as racy is,
tell be those thinges that properly par-
tayne unto the electors, and the things
that contrary wyse appertaine proper-
ty to the repobodates, by which manner of
handelyng of y matter, we maye clere-
cy percepye and understand what he
meane, and what order of gods work-
ing 3 of the working of mannes own
wyse, he putthe in the course and pro-
gresse of the same sorte and the tother
toward their small ende, y tone of ever-
lasting life, the tother of eternal damn-
ce. And alway while I looke for
this, Tindall, belide that his conclusi-
sions be false hereticks in the ende, telleth
be nothing almoast by the wave (excepte
onyly peradventure the last repentance
before the death) but ybe comune
as well to the tother repobodates as to the
final electors, as this is also that in his
chapter foloweth, where he wrotethe
in this wyse.

Tindall.

God nowe the with braveneth his had,
and leueth them unto their owne fre-
h, to make them feele that there is no
power to doe good but of god onely, lea
they shoulde be proude of that which is
none of theys.

More.

Tindall makest these wordes for a
ground of a great matter, concerning
the order of God befoordawde the elect-
ers. And upon this foundations he specially receth his building, of the traunces,
and the sleepees, and sidings of the
electors into sinnes 4 errors, in which
sinnes yet they sinne not, and in which
errors yet they erre not, because of
pp.iiii.
The manner and order

A they're helping faith. And which though they fall yet they fall not, because they feel they fall though they feel it not.

But what is there good reader in these bodies of his that he speaketh of the elect, that is not despised both in the electes and in the reprobates to.

So let it be that he speaketh here specially of the electes, because at sometime God withholdeth his hands from them, and from reprobates he with his hand help and grace always. If the face thus, he saith untruly. For doth not God, as he of his good will calleth them, and at their coming requenheth them, so when they fall away by false faith, or fryst and back, or falsely delection, call upon them again, as he both by his electes, without acceptation of phonos or partial favour indifferentle, spille either sometime for their immovable outrage, or commonly for their final impenitence, finally deserted and refused them: Among which doth hereby cure and care for them, as well as for his electes before their final fall, he blesseth the same hearts to winne and save them that he blesseth to the other. One and both sometime peradventure give more of his graciously apie and help in this world toward salvation in heaven into some reprobates witch, that will not for all that be damned, then to some of his electes, that will so work with his grace that he will be pardoned and saved. As I doubt not but some two soules have both a face and now sit in heaven, with the one balance of the grace that Judas haveth, and cut off, and finally fell into hell. And therefor that Lindal here testeth by electes, that god sometime with a with his handies leactus them to their own strength, he made as well tellas of the reprobates as of the electes. Now the cause why God woldest with his hand and his helpes, is at alway the cause that Lindal here allegedeth, because he longeth alway to make a glance against at the merit of mannes free will, but to avoid the pride of the multitude, and the face lees boldnesse presumming upon the fertre of his holy spring of faith, whyth many men mayse fall in by taking themselfe for god almightyest mynions, though they live allys thanks to himself, and take not any thing to their owne strength at all, nor weye they have no free will at all together. For the proude pharase that multiplies the false publicane, though he beor proude of his bredes, yet describeth them not into bimelle, not lazed not at this have I done good loss of my owne strength. But he fayed, I thank the thereof of good hope that I am suche, and that thou hast made me better, a gynne me free grace to live more holpe the thys publicane and lazed not. I thank the of my self. And therefore as I say, God withaxeth his hand to lewh his electes and reprobates both, that the hane rather cause to be meche feare a fal, the to be proude of their vertue and make the selfe lute of their banding, and think that they be to be dere beloning to God of wonne all good comen, that do them selfe what they will, he will not lette the fal. For thus I say God both doth it, and not as Lindal lapped, onely to helwe his onely electes that he canes bee no good but onely of hym, lette they should be proude.

So saith Paulus, though God woldest not his hand and help from him, but yet such a plague of temptation put upon hym, that he wareth very therefor, and very lypse afered. And wherfo was it laced in this necke, lest he should have thought hymber to come of himselfe, nor, lest he might through the great revelations that he had pade, fall into pride and presumption.

And therefor these were not to be a lykely manner, that God would as Lindall putteeth, with his handes from a good elect, and thereby fende him into himselfe he should wene that any vertue came of himselfe without god. For no good man can lightly fall into that thought, but rather lees (whereof the standeth in much more parell) he might hap to think himselfe more great in Goddes favour, and thereby fall into pride for lack of feare mingleth with his hope.

For all that good electe, from who god to shoulde with or with his handes, and suffer hym to fall into linne for the cause that Lindall here allegedeth, lest he should be rekened his vertue to come of himselfe, were not only like after his repentance and rising againe, to take that kindle offent of these, feth he were not lykely to reken that Godd wolvethrew his handes for that cause. For if he shoulde be rekened, he were lykely to reken that he before that fall was to holpe, that Godd was afered lest he would ware to proude therefore. But the better the manne was before, the more is he after his repentance likely to feare.
A that he was nought before and worse after, and that his fall into that sinne came into him, not by reason that God withdrew his hand from him for any feare of any such pride that was like to rise of his vertyce, whereof he will rehen that he never had such desire to take occasion of any such pride thereof, but rather that God withdrew the hande of his grace and helpes from him at that tyme, for some other secret sinne which he had before deserd he should doe, and that the seconde sinne was not only sinne, but also paine for the first.

As one sinne deserveth theBounce of another after the sentence of saffent Paulus unto the Womains, that the olde philosophers to; there was full parloare against god, were guve by god into the sinne against the nature of man, or else that in the comming of the samson, he withdrew his hynmesse from Goddes hande by the desufe of his owne software, wyll, before that Godde withdrew his hande from him. And thus were he lykly to save the desufe in his will, and not in the lacke of his power, whereof he shall have no cause to doubt but God had alwaies guen him enough; alwaies woulde suche wise his grace in the vinearde of vertue toward heauen, submised of not synfyl willing to take it and fal therfrom. And then putting the faulte of his fall in the frowardenes of his owne will not in any lacke of towardly goodnes mercy at goddes hande, and consequently not in lacke of power, which can never lacke of helpe of grace fylpe, and were but a false execise of his, such grace never faleth not faleth fro manne, ty man fylle falle and falle from grace; he were lykely not so to take that kind of strute by occasion of his pride why he Lindall speake of. And then if the man were not lykely to take any kind of strute thereof, it were not lykely that Godde would doe it for that cause, which cause the manne would not after concive in his mynde and imagynge that Godde do it therefore.

For surely as touching the wythdrawynge of Goddes hande (hereupon on Lindall here euythep bpe his processe folowing in this chapter) which bpe his godnesse and ininterable blesse to the dyuerst ymesse, so may causes then menne have the write to speyce bethe he never, but man with- drawth fynde bpe his wyl.

Of course election.

For as Godde preventeth bpe in gr-My.

ynge, so prevent we hym in lyvynge. God wyth-

For why Godde feert that we cannot no-

good lyvynge boe wythout Grace, he wynt not bydse boe a thing; for this wy-

not doing whereof he will punysh us, the wynt our saufe wythout his grace wythout where he wither we of no more boe it, then she without lughtes. 

Seych it were hard to fynde a woman to be unreasonable, that should command her manly bydse payne of beatyng goe theche her needle, and then pull away the candle or put it oute, and bydse her bydse her penyl come in and threc in the barke. Lette Lindall saye what he wyll, we withdawe before Godde wythdraw, for as Godde safreth in the scripture. This fall is of the felse, not of the wythdrawynge of his hande, till we were wanton to sole dyonke, and will needes synke downe and fall.

But Godde sometime feth causeth where he safreth to felse strenght of his hande, than elles he woulde boe. Faz if he woude, he could sette the hande of Godd grace so strongly, that he whose falte should not, and so woulde do, sauing that his wise godnesse well teete whereof it were not best, Faz as himselfe fetheth in the Apostles, some man is inyethe hote no, color, but as it were lyke warme, vering therefore sith he findeth himself out of the cold of great notable crymes, he standeth therefore in that good enough though he be not very frevent hote in vertyce. But god as he there sayth, teeth that it were bett for him for a while that he were ones froen for cold, for than he should feel the faute, and out of the cone cold bett for were very hote, than from the lyke warme. And therefore faeth the firth of god thereto him, I had leere thou were colde that thou mightest be made hote, as though he woulde sape farther, than to cande lyvynge the felse well enough in a lukewarme, wythout growynge in greater heat.

And therefore as I was aboute to fap, in suche a persone as Godde feleth hym faynte and little well willing to go forward, so god aganewarte dyeth himselfe towards hym, in bololynge hym the more slackely, and than the tother warche thereby the more faynte, and Godde foloweth hym and dothe as he dothe, and holdeth hym yet somewhat lest, till with lest on the tyme jude and leste on the tother, the manne falteh in-
The maner and order

To the tre of time all together. And all things both good and best, visting our will to goodnes as wee bee his goodnes to euyl. For when a wayne childe feleth ones a fall, and hath al to raise this gap core, and broken bothe his shinnes, than will he spande his owne sweat and looke better to his fete, and holde faster after the mannes hand, he led him.

And fache Macks holding on Goddes part is the thyng of alkephode, that is called the wythdrawynge of Goddes hand from good manne, concypynge falling into sinne. For elles trim they beginne to wythdraw backe, as elles djeagle and strecke, for goo not to gladly forwarde, albeit that he gonne not to them to strenge an hand of his grace, as he be, but that receve of his hande bee manishd, and they bone by there in maner madger there, which is not of his owner coure to do: yet trill themselues either by lullfull myne in some woman defeure it, he never leaeth good manne without much help of his grace, as were sufficient for him to bothe to fande and walke wyth if himselfe woulde, no never bothe as I suppose, by the wythdrawynge of his hand from any electes of reprouate either, in the pyme in which they be good, suffer them without their owne fawe first begone, to fall into such horrible breedes for any good they be after come therto. For sphe that without his helpeing hande they can none other but fall, to rebuke his hande without their fawe, were in maner not to suffer them sinne, but even to sende them interto. And the good nature of God, neither will noz can doe any manner euyl to wythdraw ane good to paleth by the scripture repays out upon all those that would bee his condition, and fayth, too to them that lye let be so euyl that good may come therto.

Thus much have I thought it good to declare you upon Tindalles tale, of the wythdrawynge of Goddes hande sometime from his electes properly preached here to little purpose, lyth it securly as well reprouates as electes, and neither the caule of grace well assigne, nor the sentence very well represen. And finally put for two fallentes, one to glaires at mannes true wyll, as though because all the good that manne doeth commet of Godde, of whose goodnes commet mannes creation, and all, and therefore no good canne bene but by hym and wyth hym, therefore manne had hymselfe and his owne wyll nothing a dote in his owne good breedes, but that it were a perilous presumption to call ane mannes good breedes in any wyll his owne, whereas the sangel of God layd unto Jerus, Thy papyre and almesse are come by in rememberance before god.

And our Saviour himselfe calleth the breaking of the glasse and belyynge of thine and of the opinion of hym his holy bredes, the brede of faynet Sarp Sangeleyse, though he could not of trueth have done it without himselfe, and that at the brede (alkepynge rebened from the first to first) came out of god himselfe. And saff Sarte talith, what hast thou thou hast not receiued and that what glories thou, as though thou hadst not receiued it. He spake nor as though it were thine owne. For when I have receiued it, it, it is than mine and so may I calle it.

Another fallentent when asTOPP, did tell eth this tale of wythdrawynge of Goddes hande sometime from his electes, is because he would have the fande with his hereby that he goeth fasting aboute, that is to saye that the electes do not sit deadly in their deadly sinnes, because they do not willingly or by of incurrity for lacke of power. In pursuynge of which purpose he would make it seeme, that God wythdraw over his hande with them without their fawe, and than leaeth them no power to resiste, and so no blame in the noz no sin, though he be content to call it sinne, after that matter that the motion toward sinne which remain of original sinne be called sin. Toph is Tindalles extet in this matter, by wythdraw he receseth the sinne of the electes by the wythdraw a wing of Goddes hande from them, not for any desolate of thine thine, or any sinne that they have done, but to kepe them only from the sinne that they had done, but wythdrawes doe at another tyme. And where as God doeth for this point both for electes and reprouates at alter, that is to saye never witheth, wifeth his grace from the tyme not from the tyme till they beginne no themselves to brinde tharem will from hym, he does mullidly that pone, and goeth forth in his matter that he buildeth uppon that foundation and fayth.

Tindall.

God layd to see a wayge of per-
A section upon David's back, that passed his strength to bear. So that he cruelly cut out in his phalanges, saying that he had loved well and followed the right way of God in Babylon. For the more he kept himself from sine, the worse it went with him as he thought, and the better with his enemy David, the worse he was. His god left him not there but comforted him and gave him things whereof before he wist not, so that the sametwain be parent and alpbe Goddes herewick, until the weaknesse of bigodly sinners he fulripe, that Godde may reapeth in due season. God also suffered occasions stronger then Daup to fall upon him, and to course him cleue oute of the way. Was he not reade for a churliche aunswere to have Naphe Sabel, and at the miles of his houles, so muche as the childe in the cradell. Howbeit god withheld hym and kept hym backe from that cruell, though the wisdomes of Albesgall. How long stubborn he or rather how hard in sleepe was he in Adoluer of Bathshebe, and in the murder of her husband Uriah? But at both times as soon as he was rebuked and wise was told him he repented immediately, and turned a gayme meddle. Now in all that longre time from the adulterie of Bathshebe by till the prophete Nathan rebuked him, he hadde not lost his sapit, no yet his sole in one lawes of God no more than a manne soleth hys written when he is a sleepe. He hadde for gote hymselfe one, and had not maliciously cause of the pyke of goddes commandementes for his necke. There is no man so god, but that there be maneth a time upon him, when he feeleth himselfe in noire 

Daughter was deceived in her, then a certaine manne of his sleept the taste of his meate which he eateth.

More.

To good readers, here ye see that by Lindales doctrine, Daupd no deadely syn, but was ever out of samete and not blame worthy, neither by impacience drawing here to dispute in perilous, nor by the purpose of much manslaughter at an angry word, nor by aduowery conceived at the sight of another mannes dypte, nor by the tragedious destruction of his friends souant in recompense of truth and amends of his mykebecke. All this was no deadly synne in hym, because the he was an electe.

But yet in Lyndall a shame to consece and taye boldly, that to bee electe is enough, and that he in his love toke he left and synne at his pleasure, and that Godde will give hym leave to doe it, and cause hym to be a rentante wher he ben there, and forgave him forthwith when he repenteth, and to say: 

Therefore quengeth gen and war, so he beleive it wel a surely truthe, lest for with hope and fear he fall the leaves of synne. This tale to Lyndall I lay somewhat; I ashamed to tell us count and plainly forth, and therefore he beseech another waye, and would make us beleive that they be so preferred by the sapythe, that they do never any deadely synne. But their decees be such, as menne may wel see that they be not to be blamed for the be they neuer to be beastfully, but cryde ba bith and rebell, and such as Godde can doe no less of very right and reason than remytte and forgye, and that for these great causes here testified by G. Lyndall.

Fylle for they never synne but upon great occasions falle about there strength. Secondly, for after their horrable deed be done, they repent upon rebuying to houere refrence. And they do, which most is of all all the while that they be in dyspyn, the pope beates were not next their doge, but here all the while a sleepe as he putte here his ensample by Davos. And therefore let us confide Daup and his Breed with Lindales hosts, and counting in them these godly reasons.

Fylle he feared that David and Synnes arose upon great occasions about Davos his strength, which great occasions Godde suffered to falle upon hym at, and carpe hym waye. For when he would have Naphe Sabble and al hys sonnes even to the chynde in the cradell, he fell not into that mynde without great occassyon ye were well. For the rude leste haved as Lindall well rebuke, gave him a churlishe swere. And what manee were there so unreasonable, that would not thinke that a kinge or a great man had cause ynowe to kill twentie paylans and ballynetes, for a churlishe aunswere of one of them. Now when he fell to abuowere and there to manslaughter, had he not a grete accasyon to it and impossible to beare? For he sawe the woman
The maner and order

A woman as she looked out at her window. And therefore whosoever have ones the sight of a woman, is excusable if she take her when she can catch her, and no man greatly to blame, but either a blinde man, or he that taketh one in the dark to whom he never sawe in the light.

But we must here per remembere that the maner and order whereof these great and strange occasions were not so very great and strange of themselves, but they were as Lyndall safety, stronger then Dauid, and able to carry hym away. Which he safety, to believe that they were of the strength in comparison of that parent, not so muche by the force and strength of their owne nature, as by the lightnesse, frailty, and feblenesse of Dauid, as a small burden is a great waught upon a child, and able to beare hym downe, and a little winde able to raise a wafer.

Then would ye wene that he accor- feth David and the electors, and that because they be so light and so frail to fall by such occasions as be stronger to them, by reason of their owne feblenesse. Nay, for I say that they must at all times abide with the hande of his help, and then must they nodde be weake, feeble and frail. And to their fall commeth the occasions, and the occassions be mightie to them, by reason of their feblenesse. And their feblenesse commeth of the withdrawing of Gods hand. And he withdrawing it without any desert and deservc of them, only to keep them from the line of taking their good workes for their owne. And so is therein all the progress of their ende, no deadly inne in themselves, but the occassions that bygone them to it, by without their owne faulte stronger then they, and by reason of their owne feblenesse, carry them clene away.

And thus is (as ye say) the firtly goodly cause, for which Lyndall will make his occassion, that the abominable occassions of electors be no deadly innnes because of the great occassions. Against which is strong, but I am ware the argyment, we would peace upon him for with the lines of the reprobates, and bear him in hande that some of them have as great occassions of their lines sometime, as is a cherithr selfe to the bynyng of a manne, or the sight of a naked woman out at a window, for ablouwen. And we would the a fer him such questions further, either of holynge of Gods hande over them, or with-hating bys hande of help from them, with other proucie dependantuses therupon, which every learned manne saith some lynde out of himselfe almoost unlearned to. Which when Lindall should answere to, he should some make every wise man see, that in this chapter of the order of their election, he had electe and chosien a very goodly order. But for as much as the foy therof is open and plaine of it self, we shall let the other dispicions of this point passe, as agayne which saith Dauid plainly saith, and saith unto vs, God is faithful which suffereth you not to be tempted above that ye may bear, but makest with the temp- tation a way our also, that ye may well behold it. By which words this point of occasions above our power is cleane caried away, and it is clearly determined, that God suffereth no such temptation to come unto vs, but such as we may both reprobates and electors also able to withstand if we will, though the assistance of Gods gracious hand, which grace of God he never with-dawyeth but in the same may withstand our owne will, and never bendeth to all temptations, but it fadeth unto vs if we call therefore it will take hold upon it. And therefore I say as I say the reprobates of this first point is plain, I will nowe passe it over and see what substancce is in the second.

The second thinge is, that as soone as they bee rebuked and their faultes tolde them, they repent immediately and turne againe meekely. For this he saith ti.oz. iiij. times in two or three chapters, and now he confirmeth it with his example of Dauid, which did so as he saith at both the times.

But yet is this but barely sayd for the order of electors. For of outrythd thus to some reprobates to amonge reprobates, not only when they be rebuked, but also before to, and be foruen at their repentance and penance as well as by electors as longe as they do repent, till they be dammned because they die at laste impertinent.

And also this is not proued to be alwaies true, that eniere electe repenteth at the first rebuke, and meekely returneth without refelcte, though David is byd ed out. Ther is I trust many a man in beare, I was rebuked thus of some one
of our election.

A one fa dive, and defended it full ypsielp before he reprented, and yet amended after full well. And for example we neede no farther than the blessed apostles, and specially saint Thomas of Indie, which left not his byrebbe and difficult, nother at the spye speaking nor the scerde, no the he put his finger in god almsi ty his side. But Tindall excusat all that by being amazed, as he both all the electes and byde sydes, by being in trades and sleepe, as he both David here. For that is the third point the most necesyall excuse of all electes he aldeadly done, in that they be a sleepe all the whole they do it. For such faith he of David, as ye have hende.

How long stoundred he, or rather howarde in sleepe was he in the adthery of Bethsabe, and in the murder of her husband triab.

More.

David was here in a very long sleepp, he is s deep sleepe and sleepe in bedde, this byd all those divers sydes in this sleepe. Lyndall of likepphe lay next him and heard him all the while nother retore. And if he say to that he bode, then is his tale as full pruced as to any part of all this electes. And except he laye of his owne certayme knowledge, that he alles never make me believe, that David did sype her, and sent to her, and talk with her, and gete her with chyple, and sent to her husband, and made the murder and wrote the letter, and sent the man to his death, and all these bedes in pyderes dapes, and all this whole syll a sleepe.

But Lyndall will hape him a sleepe needes, for the defense of his owne soollp he hereby, therfor he teache by that the electe is by faith bose of God, and therefore both neuer syne wylingly, no content to son, no cast of the yoke of the lawe, no the love to y law of god, And therefore he layeth.

More.

So because he was all this while a sleepe, therfore in all this while he lost no thing in the lawe, no more then a man lost his wittes whyle he is a sleepe. Is it heare a little tale truve ypreyce, that Lyndall hadde nother lost his wittes, so elles were hymself a sleepe while he wrote this, he never saye for David tell the thys tale. What calleth he losing of faith or love, nothig but such departing thereof, as he never commeth to it againe? If that be so, then Tindall letteth our sporte Chyple to speole, he searcheth him to speake. For he in the ghose, that a man lost one of his hundred sleepe, and left the remnaunt and bought the lost sleepe, he said it. And that the woma had lost her money, though by running after her house and seeking the founde it aslost againe.

How Lyndall is not to mad I suppose, as to say that if a man lost his pringe in the mape no, though he find it six weeks after in a fothes meate, I espect he never lost it because he found it againe. The common people say among, that nothing can he founden tillt he be lost, fauting of that a theek they sav in sport, he can finde a thingere it be lost, and so they paste hym in his cunning, that he can do such a matter as no true man can. How if a thing may be lost in vevero a leaoner, though he be after founden agayne, how proveth Tindall here, that David in all this long while between the fyrth light of Bethsabe and the rebuke of Hatha, never lost nother faith nor love. He parget it ba in this wyple by entelple. A mai with sleepe lost not his wittes, therefore in likewise David bryng in lecher, losse nother by the lawe noe looeto his law. As not this wel likenedeyes by my yeche.

Less like the Poulis slepe to a sagger by sterbe, till he prove use toowly? Davud was that while in a serene sleepe in bedde.

For Godde hath naturslly prospced sleepe for mannes rest from labore, and for his refreshing agayne to labore. And the wyde saking of the yse of our wittes is ther not forbidden by Goddes ordinance, excepte we sleepe when we should not. And so is neither adonoutry no; such maner of maunlghter, but be thinges of god to bode of theire nature abominable. And in the sleepe also there is only a falspence of the yse of y wittes, no cersypp wytong doing against y wite, as the was wisful working of Davud, against the failful long
The manes and order

The love of God's law in his horrible obes.

For as for his faith, as far forth as concerned only the nature of faith, it is to 1 yper of belleshe, I will well agree with Lyndall that he lost it not in all while. And in Lindalis faith for one paucit, in that he imagined faith into hope, I will well agree also, as he thought all that while enough the assall, and no accident, a little to much do. But furres as for the livenc faith, that twelfth of saint Paul faith by lone, that kind of faith had he lost for that while, for which he willingly sought cure, except Lyndall say that all his lechery and his mis- drader to, was wrought by God, because all the that was done for the love that ever be done for the love, that ever be done for the love, that ever be done for the love, that ever be done for the love. And if Lyndall tell me so, than disquiet me to the hard wall. For than can I no father in that point, but as for as concerneth his faith, I must needs give it over. But yet the saving of lyne in the land of Godbe, very fault would I have, how Lindall can- fende it, that he look not that there in no point of all that longe while, in which he willingly sought against it, the bare hys soul and outry, after mykonous manlaiilterto, this spall (cageth Lindall, defend you well enough, for ye touched your selle right now, very poynt at which I would myselfe have you, when ye said that in the natural selle the wit is only suspended, she will thereof in lykewise, so a man both not willingly nor willingly any- tery acte against the wit, as it sayeth that David did in his selle. But nowe say Lythad did none of these thinge willingly or unwillingly; but by that occasions hys wryte were rauished, Darayg, and with his wryte and hys wylles suspened, as it is in the natural selle, so that he had forgotten himself, and for the hylere neither had written no wyt. For if his wyt had wroth him his sall, hys wyl until nwes have folowed. But his wyt was al that while though not lost, yet parted away cleane with y rage of the lyke. And when the wytte is away, the wylle is gone therewith. For it canne nothing do but as the wytte theweth it as I have sayned before. And than was the wytte a selle and the wytte followed the sull, that he fell into the sull, and so comming to sowe; but as the man was in manner all a selle, en- he as hys wyttes in manner but a hys. Here is Lindalis proveperfect out into the hell that I can perceynge of hys wyttes. But now this reason of hys, neither defended David against the loss of land, and yet directly lost him by Lyndallis doctrine the most especial all faith. For Lyndall as ye that here after read, calleth faith of the eleceth a falinge faith. Now if David were in a selle, all that wylle and had thereby forgotten hys faith and hymself, this thowh hys faith hadde all the wylle hys, yet at the best his assall for the wylle the slying. For so both the mene woot well in the selle.

But lette thys passe thes ones as for thys gynde, and see how he pro convent that David was falsen to such a bed slepe, that he hadd in all that wylle neither wotte two; will, and therefore consete not into lyne against the law of god. Hys lapeth he none in this world, but only faith it was so. Hys might hys be by possible, though hys take more plese. But yet am I content if hys tale be letly, let hym be beleved. But woot if hys tale be very farre more lyksly, reason woot he brought one witt- nelles with hym at the left.

Yet than whan David first began to spee her, let that she channce and occas- tion of one rising in his selle, but whe he lyked her and longed for her, s Godde stille and looke on her, and bred he beate hymselfe, and sett hymselfe say he, was he al that wylle a selle, wher he thought he would hewe her, whe he sent mynnefender to her, whe he rode and talked with her, whe he bring the matter to her, whe he wanne her attend to the lyne, whe he fulfilled hys soule by his lyke, whe he sent for her husband to colour and close ther offence, when he compassed and contred his her and her for hymselfe and to to her good husbande hys owne faithfull ser- vauntes, whe he deuised and wrote the trauersous deadly letter, and despured that innocent manne hys owne beate in his hand, to deluer over to him that should fet him where he should be slaine, d by David in al these selle amonge al these euil thoughtes, al these rauishinge, all these abhorrable do- des, never fall from the love of the late of God, but was al thys while a selle, ther conseted to say, no d name of all these thinge willingly. So faith Lindall, I say no more but it is likely pes. And therefore let Lindal tel le wers- by he provent the contrare. I yuo ye faith.
of our election.

A saith he by that that he was an elected person that finally shoulde be saued, and therefore because of that seligne faith with which he was borne of Godde he could not endite unto sinne. Very well. Than if a reprobate had done the like with the like occasioun greater, he had sinned deadly, for lacke of seligne faith, only because he was not elected. And if the repented alike upon that occaision, yet he should not be forgott, for lacke of the seligne faith, which was never giuen him, yet never repented from him, only because he was not elected.

W If the Lindall here house he knoweth why he believed, that Davyd was elected to saluation, what will ye answer? He will not saye I am sure, because the church to teacheth him, lest I should aside him again which church. For than were we forced to grant that he believed the teaching of this conen kriste the Catholicke church of our, fethe his own unknowe church to teach him nothing to be the better believed upon the credence of that church, not being known for the church. Note shall ye not finde as faire as I remembre, any plain evident scripture proving his final saluation. Than it Lindall anywhere he findeth in scripture of his faith and his repentances, and nothing of his final damnation, and therefore he believed of these likethodes that he was electo to the final saluation, and shall come to heaven at the day of some (for Lindalles saith believeth not that that shall come any other way.) I will not here peace boppin him with the samples of such as hath here nought but well believewell after his owne actuating, both while he believed well himselfe a fynce he belieued vonge, of whom saluaptes yet he maketh not himselfe so sure as of the salvatiun of Davyd, but holding my selfe so this time satisfied he believe it so well upon good likethodes, that he should not believe a manne that would without good profe let him so contrary, that no more but pay him to be reasonable and to intereit against others, as to give vs to an alien wife to believe vs good likethodes that Davyd contented to sinne, not to believeth, that without good profe would be with his bare woode make us wene the contrary, and boldly beare vs in hand while he taught so much michehness he was all the while a dele.

In which point, as I have before possed in another chapter by like matter, the there to a slepe, his verpe first falling into such a slepe was his own wilfull negligence, while he beginning to be movad unto leddens at the light of Bethlabe, rode stil and rode hyes as well in beholding her, therby willingly suffered the decease of sinne to entere into his heart by the gladewinnowes of hyes even. Whereupon all that ever he dyd after pursuing thereupon, all had he bene in such rage he neither will what he dyd nor where he were, shoulde have bene imputed unto him, as he sinfully bincketh himselfe doneke, deadly finned, and that he alse if he kill a man in that donekenesse.

For it certeiny not Davyd no, no man tellles that Lindall faith, there is no man so good, but that there commeth a time byp him in which he selight in himselfe no more faith or love unto god, the a fynce at times, selithe the tale of his meantes. Whether this happeneth unto the best men no, not, God wote I cannot tell, I wote not what affectes they feel, for I am none of them, no I hear me Lindall neither, as wise and expert as he maketh himselfe of their seling. Would god we were both of the best of the best we neverly were, not war as eit as we, and we made them, matches in maner wise. But this bare I purly say that whatsoever the best is in such case, indeedeth not Davyd tro deadly sinne. For than is the best very naught.

And finally for conclusion of Davyd his bedes, where Lindall faith he could not so deadly because he was an elect, for which cause god kept him though of seligne faith from confessing to the service of sin, and for themalicious casting of the of the soul of goddes commandementes from his necke it appeareth very well that of his necke was etones, whether himselfe call it of, or Bethlabe take it of because he should not come poked to bedde. For well we wote it shil not within the hedge of goddes commandementes, but that he took his head though his broke a couple of them, and ran unoked a good while. And it was I wene well appare alter, if he calle of the sinne himselfe, and the wit all the doue and hys only word (maliciously) which wode how Lindall taken, that is I know not, but except he take it for no male, because it was also love. Elles if he agree the contempt dispilling of goddes lawes were
The manner and order

Malle called malice, and a malicious casting of of the poke of gods law both from love & desire, as I were it is expounded in god almightyes vocabulary: the desire I nothing but that it will well appeare against Lindall at the whole matter, both that Davyd agreed and contended to finne, & wilfully cast of goddes poke and maliciously so. Thus will well appeare I lay by plaine and explyt scriptur. For after those horrible finnes he committed by Davud, hys deadly dese so displeased god, as it is written in the 9th chapter of the second book of kingses that he sent Nathan the prohete unto him. Which by the commandement of god, after that he had put unto hym the parable of the rich man that took away the poore manes Geek, & thereby newe him give sentence binware against himself, be brought he to Davyd as in the person of almighty god, in this maner wise as followeth.

Why thus thou then set my worde at nought, and done evil in my sight,

Thus haste killed with sworde Uriah Hethen, and hys wife did thou cast to the lyfe, and him hast thou taken to the sword of the fowmes of Ammon. And therefore the sword shall never be taken away from the house, because he hath defiled me, and taken to the wife the lyfe of Uriah Hethen. And therefore thus saith our Lord: Behold, I will raise up enemys against thee, even out of thine owne house; I will take away from thee thy lyues before thy face, and graven thee out one that shall be against thee, and he shall be with them in the sight of thy finne. For thou hast committed thises desenes piteously, but I will accomplishe thises my worde in the sight of all Israel and thy lyne.

To good readers, here is very clear that whereas Zindal faith, that Davud in all those horrible desenes did yet no deadly finne, because he faith he consented not to finne, no/did none of those desenes willingly not cast not of the poke of love toward the lawe of God, God hereby faith that Davud did in those horrible desenes dispose both his lawe and hynriett to. And how did he then kepe still his love to the lawe of god, in the lyfe in which he disposed both the law of God and god hynriett also? By how faith Lindall that Davyd contended not to the finne, when God himselfe that he knew hys thought laid his finnes to love to hys charge, that he appointed an endless plague for the punishment thereof by hys repentance and his humble contiell, god as he for saue hys deadly foute of the finne, and translated it from maxtall into veniall: so being the punishment from endless into ending. For whereas the prohete had before hys repentance & contention laid unto hym by the bidding of God, the plaguethailand in thine house for ever world without end, forwith after his repentance and hys contiell made, he lapsed unto hym. But lo/ye bath translated thy sin that was, from deadely to veniall, that is to witt thy punishment from eternall to temporal. And therefore the prohete lapsed, that put his child that he begatte upon her in that audity, should done as it did after in deed. And per was not Davyd out of hope with other penitence (which he thought upon tappe) to purge and redeem the punishment to, and therefore safett and praise to fame the childbe, but till the time that it was deade in deed. And thus good chresten readers may clearly see, that all Zindalles proper proccesse of kings Davud, concerning his order of hys election, that he was thereby preferred fro/ever from all deadely finne, is cleerly come to nought, and all hys worodes reproued by the very playne worodes of scripture. And yet in the same scripture for advantage, is there another of Zindalles hertes desecryed, by which he teacheth that after repentance all is forthwith for given unto the elect, both finne and paine and all, so farre that to all the sin passid, the party shall never after be punished nor suffer any paine, neether in this word, purgatorio, nor any where elles. The plain reproue whereof apparentely evidentely, the deadly finne translated, and the temporal punishment reserved by this open place of scripture. By which is reproued Zindalles other hereby that we now go aboute, in which he teacheth by Davud did none of hys horrible desenes willingly, nor contented to fin, nor malystolutely cast of the poke of love toward hys lawe of God, and therefore finned not deadly. Wherein as see against Lindall telling us this very god hynriett tellith by the contrary, and that Davud finned to deadly, that he finnily despyid both Goddes lawe and Goddes hynriett therewith.

And now that Zindall hath of kings Davud tollde by hys wise prechell of hert sinning,
of our election.

And in like manner, apostles of Christ at this passing were astonished and in such a form of temptation, for the solemn charge from so great glory into so vile and Shamefull death, in they had so forgot all the miracles and all the woe which he had told them before, how that he should be betrayed and suffered on the same manner unto death. Moreover they never understood that fasting of his death, because their hearts were always in this earthy thoughts. For though they saw him receive another, yet who should receive him by when he were dead, they could not comprehend. Read what thou readest canst, and that shall find no temptation like unto this that from the creation of the world, to so great as it by the hundred. So that the wonderful fayth changes, and the terrible sight of his passion, and of his most cruel and most vile death, and the loss of whom they so greatly loved: they, hearts would faint and die with him, and fear of their own death, the impossibility of which and should rise again of his own power, so occupied their minds: so affrighted they and amazed them, that they could receive no comfort, either of the scripture or of the miracles which they had seen Christ do, nor of the moment, nor terrors with he had warned them before, neither of the women that brought them tidings that he was risen. The sword of temptation, with fear, sorrow, mourning, and leaping, had so deeply perced their hearts, and the cruel light had so cumbered their minds, that they could not believe until Christ himself came, death put off and overcome. For as they first saw him, they were amazed for wondering and love together, that thoughts arose in their hearts. Is this he, or doth some other disciple behold he was faine to set them see how to eat with the to strengthen their faiths.

More.

Here have we had good devotion of children people, a piece of Endchilles devotion godly collaborated, in which the man is not so farre fallen into devotion, but he is much foother falls from his wit, whereas he neither perceiveth any love to he or would please, and were that frame not his term faith more against his matter, then we that impugne his purpose. For his purpose is to ease us that none yet can at any time some deadly. And now for gethcr he that popinets, selecters, that is to say, how he is to deceive us never fail their faith. Which if it were granted him, yet was he not his purpose. For the might keep till the faith in their hearts, and yet live deadly by the deceiving thereof with their mouth. For as he laine Paul saith, I heard believe and for our justifications, with my mouth we confess it for our salvation. Shewing by these words, that neither are we righteously by suffering in our mouth we do believe, but if we believe in our heart, as the said by belief of our heart, but of no fear can let us to confess it with our mouth. Wherefore consider the woes of our favour humble, where he saith, who to deny me before man, I shall deny him before my father, which is in heaven, and thus for the first point Zindall in his holy sermon is so deep in devotion, the forget where about he goeth. So for the second popine, where I sayd no more but that they lost the sufficient faith, that is to say, life of their faith, he goeth about as I tolde you, to give us the apostles such as were elect, never lost their faith at all, nor at any time fell thereof. And this popine had be so properly, ever he saith he that doth lose it not, and ever he saith he that is lost it. And by the same woes by which he saith that he keep it all way firmly, by the same I say all way in this, he pouseth that they kept it not still in be, but were very far fallen thereto. For first rede me at these woes of his again, and agayn as they be couched, both by the form, the amazed, the popinets, temptations, terrible sights in their heart perced, in their minds cumbered, with the light of his death, and feared of their own, that they could not believe his resurrection, he was faine to care, he brought with them 3 to let them see him. Is not all this tale creatae of their faith falls from them, and no hope of the keeping. What was in them, but the lack and loose of the faith that Zindall saith us, that they thought it impossible that he should rise again, because they thought he could never of his own power, and could not think of cause who should raple his etelles.

Now
The manner and order

A. How where he faith that all this happened them through temptation, that will we well agree. But ye is that no more to say, but like as David did adversity through temptation, and killed his good friends through temptation, and as Eve eat the forbidden fruit through temptation, and Adam eat his also through temptation, and Judas betrayed Christ also through temptation: so apostles fell from their faith, and lost it, and all through temptation. Let Tindall excuse every sin that commeth of temptation, and whole sin that he alone vouched, except peradventure the devils.

But the sin of men raneth in this, that they be the commandment of God, in that they doe not as he bid them, trie and resist the temptation. Which till they cease to do, if they trust in God and calleth on his grace, there can no temptation be so great that it can overcome them, as witnesseth our Lord by the mouth of Saint Paul: God is faithful, which suffeth you not to be tempted above that ye may bear, but endure with the temptation away out that ye may well overcome it.

But yet Tindall saith for excuse of their sin, what him liketh, which thoughts and circumstances make misfortune; that if one of the sinners be less than another of his own roots, yet shall Tindall never make it good, but that which saith they could not believe, if he saith true, the lack of their belief was a greater sin. For whereas Tindall would seeme to say well for the apostles, in that he faith they would have been lyned with our favour, fearing the fear of their own death, Christ had before spoken to them to fear no sin of temptation, especially since Holy Body, which they have killed, have nothing: they can be no more. But Christ shall have you whom ye shall fear, fearing your God when he shall killed the body, bath the power to call forth the soul, and the fire of hell. And in another place he told them according to the same, when shall save thy soul in this world, shall save it. And who shall save thy soul in this world, keepeth it still for the everlasting life, and finally to deceive them all these words most properly pertained to the putting away of that fear of death, by which faith for fear of death would be; he laved the woodes which I before remember, which was deny me before. Matthew, I shall deny him also before my father which is in heaven.

And therefore Tindall in burning goeth about to excuse the sinne of Christ's apostles, which they rather will have known, and the great mercy of God; and therefore they write it the self, and the rebukes thereof with that our favour gave them thereby, to the end we should both beware of falling in the lyke, and yet if it in our owne deceit, misfortune to fail, not dissapeare therefor, but repent and arise with God: help as they did, and than shall he forgive as he so saith them. And they would rather Christ's blessed apostles that Tindall should tell us, than the master of theire excuse, teachers false heretics, and make us wene that temptation to forsake our favour for fear of temporal death, since we are not so ready to sinne. Whereof our favour himself saith ye see teacheth us plainly the contrary, and will not admitte for: be I saith me, the excuse of Tindall for their apostles, if so come saith, by my faith good lord I was a scared and so go to me that ever thou taughtest me.

Hovest that they sin not in leeling of their faith, I let no man to believe Tindall, when sooner he poure himselfe more credibly than Christ. But here we see that as I told you that their faith in deede, Tindall poureth after his maner in his false rehearked worbes whereas their faith was. And yet is the man of to God rememberable, and to good heed takest where about he goeth, that faith with his next worbes after he faith very plainly more and more, that they could not believe the resurrection, and with the same, and for all that their faith him not in their heart. Lo thus he faith.

Tindall.

Hovest that there was none of them that was fallen in their heart from Christ.

More.

Who can more plainly say that they were fallen from the faith and lacked the beliefe, than Tindall saith here? For though he saith that none of the was
A was in his heart fallen from Christ, yet he said they could not believe the substantial article of faith of Christ, that is to wit, the belief of his resurrection, without the belief whereof, at the general council, would not then serve the same union. And that they believed not that article, Liddall here layeth expressly, for he layeth, that though they came to the lepuchria, and would have believed that he was risen, yet they could not believe it, the word of their temptation was so great, that they could not believe it at the preaching of a woman, without any other miracle. Tha saith I no more but this tale of Lyndall. For if they could not believe it, then they were reasonable, and to lacked they more than the belief. For if they knew that they came thereto again, and that Joseph of Arimathaea, and Nicodemus, and the women came afterward to strength and boldness; so that they two disciples towards Emmaus turn'd in their breasts to hearken to the words of him; all this made it to Liddall's purpose in this pointe, not the belief of a woman, but the belief of a woman's end. For we speak of this apostles, in the time in which the disciples saith here they believed not, nor could believe it. At that time they saw I, if that they are not as other than believed, not, as they did not if they could not see, they had no faith, nor did the same lacke of the faith. And also to what purpose telleth Liddall thes, they could not believe at the bare preaching of the woman? As though they were not believing it, because they did not believe the words of the women, when the Apostles themselves knew these women to such, as they were worthy the more credence some one of them, then some many men. And for to excuse the apostles in lack of belief, because they deliver them for true and women. But Liddall saith well if he believe the gospel, that no more they told the miracle of themselves coming in before the doers beingght, speaking and going into the, but they were farre from the belief of his resurrection at the first that they had seen that he had been some spirit, till he not only preached to the, but also reasoneth with them thereupon.

And yet S. Thomas, which as Liddall saith, could not believe till he saw Christ, neither doth believe the woman; at his own felowmen, nor our favour himself upon sight neither, till he felte C him fully, and put his finger in his side. And this did of his standing in his midst belief, in this belief lacking, he went not about. If he ye true, to endeavour himself to believe the that told him, this was not, but as it were, the I gospel, oblige me to faith in his discourse, I said till he did that he thought of liberty; he never should his to wit, till he felt him put his finger into his wounds; he would never believe it.

And I have plainly, whosoever being ensnared of any article of faith which if he be true, he believeth not, is not because he cannot, but because he will not. For if he would do the thing which Lyndall taketh for folly, I is to wit, not resist but endure himself to submit his reason into faith, with as the help of God for the furtherance of his imperfection, he thus doing his part, God would I lave, not lave on his part again, but would effectually work with him to persevere in him the faith in which he plighted with him by grace, which he supposed was what he gave him the grace and occasion to be first told of the matter. But never cometh Lyndall by degrees, ever he let himself likely to be done to the to the, and therefore where he lavo the descent cannot frame deadly, first he alledgeth for the cause thereof he himselfeth never, but upon great occasions. And being that a man may thereto say what than: He goeth to another step, a faith that he never consenteth to same. And then being that step will not be descended, he goeth to another, and faith he confesseth not to surno to serve it. And perceiving that he cannot and sure there, he Kept down to the next, and faith that he called not of from his neck the yoke of love toward the law of God. And yet perceiving that the step will not hold him neither, he cometh at last unto another step, a lave he calleth it not of malice, truly because we cannot take to such a man thus, to see whether he bare any malice therin, we should never be able to convince his of the way, when he put once thereto maliciously. And yet from here have I dined them, there in have I reckoned his hope, as ye before have heard in the times of king David, by the woodes of God spoken by his mouth of Nathan the prophet.

Now as he played there, so playeth he by the apostles here. For if he said he fast; they lose never the fasts, because they
The maner and order

A wer amased, and then asonted, and then
afraid, and then because they could not
perceiue the thyng fos possible. And yet
at lant he cometh no here to the graunting
that they lacked it, that by plain words
at length he fapeth the same thyng him-
selfe, affirming that they believed not,
no could not believe. And yet would he
nowe make vs were, that though they
believed not, yet had they no lacke of the
faith, because in the lacke of their belief
they had no matter. And that thyng he
prometh thus.

C Tyndall.

There was none of the that ever rap-

led on hym, and came so farre therto to
say he was a deceiver, \\n
wozght hith the
deuils craft at this while, \\n
is wort-
unto he is come in the end, we deffte him
faile wozght that he was \\n
his faile doc-
ctrine also. And therunto must they have
come at last, wherease, \\n
sondering had ben past, if they had not been
prevented, \\n
holpen in the same seasion.

More.

Loo good children readers, here hath
Lindall taught vs, that whole beleue
not the resurrection of Christ, yet at the
while he repelth not hym and call-
leth hym to zech, and despeth hym, he is
false enough. For all that whyle though
they believe not, yet lacketh he not hys
belief. And then if he be an elect, he shal-
be preserved of god, \\n
holpen before, ere
euer he fall into such blasphemy. But \\n
if he be a reproue, then wha he come-
eth into the case the apollses were in
as Tyndall fapeth, he shall for lacke of
such prevention and help, fall into such
rapyling and blasphemy, and then is he
bereedle he fapeth. And therefore saith
the both here and in byres places, that
the leade of god preserueth always, and
kepeth and preserueth the electes from
falling into that case. Here is a goodly
tale be ye sure. But nowe whereby shall
Tyndall of this doctrine make vs sure:

The gospell to begynne with for, one
piece, maketh vs sure of the contrary.

For therein we fyphe the report
Judas, which was (Z weuen) as farre
from the belief of the resurrection as
uer was Sainct Thomas of Inde, came
never yet yet into such rapyling and blas-
phemy of Christ, as Tyndall fapeth that
the apollses because they believed not,
had they not beene by grace prevented,
must nedes have come on.

For when he went about to make his
bargain, and betraye hym and tell hym,
\nwozght not that he called hym faile
wolste, no to forse blaspheous word.

And after he fyphe that when he repen-
ted and boughte agayne the money, he
was farre from rapyling upon hym, and
saith: I have offended God in betraying
the righteous blood. And surely though
he had at the seling rapyling as muche as
upon hym towardys his passion, as Tynd-
al in his bothes nowe taketh and setth
upon hym in the blessed sacrament after
hys resurrection: yet dare I be bolde be-
upon his mercy to say, that if that old Ju-
das in his repentance, had with the lo-
kying upon his own sinne lothed al so by
the great mercy of god, and also that if
Tyndall now this newe Judas will re-
peint his rapyling against, Christes blest
bode the sacrament of the authore, \\nsche our loose mercy therewith both the
tone shold have had, \\n
the therto shall
have, remission and forroueneth of that
deadly sinne with change of hell into
purgatorie, into which the tone in hyn
now fapyn would, and the therto except
he men hereafter, Hal as much in bain
wipeth to come.

How Tyndall will promerit pruche
upon some little contrect of his owne
and stiffe bear be vs in hainde, though
it be not written in the gospell, yet doth
Judas wha he told Christ, speake of him
some blaspheous words, \\n
had oppos-
tion language against him, and that
the blasphepy therof was the very cause
why that he could never after by any re-
pentance befoure give his sinne, and
recovered again to grace.

If Tyndall thus tell vs, and will wene
by this waye to wunde oute, we will for
this se the gethe to put hym in mind of
hys owne rule, that we nedest not beleue
hym further then he fynseth in profe, and
evidente scripture. But we will tell him
then, that ther is as great likelod
and some deele more too, that Sainpte
Paul, when after the resurccencion
of Christ, the and the bonging of Sainpte
St. Artaxum, \\n
phen, persercted and punyshed fo cruell,
the chyldren people by rapylie blas-
pheme the name of Christe, and hys doc-
trine, and meaces, \\n
that he taught
and did. And yet for all these, was he re-
ceived after to grace and forgeuenesse.

Was after electe, yea for the right of
hys repentance, change, and penance,
was a chosen belles before God, before
the worlde was made, and had once the
right belief of likelyhod, as muche as he
was
of our election.

A was bounden to before the gospel preached, and then to be in state of grace. Yet was suffered to love his own fault and fall thereby, by retaining the gospel of Christ, and after fell in hating and persecuting his name and doctrine, and not as it seemeth, without a dispensing of his name, his timing, his death, his doctrine, and his resurrection, and all the cruel he did, and yet by repentance and penance received to faith and to forgiveness again. And therefore neither did Paul displease, but as suit as he is, he may yet repent and be forgiven if he will. But by this one example of St. Paul, are in the mean while vitrely destroyed, and not only Paul, but all his whole Chapter of the order of our election, whereby whole purpose is in effect, that God kept the elect from all deadly sin.

And thus good readers, ye see how well he defended the Apostles faith, which be faith, they never lost at no tym, and yet confesseth himself that at one time they neither believed nor could believe. And yet while they believed not, they lost not their belief because they failed not, because that after they came again to believe, therefore they lacked it not at any time before it came.

Is not here (good readers) a wise and well told tale? It is enough for me, that we know how to act: this word deadlie sinne (as in thee be well neded doe:) than doo you good readers? I doubt not very well and clearly see, that Paul did take of Saint Peter his repentance and soow after his denying of Christ, nothinge poisowbeit Paulalles purpose, which is and must be, that sayn Peter before his repentance sinned not deadly at the time when he forsook Chryst.

For Paul, if he will prove that he did then in no deadly sinne at the time, it is not enough for him to tell us that he repented after, and was by repentance restored to the state of salvation. But he must prove us, that he forswearing of our salvation, yet should not have left him from salvation, although he had no further with us that be deceased without our repentance, or any remembrance after of that sinn.

This should he prove us to prove well, and this ye see well be dissembled. And to prove that Peter sinned not deadly before, he telleth us that he repented after. Whiche is the very thing whereby it is declared in holy scripture, that his sinn...
A sinne was greuous. For what was the thing he so repented, but the sinne of his denying? And therefore the more sorrowfully that he repented it, the more bitterly that he bewerty belated it, the more pitty that he took it, the more himself bewerty as the lose of offence and heinous deadlines thereof. And now come to Lindall on the tother side, and by the sellesame so dow, would make men done it was no deadly sinne, by which it specially both appear the contrary.

And than thus handling the matter, he is not ashamed to tell us in conclusion, that we now see by this wise reasoning, that Saint Peter his faith did not, where he had as ye see, proved by nothing, but bath himself told us by plain example words the contrarone, when he told us that the apostles could not for all the womens women, believe that Christ was risen, no well in a good while after, at the sight of our favour himselfe. Holebe it, all this he waxeth, was no sapling of Peter's faith, but an oppressing for the white, as though I do not any manneselle he had anytime said, that Peter's faith did not for ever, I say that if the white, not for ever. And yet said I no farther in my dialogue thereof, but his buisly faith sapled for the while, because it was not by law. But if his belief lose still, it was a bare believe, barany of the fruit of charlite, with which it wrought not in the heart, when it wrought not forth the conception of Christ by the mouth.

But many Lindall hath said yet more, and hath taken away from him boldly both quicke faith and deadbe faith, and all as for the while. In which point when Lindall hath all done, he can never while he lineth aynde it, but that in saying that there was a tymne in which he apostles could not believe that Christ was arisien again, he is agreed with us as for the matter. For in those words he confected, that in that time their faith was fallen from them. But he by the right will with us upon the wood, and will in no may have that faile called sapling, but amazing astonpering with great acromy and with greatest burde oppressing. Well than, if we be moste well agreed together, Lindall is I in the matter, we will for thys once no longer debate about a wood, and still dispute all day, whether falling may be called sapling. But I am content to give it over, and let Lindall have his wille, and so byder therwith still, that though layn Peter did faile and his saphe too, yet shall not Lindall be bounden to call that falling sapling, but amazing if the lie, a astonpering upon great occasions, and by soe burden oppressing.

And in like wise am I content, that if upon great occasions of a longe very way, with a depe myse and a great blocke in the bottom, Lindall's hose happen under hym to suffice to snapple and tumble, and after that saphe and fall downe in the myse and tumble, and his matter he there be together and tulle, still some good selene helpeth them by, and brengeth them to an yse, where they tare together till the hose be with meate and red better growen in heart; let Lindall for me when he rideth againe, call his falls no falling nor no falling neither. But yet shall he never lette other menne to call it as it is.

Now Lindall yet after his owle fall, dissimulating his owrthowe as though no man saw it, itapplied triumphedly in this matter, that he hath in this Chapter of the order of election, so well and wisely quitted himselfe so like a pesky man. For top and glory thereof, he finisheth his Chapter with a pleasant proper taunt, wherein he taunte them.

Tindall.

Therefore we neede to take no glose for the text, that Christ said to Peter how his faith thole not faile. For faith matter spose, it faile in himselfe, but was reserved in one laby. But let us see the text and their glose together. Christ saith, Luke, reg. Simon, Simon, Satan seeth you to list you as men list wheate. But I have praise for the that thy faith that not faile. Wherefore when thou comest with me to the bretren, how put this wise glose thereto, and see how they agree together: Simon, Sathan seeth to list you as wheate, but I have praised so the that my mothers faith shall not faile. Wherefore, when thou art come to thy selfe again, accorsing as my paper hath obtained for thee that my mothers faith shall not faile, strength thy bretren. Pope sap ye, is this not a proper text and well framed together? Pope ye not thinketh that there is as much witte in the beadd of madde Collins, as in the haynes of such expositors?

More.

Lindall here (good reader) felting his matter
Of our election.

A matter very sainte and seable, that by reason, scripture, or other good authority, he neither can impute his adversarie not defende hym selfe, woulde very sainte wale awaye this without any piece of his purpose pursu'd; make men were al were done with his mery scofte. 

Now be it Lyndal had here exequed you my very workes of my dialogue, as I am in such cases wont to rehearse, as it would be (that he sawe well) have made his quicke mery scofte were very dull and more than halfe dead, as ye that wel perceiue I trueth, vntill I come to place in his replying to his severall answeres made into the chapters of my Dame wooer, 

Whereunto I shall rehearse the suadence of mine answer to this wise vallaciation of his, against myne explication and better man to than mine, of whose workes of our loute spoken into Saint Peter, I have praied for thee, that the faith thall not fail.

But where as he can in no wise heare the common opinion of good Christene people, that the faith abode at any time only in our Ladye, and thereby morecheth a naked a gap game, that sainte Peters faith should be prefered in our Ladys, and that her faith should be the faith; I wiste it will be no very great solute thyng to perceive, that the faith which sainte Peter confessed, may both be his owne in that he confessed it, and yet our ladies to in that he beleued it, and the thynges also beleived, is all one betweene hym and her, sauing that it is hers in that he beleued it, and on that he beleued it. And yet if he left the beleueth of, it may be called bylly bys, unundersanding by that speaking, that he speakest it. And therefore in good faith I can not wel see, wherefore we may not say saint Peters faith was in our Ladye, as well as we may say Christenes bethles are in Lyndal.

And therefore, where to, the thyng and teasting of his unlaure scofte, he chaungeth of while reherse my workes, the very workes of Christenes gospel, and hath a pleasure to plant be- tween our Lady and saint Peter, and to tolde the thyng the kyne a tenys ball from the tone to the tother, with fond workes of his owne foolish framynge, nothing more to matter when he place in my dialogue hath as it that once be gods grace, surely seen examinad: I trust to make you thi s, that all his proper spryting wherein he planteth his pageant be.
A wrotthe wth loun. As he say pe, then fith the wroke that he th' wroght was the fosilaking and foswearange of Chyste, it must nedes fowke that he sathe, that the fosilaking and foswearange of Chyste was a good wroke. And then wth the sorpon fowke, that sith sypnt Peter vpe to fowly therefo, he was very low, and soe repented hym that he had so wrotthe with loun, and done a good wroke. So that I see no remede, but that Lymball must nedes, be he neuer to lowe, confesse and graffe bo, that sypnt Peter in that tyme did not beleue with louer wroght wch.

Now thinke me then, that betweene Lymball and me, the lacketh wronge but one thing, and that is what we call saple. For the better perceiuing whereof, I will afte Lymball this.

If sypnt Peter had holde on in that fosilaking and that pecurite still all hys life, and soe finallly vpe therin, and had yet fow all that all the whole beleued in his heart all the articles of true faith, and the contrary of all that he fayd, and not onely rapled nothing all a fowly against Chyst, but alsoe loved him to, sauing not so well but he would rather foswear that ever he fowly hym, then to suffer paine and soeow for hym: I alke I say of Lymball, if sypnt Peter had continuied hys lype and vpe in hys tyme, had not then at no tyme in hys hfeys hys faith that Lymball calleth saple, that is to faye, his beliefs with well worpping love vyned hys hym. If the fay no then fitt it fowly upon Lymball vpe, that tyme may be many fayntful fowk with a well vpeing love eternally denned in hel, except it be false that our fayntours faith: He that beneth me before the tyme, I wil serve hym before the angellges of God, and he that faue his faye in this tyme shall lefe it.

The most part I suppose, of the chye people shall be denned, the cause of they damned upon halfe, that whereas they beleue ryght, it be God also, to fare futh as he will let them live as they like to make merry, and bend them to nothing that they have no last to doe, love him more sufficiently, as sith they soe love that they bere hym, they wil rather soebe the pleasures of their hfe, and alsoe rather vpe then deady to displease hym be the doing of any suche vying as he wil rather they thay be then doe it. Now it is therfore no remede, but that Lymball must nedes agree, that if sypnt Peter had in suche taye vyned and saped, his saple well worpping by loun had fasled hym.

Then thit it had then in sometyme at the leafe witte vyned him, lette us borne that tyme of that taye of hys from hys shc raple and vpeing, and vyning in to the vrey minute of his vyning, supposing to continue till a vpe tay in the same tyme, into spere equalles partes if it please hym, and then have we fynne tyme all of one fashion, to whiche fynne tyme, Lymball if it please hym may gerne names to, and calle them. A.B.C.D.

Now take I thinke, that Lymball must nedes agree, that in some of these fynne tyme Peter sapyed the sapled, I alke in whiche of them. Whereof, let they bee all fynne of one fashion concerning hys faith, he must nedes graunt that in all spere it vyned hym.

Let us now the howat change our case, for that that might have been, into that that was in vpe. And after y Peters saple had failed in h. s. first tyme, that is to say, those that are named A.B. partes of the whole tyme, whereof A. B. C. D. were at the partes, let us put that in the fourth part which we called D. Peter separted by helped of Coddes grace, theowow y meaneth of Chystes forep. said paper, and that his loving belife came to hym again in that tyme whiche we called D. and that he would ever after rather suffer tyme times to vpe, then once to soke Cod agayne.

Now alke I Lymball whether the not failing of his faith now in h. last partes of hys tyme, that is to vpe, in D. E. both now make yt true his faith failed him not before, while it failed hy in vpe in h the former tyme A. B. C. D. the three partes of his whole tyme. A. B. C. D.

Now what Lymball must nedes sware on this continuothis he can tell well enough I warrant, when he lefth in his caye hys those letters in his crosse rove, for there he sypnt nebes see, that though hys faith saple never after while it saped not, yet before while it saped, it saped parte. Whereof the prose is to say he on his crosse rove he must nedes see it.

Now if Lymball wolde write at these letters like a barren lade that no man could make hym looke by; yet shall I shew you that he hath readeth them alreade, and syped full well the Peter snone deadly, and lyke a thicke wepy lad hath crapt it out of hys booke.

For pe ironat that in those wodres of our
Of our election.

A of our fauor unto Saint Peter, he sayeth unto him: And thou after that thou shalt be converted, conforme thou and make strong thy branch. As though he might say, I have prayed for: the that thy faith shall not finallie faille. But though it faille for a while by so waiting of me, as I tell thee twtie thou shalt thy doce to the cocke crowe, yet shall it come into thee again, by the meanes of my paper. And therefore when thou shalt be converted again, that is to witt, after that thy lucy faith fallen and fasting so: the time, and thou hereby turned to me to my enemy, thou now forsaking and forsweering of me, for deadelyly sinnefull deeds of diabolical death, after this when thou shalt say by mine helpe, I mean of my paper, with applishinge of thy owne will therewith, have gotten grace and repent, and attained thus say I sayte agayne, and be thy selfe converted and tourned from myne enemie into materygne, then doth thou conforme & strete thy bethen.

Now see for goddes sake where Lindall hath scraped out a altered one word, in which one word Lanthed the making and marring of all the whole matter.

For whereas our fauour sayeth, when thou art once converted, then strete thou thy bethen: Lindall putteth oute converted, and maketh our fauour say, when thou art come to thy selfe agayne, then strete the thy bethen. And whereas he in his transactation had putte in this woode converted, yet because he fauor碟 here before in this Chapter, that the Apostiles were not by saylinge of their faith, noe: So by any deadely sinne, tourned in any whyse at any time from God, but were one ipse amased and all Apostles, and parke alle remembrance: therefore he now hath putte oute here this woode converted, which signifieth a tournig to God, and therein both euers implyeth a tournyng away fro God before, yet that put in the sede thereof, these woode comen agayn to thy selfe, to make it agree with bys other woode, amased, alloned and forgettig of himselfe, which himselfe sayde of them before.

Now this ye see good readres per se well, that though we grant unto Lindall that a man may be tourned to God, and tourned to be badde, and tourned to be benigne, and tourned to be tourned to God, and tourned to the dealell: yet wheresoeuer in the scripture that woode tourned to be alone, it is ever tourned to turninge unto God. And specially the woode converted, which is the woode that he hath changed, wheresoeuer in scripture it so standeth alone, is never taken for tournyng of a man unto himselfe, but unto God. For in tournyng to himselfe, he made tourned from God unto the dealell, as Luther by tournyng to him selfe turned to the dealell.

And now ye see that Lindall to make the goddeli lyme to agree with his bethel, chaungeth in his expostition, the very chesly effectual woode, wherupon the pith of all the mater hangeth. I will not therefore alse ye nowe the question that Lindall dooth, whether ye thinke it not as much witt in the head of madde Colyn, as in the happe of such an expostition. But out of question, I were all lyse men thinketh that the same deuill in his mate that made Colyns madde, hath sucked out the happe of this expostition, and blowen his empyre scalpe ful of busse taxkeable heresies.

For elles woulde he neuer for shame speak of that foolish heresie, that none electe at any wyse dooth the deadely sinne, which thing he seeth to playnely repugned by the scripture, and excepte a bery few heresies, elles by the agreement I wene of all the whole people of the world both christen and heathen too, as many as believe the soule to be immortall.

And yet is it a better spact to see, how in the berye pointe in which he weth hymselfe to deale the more willingltherin in breth his holy most foolish.

For whereas all bys purpos of this Chapter of the ope of our election, is onely to proove that none electe at any wyse finned deadely: even in the very last ende therof, where he weth hymselfe to lyte surest in the chape of bys glorious triumphe, and mooste merelie mocketh and scoffeth at his aduertise, even there in his fals expostition of this tertie of scripture, And thou being once converted, conforme and strete thy bethen. By his brutifie wyle chaunghe of this woode converted to, comen to himselfe, he is fallen from himselfe and perceived not that he that chaung hath made every man wole perceiue, that him selfe when he chaungd that woode, perceived very well that the woode converted, that is to god turned again: perceived clearely this Peter was turned fro God angurte, and finallie turned away. And therefore be by that wyple change, even in the verry last end qv.iii. of his
A of this Chapter, with his own witness against his own purposes, all his whole matter perverted, and quake overturned and overthrowen his triumph of charitote, and with the very blood of his mercy made, laped all his matter in the myre.

The recapitulation of all thyvalles possece concerning the churche, here is whole possece endeth. And willing that we should now wone, that he hadde well declared and prounde by which is the very charche: he nowe begynneth after this Chapter another newe matter, that is to wit, to proue that the common known catholyke churche, is not the churche.

And therefore, fith here is an end of his own part, it is necessary that we briefly gather together and consider, what thing he hath proued by these, or at the leaste (so pround hath he nothing) what thing he hath tolde us therein from the beginning heretofore.

Recemember first (good readers) that the occasion of his booke, is so; answere of my dialogue, wherein I spake of the churche, by which we bee and must bee taughte and enformed. And of the matter I help there that it is the common known catholyke churche of all chrystens people, neither gone out, nor put out, and that the doctrine of his churche is true, and cannot err in any thing necessary to salvation. Whose thing I there sufficiently doe proue.

Now cummeth Cyanball, to teache us that the churche is another churche which he will shewe you, and not the churche that I tolde you. And whether the churche that he sheweth you can err or not, he will tell you. And therefore he makes the type of his booke, what is the churche, and whether it may err or not. Wherin hearken we all now what he hath betherto taughte you.

In the tolde us in the beginnynge, that his world churche hath divers significacions, among which, as lake he be thought hym upon twapyn. One a ge-

eral significacion, by which it is take to; all that embrace the name of Chryste, though they be not taughte, or though they have no fayth at all.

Another by which it specially signifi-
ceth onely the electes, in whole hartes God hath written his lawe with his holy scripture, giving them a fealing of his mercy that is in Chryste Jost our lord.

All others significacions I lette palle, as thinges not properly pertaying to this present question of the catholyke churche, except onely that which he hath also bishoned falle, that is to wit the particular churche of every chry-
ten currey, whiche be not as Cyanball there taketh the, al people in the town of the country, chyrten or heathen, or open professd heretikes, but onely such as are parties of the catholyke churche.

But in all his declarations of all significacions, he hath as ye have seen in my first parte of this booke, neither reprehended the, al; nor taken right almost any one of these that he hath reprehended.

For leeting (as I say) the remenant palle, as no more pertinent proprtye to this matter, and resouned in mynde the parte of this booke: of these two last significacions hath he done his part, in neither nother, but bathe as I there thewed, left out the chief significacions of all, and whereupon all the matter most especiallie dependeth, that is to witte, the catholyke churche of Chryste of all true chrisien people.

For as touching the firste of his two last, if he will say that he meant that for the catholyke churche, than I say that he disannoynit it falle. For the general catholyke churche is not the number of all that espooce the name of Chryste, whether they have fayth truue or false, any fayth o none. For heretikes suche as Lutheris, and Zwinglis, and wickliffe, and hime self, I first willfully leane and fosake the catholyke churche and the catholyke fayth thereof, and be therefor after presced and cutte of therefo, and cast out thereof, neither be noe nother have been accomplished, either in churche or of the churche, though they still calle themselfe churten men, and espooce his name, calling of the truth of his fayth and fighting against good woorkes by ledes dissoluing honste, being separate from the societie of the catholyke churche.

Then as touching the second significacions of the onely electes, which is the
The recapitulation

The church wherefore he laboureth in all this world, and woulde have it only taken to; the church of Christ is militante here in earth; let vs consider, order from the beginning to the end, what he doth us therof, to what wise end at last he bringeth all his purpose.

After his defence of his justification very soundly defended, to prove us that the church is only the number of elects, in whole hearts God hath written his lawe, and gueth the sealing faith of the mercy is in Christe Jesu our Lord: he first moveth a question of his own, being, whether the word was before the church or the church before the word. As though that question had in suche wise beene putte by vs, and that we had affirmed the church to be before the word.

There with scoffes and mocking he concluseth against vs, that the word was before the church, whereof no man saith the contrary.

But that the written word was before the church, which was the thing hymself had said, which ever was and is his principal ground and foundation, whereof we had saith and yet say the contrary therof, in all that Chapter neither any thing prooueth he, nor any thing so muche as speake of. And so that Chapter nothing at all to purpose.

So converter, fith he bringeth forth that Chapter for the proofe that the one electeth be the church, for thereabout goeth all his matter, and well ye wot the word of God both written and unwritten, may be is believed, both of the elects and of the not elected: therefore is also that Chapter nothing at all to purpose.

Finally, fith he speaketh of the lawe written by the spirit of God in the heart, not thinketh that law so written there, is rather the word of God unwritten, that his word written in the bookes of the scripture that we have, of which words onely, windall make all his matter, abhorre every word that God would rather speake or write before the scripture that we have already: this Chapter of Lyndalles, not only nothing maaketh for his purpose, but also rather semeth greatly to make against it.

Than goeth he further with his other Chapter, wherein he laboureth to prove that the apostles left nothing unwritten that were necessary to saluacion, meaning that we be bounden to believe nothing, but only that they have written, and that (as Lyndalles sayeth) Martin Luther sayeth) evidently and plainly written. Wherein wherefore consider what 3 have answered hym, that (I trust) well perceiue that it had been better for him to have lefte that matter untouched. For both is his purpose on his part unproved, the contrary to hym proved, besides that it is in many places proved, the sacraments which he reproueth, be written in the scripture in deed. Yow he the correcteth and amendeth these his doctrine of that chapter, in another chapter after. For whereas in 3 former chapter, he teacheth y we be bounden to believe nothing of necessity, but only that that is written in the scripture: yet lest we should be therby concerning our belief, Answer to strictly be strained of our evangelical liberty, he betwisketh himself better, to in his other chapter after he teacheth us we be not of necessity bounden to believe aly other, but so that we believe the promises we may be saue wylly anough be theparte, believing not other things written, even in the very gospell it selfe.

This is his doctrine in his Chapter where he teacheth us that the church may erre, and that itt can not erre, sauing that todayanly inworde he confesseth even there the contrary.

Then commeth he furth in his Chapter with this question, whether the church can erre or not. And there he first saith, that this common known Catholike church both may erre and dooth erre, and prooueth it by this bare word. And than he betwisketh what himself calleth the elect church, and prooveth that it is the whole multitude of all expelling sinners y beleue in Christ, and put at their trust and confidence in the mercie of God, being in these hearts y god so: Christes take them, y will be as rather be mercifull unto them, so for gooeth these times of which they repete, and in theseious unto sinne, of which they fear that they shall drawe into sinne agayne. And this they believe and feele without any respect of their owne deservinge, and only so: the respect of Goddes crouth and promis.

Than goeth he further and boasteth hyghly this manner of speaching saith that his hearers in deed of faithe, as I have in mine ansered yow, and therin is spedeth by that Chapter.

But yet though he thus describe the elect church: yet doth he not proue that this is the church which he wee must
A must hear and obey. For God hath commanded us to complain to the church, to hear the church, and obey the church. And therefore, though we agree every thing if he be in his chapter, he had to be in his chapter. And this therefore, though we agree every thing, if he be in his chapter, he had to be in his chapter. And this therefore, though we agree every thing, if he be in his chapter, he had to be in his chapter.

Also, where the title of that chapter is, whether the church may err: Lindall saith that the catholike church may err, whether the church which himself seteth for the church, may err; nor, he saith not in all that chapter any one word. And so is this chapter neither any thing toward his principal purpose, nor yet, which is more blame for him, any thing containeth in it belonging to the matter of the title.

Then cummeth he forth with his other chapter, that a true man member of Christes church thinketh not, and yet for all that a sinner. Whiche chapter besides that it is but a solid head, with nothing but a head of foolish heresies as I have pioned: yet it is also toward the matter, which is to wit, whiche is the church, nothing to the purpose at all, for so much, as though he sayde that they can have no deadly sinne, yet he confesseth that they may doe such horrible deeds as must needes make the be taken for the chyldren of the devil. After cummeth his other godly rib- bide, that a christen manne can not erre and donc he may pere. And therein he telleth us, as I have before spoken, that electes can not erre in promises of God, as for all other erreus, none can (he fateth) by those to them, though the contrarye of their erreus be written in the very goddelaw.

By which doctrine of his ye may see that erreus of doctrine in manner of thing Lindall taketh for a small matter, because they be no promises of God. And therefore is Lindall not greater to be believed, as he teacheth us that electes mayede unnens, because it is no promise of God, but a promise of the elects the unnens, and of the unnens to the elects, both of them weabled and beged with other, and both togoyn weabled and beged with the devill.

Yet pere wel, this chapter if it wer all so true as it is all false, poueth yet nothing to the church. Whereas he should first have proved that the elects onely be the church, and then after searceh whither they can erre or not.

Then cometh he forth with his other chapter, that the faith which he hath before described, is ever conforted withal. But in the electes it is in such wise incorruptible, that when they once have it, it can never at any time after take.

Howe this great conclusion whereby he maketh his chapter, is suche, that as ye see with therupon dependeth many great matters: yet bothe he not in all this chapter beene such any maner thing for the pope, either reason, scripture, or other authoritie, but only by his owne bare word, telleth us that it is so. Howe if he calleth by a thing well known of comonly belenched, I should not blame him. But now to tell us such a thing to feare and unto every man seue himselfe so inapinable, and suche as no man woulde were likewise to be true, and bidde us so boldly believe it, and save his own bare word full word, tell us no cause why: it is either a popiny of a man most authorized then an apostle, as elles lesse written then a very foule.

Finallie, cummeth he forth at last with his chapter, of which he calleth the maner and order of our electon.

Then he telleth us concerning electes, and the order of them choosing, that God dooth spakke choose them, and after calleth them, and teacheth them, saith them, and they themselves, to go into another lawe and make them newe, and that they be privy to God. And then they choose God again and submit themselfes to his lawes to walke in them. And that thing he saith thereto dooth of necessitie, because by his wille can doe none other, but his witte such deedes see the thinges that God maketh hym fee, and bys will make such deedes agree to that to the thing that his witte feeth.

Then he calleth us that the merce of God alway wavereth upon the elect, by reason whereof, he can never to fall, but that he shall rise again. But yet he hadeth no further, that for all this, the elect syncketh downe sometime, and fallith into trannises and despes, by whiche he dooth advance himselfe, and then doeth hymers possible and abominable deedes in his desp. But yet in all hyss possible deedes he dooth no deadely sinne, because he doeth therin all offensitie and impi- nitie, and none of them of purpose, or willingly, for willingly can he not doe them, because he lyeth a desp, not in all by his faith never fallen at any tyme. And bys he poueth us by then- faun-
A laups of king Davit and logt Pet-

ers, and logt Thomas of And, and the

other apoakles, for there was (he faitly)
one of these in that euer we rewe

in the scripture inproe in their debes

as a dehew, mannder, not bel-
ing, not taking, as fiewing of god,

that care was any danger sinne yet, or

any fauling of faith at any time where

they did it. And this he nothing pouuer

but cellent, and locket that for the wo-

ship of his bare word, we hold beliue

it.

And here is all Lindales whole tale,

that he hath from the beginning heres-

to tode be, whereby we shold leare of

him which is the church, and whither

the church may erre or no: In all which

who so loose the same we an-

swereth, shall well perceve that he

had not in all his whole processe half

a leafe together, nor almost half a line,

without one great sop at the leafe, or

else a lye and a halfe.

Consider nowe that of his electes,

which is of his woordes micht be a docto

perceve, they be so dark and so intrikles

without any dependence of

ot, yet in the ende when all is gather-

ed together and admyred well, this is

the whole summe, that God chooseth a

certaun whome he pacheth. And when

he chooseth them, Lindall teorth nor,

whither before the word made, or after

themselfe bohe. But unto them be

fenth for thee, and called them, and

then he gaueth a felinge faith, whereby

they feele sorely that they halbe saued,

without any regardes of good works,

then they chole him agayn, and agreed
to walke in his laves. But before they

feeling faith had, they never once thynk

upon him. For as for any enbounte

of themselfe at gods god motion toward

the faith, they do no moose (he faith) then

the child toward the getting of his

owne father. And his mercy wapecto

uer upon them. And their faith doth

never at any time faile them, nor do they
doever sinne deadly, what horible and

abominable debes fower the deo.

And fith these folke that are Lin-
alves electes, have o, wene they have, such

a feeling faith, that thereby they feele, or

celles wene they feele, that they cannot

be dampned, but have here learned of

Lindall now, that what horible debes

sener they doe, they cannot never dooe

deadly sinne, and be also very sure to re-

pente, and then to be never punished in

hell, purgatory, nor in this life neither.

(For so farre saith the Lindall nowe) but

with a short repentance after long sp-

ing in sinne, laying once Christ helps

for the maner false, as it were after a fites

ing, the freeres make from the unnesse

dedes he euery by freight to heaven;

they may therefore be bold and hearty, if

hardely to them be, to fall to what woos-

hes they will. For with their faith is both

toll of talke hereses, and also can never

faile them, they may make bi the sure

yee fals, that they halbe no wooses

parde, nor when they be at so very woost.

then faithfull barstresses, faithfull advo-

cers, faithfull bowe breakers, faithfull

theues, faithfull murderers, faithfull tri-

tors to men, faithfull hereses to god.

And these be as yeere now, Lindalves

special electes, which onely number by

his high spirituall doctrine, he would

we shold take fo; the church.

Nowe good chysten readeare, if we

would grant into Lindall, that all his

lives were true that he hath made in all

this whole processe of his unto the ende;

yet wer he farre fro the proving of his

principal purpose, that is, to tell us and

teach us which is the church, toward his

teaching whereof the bath nothing exile

done, but only given us two intimacies.

Of whiche so declared as they be,

nother noster is sufficient for his pur-

pose, and yet the seconde much lese then

the first.

For whereas in the first he destined it

to be onely the electes, in whose heartes

god hath written his law with his holy

spirit, seuen them a felinge faith of his

mercy that is in Christ Jesu our saviour:

afterwonde in the second he faith he is

the whole multitude of all repenting sin-

ners, that believe in Christ, and put all

their trust, confidence in the mercye of

god, feeling in their heartes that god for

Christes sake lonche them, and wil be

rather is, mercifull unto them, and for

guerneth them threns of whiche they

repente, and all the motiones into sinne,
of which they fear that they halbe do-

ne into sinne agayn, thus they believe

and feele without any respecte of their

owne deerveing, yea and for nonether

cauise, then that the mercifull trouth of

god the father which cannot lye, bath to

promised and wone.

Now ye remember that Lindall hath

put you by the way, two special great

hereses. One, that whilom after Two specia-

l baptisme innethe once of purpose, and
great hee,

wilungelph, shall never have remissiun

after.
After, the dother, that whose have once his feeling faith, can never fine dead-
ly after.

Lette orbs now ise in the ende befor, that these heresy of his he alreadie o-
therwise unpunished and expounded let us yet further (see how his distinction of the
church and his heresy) will tumper and agree together among themselfe.

And first I also Linball, whether he that have once after his baptism fin-
ned of purpose and willingly, and ite malicicly there, may after by Gods
helps repent agayne that ever he did, and believe thither that he is boun-
den to believe, and lose God and his
neighbours as God biddeth him to doe.

Saye he after suche a finest voys, dowe epys by Goddes helps o; note

Linball will persuade you saye he maye not. Then I ask him how he pa-
neth that. The pro persecution be will
saye, that the woode of lapts pauke,
It is impossible that they which have once been illumined, and the woodes of
our lantour hymselfe spoken of the
finne of blasphemy agaynste the holpe
ghoste, doe populate, which I will then
deny. For those places taking them as falsely as any heretike can confute
them, saye ye at the uttermost no more

But that his finne shall never be for-
gone him, and sayth not that he shall ne-
ver agayne repent, no; he hal never
well believe, no; that he shall never af-
ter lose God no; his neighbour.

Whereunto if Linball will saye, that
he might come to berne repentance
and (that so) believing and love, he never must
have his finest tempted and be caused, and ift God lapts, be he shall never bee
forguen, and is never caufed, he sayth
he shall never repent and believe and
beone: to that I aunswerere Linball two
things. One that god in all his threttes
reuered his special peregrinate of
his mercie, by where his abolute pow-
er is never bouned under any rule of
his ordinary office. Secondly I saye,
that f0asmuch as those woode be
naturall and threttes, they be al of ourself
none otherwise to be understaned, then
ercepte he repent. As God bynselfl
plaply appropriated all his fuch woode
by the mouth of his own holy prophet
Ezechiel, saving: Though I should say
to a finner, thou shalt dye, and the same
finner repent him of his time, and deal
stiflly and righteously, and deliver ag-
gayne the pledge, and make restitution
on of the robberby that he hath comitted
and walketh in the commandements
of life, and do no unrighteous thing:
be shall live in lyfe, and shall not dye.
Of all his finnes none halfe lapte to
his charge. He shall deate stillye, and
righteously he shall live in lyfe.

Then hath God at the least wyle may
permit his lyne and save hym if he do
repent, and in scripture is ther nothing
spoken to the contrary, but that he may
to repent: it may therefore I say, with-
out any repenting, be both purte and
grauing, that he so shall repent.

And therefore I proute none that he do
doe repente, s then also Linball wheth-
er he shall be cau'd or no. I he lapte,
be destroie his heresie, for the he graces-
theth, that he which after baptism fin-
neth malicicly, may say all that he is
cau'd. If the saye then, he be destroie his
distinction, s then may there be some
repentant finners with al that ever in
hys distincion foloweth, and yet they
shall alone none of the church of his electes.

And thus must after his heresie dis-
prove his distinction, o; his distinction
must destrope hys heresie. Of whiche
wrong, yet it well be more honeste for
him to hope his distinction still, where-
apon all his whole matter hangeth, and
let his heresie goe to the beuill that gave
it to hym, and that understaned those
places of scripture whereupon the beuill
taught him to ground it, that either the
blasphemy against the holy ghost is fi-
nal unipendience, and the other no res-
ruction by the penance to the revocation
of baptism, o; els that the fowre woodes
of the both places after a certaine beha-
vement maner of speche biesd in holy scrip-
ture, sometime signifiteth once greate
hardnese s difficulte, s not as hymselfe
teacher, but in bettre impossibilitie of re-
milion. But now let us see how his dis-
stinction will stand with his, s heresie.

Pon see well and perceive, that in his
second distinction he declared his ex-
ecte church, unto onelie repentant
finners s believe as himselfe heltheth you.
And than hath he comforted unto you,
that hys chosen electers plapeynge boe
somepme abhysmnable debtes, which
beothe yet they repent not alwaies, till
the rage be past, and till (as Linball
spoke) that they have played out their lit-
ters, pes and sometyme too, till thefe fe-
are of death tourne them to gane an
care to good counsel. Now see you
that very wel, s they bee by Linballs second
distincti-
The recapitulation.

A distinction, all this while expelstly put out of the church, til they repentagain. And than consider farther, how farre a
gap full all reason.

Be remember very well I wrote well, that he teacheth us plainly, that none of his electors both at any time since deathly, though their works be nearer to sartible and abominable, because of their feeling faith which cannot at any time fail, nor suffer any of their visible works to be deadlie sinne. And therefore are they consequently never out of the favour of God, nor ever in the pride wherein they doe their horribl and abominable deeds, and before the repenting of them, which may be yet wont, many times long latucne. In all which time they be by Lindall out of all deadlie sinne, and therefore good soule s faithfull gods gods good children still. And therefore though they be so, whereas both Lindall that is in some places so angry with the catholick church, for the putting out of evil soule by epcommunication, epcommunicate good soulé nowe, and put out of his elect church himselfe and faithfull, so finallly suche as though they be fell in lecherie, theft, sacrilege, incest, and murder, thay yet be highlie smit in Gods especial grace and favour.

Dowe the faults that are commone to both his distinctions, and yet more open in the second than in the first, I had not neede to rehearse you. For both have I touched some of them before, and also many of them be to every good chirsti man so open at his eye, that he can nebe none other waye to geue his warning of them. For where al his electors depend upon his feeling faith and his repentance, while himselfe sether in what fallie articles he teacheth his electors to, their faith, every good faithfull manne very well seeth, that the more that Lindalles electors fele his false faith, the leese faith hauethe, and the more faillile be they. And when he teacheth them to repent the right belief of Chrysippe farcomes, and the right rule and order of repentance: every true repentant person etc, therefore, that Lindalles repentance electors, abherrer from the same, and erecting the saement of penance, but if they make and repente better, will in Gods of purgatorio which they nowe moche s telle at, wepe and repent in hell this foolish fruitless fashio of their impinent repentance.

But now suppose that all love very well that Lindall there sartbe sartbe, yet bowe sartbe he with all that proued by purpose? He hath told vs that the whole multitude of his fashioned electors is the church. But what one word be hath he told vs towards the professhe neither reason not one authentic of any papist or any Saunter, nor any one text of Scripture, but only the one? or twaine sartbe as nothing maked for his matter, but very clear against him.

And therefore, though we graunte this to him, that the whole multitude not of his saerten electors, but of the very final electors, be a church of Christ as he doubt and must graunte unto vs, that the whole multitude of chysten people not gone out nor put out, is a church of Chrysippe, of which the church of very electors bee, though the better parte, yet a parte and but a parte, and peradventure the least parte, and Lindalles electors, other no part or but a part, and the very worst parte; yet that the only electors though they be a church, be it church (which is the thing that he holde pone) that he sebe he never proued no ane thinge hoppeth effectuall towarde the piofe, no more than he never had ment it not thought it.

And therefore nowe haue he nothing proued whiche is the church, though we woulde yet ofoure courtesie ferrer graunte him, that all his whose hereeties were the very saerten, and that the very electors were onely those, in whose hearts the debit hath written his law; 2 elles (which wer yet faire worse that the very electors wer onely those, in whose holy hearts God had himselfe so written his will with lyeth holy spirite, that they shoule therebye fele that spirituall folke shoule please God with warine desyve, and freeze with wedde names, and that if they woulde be saved, they shoule hauere them on respect unto good woorkes, but symblye that onely faith in the promisse of bare repentance, without this of penance hall sufficiently facethe them, so that they believe sure that al the seuent sacraments come of nothing, but bee but bare signs and tokens, and obtierve as gracelette as themselfe are woertelesse, and specially, so that they believe that the blessed doyge no bolde of Chrysippe, be not in the sacramente of the altare, nor that they dree none other honoure in no wyse thethero, but onely believe and remem-
Whether the known catholike church

There endeth the fowrth booke.
can be the church.

A be true faith, hope, no; charité, he can when he hath all bone, fixe out none other, their common known catholike church of all chysten people, neyther of malice went, nor for obstruc-tion put out, of which common knowd catholike church, all the good and true penitent electors be partners in faith: seeing (I say) that he can no more other church, he noth goeth about to dissuade that church too, whereby we may well perceive that he goeth not about to finde out the church, but rather to make men to wene that there were no church at all.

About this purpose first he now this odde. First in one Chapter he taketh upon him to prove that the known catholike church is not the church of chyst.

Afterward in his other Chapters following, he pretendeth to undervise and soyle the reasons, with which it is proved that the known catholike church is the churche of Chyst, and that none of these sectes of heretiques be.

And yet pretending (as I say) that he wille folwe all the reasons of the other side, of so many as ther are he toucheth one way, and yet thole twain how simple he solliceth, that shall you after see.

Lette be nowe goe to Tyndales fyll point, which point in his fyrst Chap-ter he falsely hehandleth and howe farre fro the point, it is even a world to see. For thole he maketh the tale before his Chapter in this volle.

Tyndale,

whether the pope and his sect be catholike church or no.

More,

Well ye wote good chysten readers, that I (whose doylogue in the begin-nynge of his booke he professed himself with all his whole booke to answer) have in places enough well and plainly declared, that I call the church of Chyst the catholike knowned churche of all chysten nations, neither gone out nor put of. And albeit that all these nations now doe and long have done, recog-nised and knowled the pope, not as the byhop of Rome beet the successeor of saint Peter, to be they; chysten spirituall governour under God, and Chystes vicar in earthe, and doe not only we call him but Tyndales own felowe freere Barnes too; yet wolle I never putte the pope for parte of the distinction of the churche, disputynge the churche to be the common knowned congregation of all chysten nations under one head 9 pope.

Thus did I never before the church, but purposefully designed thereto, because I would not inter the entangle matter with two questions at once. For I will not hope well that the church being poued this common knowned catholike congregation of all chysten nations abiding together in one faith, neyer the less to the question after that, whether other all that catholike churche the Pope must needs be heade and chiest governour or chiest spirituall governour or chiest spirituall governour or chiest spirituall governour over it felle, without ane or other secte, any superstitie recognised to any other outward perchere.

And then if the Pope power to no Pope, but as I saye, prounciall patriarches, archbishoppes, metropolitans, by what name souer the thing was called: what authority and what power either he or they should have among the people: these thyngeys well I wolle rashly among many menne many moe questions then one. For the answyng of all incitacion therof, I purposely for bare to putte in the pope as parte of the distinction of the church, as a thing that needed not, lest if he be the necessary heade, he is included in the name of the whole body. And whether he be or no, if it be brought in question, we a matter to be treated and disputed before.

And therefore maye ye good chysten readers see, that Tyndale which in this pointe will in no tyme perceyn me, but maketh the tyle of his Chapter whether the Pope and his sect be Chystes church or no, laboured to see fro his light, to hide his head in the dark, and confound the matter with two questions at once. Pope is not the tyle of his Chapter to lustrelie written and putted away from the pointe, but the beginnyng of this Chapter it felle, is much worse a farther bewild the wronge. For, I say the he begynneth.

Tyndale,

That the pope and his spiritues be not the churche may this tyle be proved.

More,

Lee, before in tyle he made his quesiion of the pope and his secte, which ques-
Whether the knowne catholike church.

A question as I have showed you, be framed farre from the mother, and seth those people which Lindall calleth the popes sect (by which name he meaneth all that profess the common catholike faith) be all the nations christened, except a fewe late fallen to Luther, Wittlif, flere Pamyn, and Zwingiun: howe soppely he dieth his tameles in calling all the body a secte, which he might as well calle a scynne, for both ligite a cutting of from the whole church. And than as well he maye, and so both he soone after, calle the heretikes the church, and therin calleth he both twanye as propely, as he would cut a canel as a gobbet from an whole lobe, and then calleth the canel a lobe, and the lobe a canel.

But whereas before in the tyle he made (as I saye:) bys questyon of the Pope and his secte, here he turneth it into the pope and his spirites. In which excepte he calleth spirites in moche and shorne, all christen myncion is bydes those corners that professeth themselves for heretikes, he must needs meane here by bys tynnefull name of spirites, one by the Pope and the spiritalite, then geseth he yet much farther to me with who he should cope. For I call ever y church which his part is here to impigne, not the spiritalite only, but y whole cops and body of spirittual and temporal to.

And Lindall very well wooteth, that the spiritalite so farre forth doueth account, not themeself alone, but the temposaitle, themeselle together for the catholike church, there is not so pase a freere, but he professeth it almes in every sermon. In which, when he showeth his audience to pase for the church he faileth not ye hal pyp for the spiritalite alone, but ye hal (faith he) pyp for the three stattes of holy church: is to wit: spiritualite, the temposaitle, the foules that be in purgatoure. For though they be departed out of our company, yet be the remaine of us for pynes and pilgrymages in theame pilgrimag that we bee towards the place of rest and wealth that we walk, till they be passed once all the waye of the pilgrimage, and entered into the blisse of heaven.

Now it is a great shame for Lindall to see fro the popyns as he dootheth, in a matter so playne and open, that evere chpoble maye see howe lothe he is to come more and cope.

But Lindall hath already ridden soo many fresye convents, in which he hath hadde suche buffettes, that he hath all moke broken bys houes backe and bys owne too, that nowe nother is there beare not: hereby he more lothe to come to the stake, then Lindall to come near the spire.

And therefore drawynge asby and filting from the church, that is to wit fro the whole multitude of all christen nations spiritual and temporal both, which is the spire by which he hath to runne: he becometh spyle at the spires end, tempering and tempering about bys harneyes, and will no further then the spiritalite, but puttheth bys helmell and both on a foole hood, and from rustynge to lesynge, to doe the people pleasure, and puse aways the matter with making of mashes and molives. For nowe lo, that we perdue his powres. For this wise reason be bringeth in the fifth.

Lydall.

That the Pope and his spirites be not the church, make this bype be proued.

He that hath no faith to be feaued thus by chp: is, not of Chistlcs church.

The Pope beleueth not to be faute thoweth Chistlcs. For he teacheth to trauell in holy woorkes for the remission of sintes and salacions, as in the woorkes of apenance entomped, in hoves, in pilgrymage, in christlcs, in other mens payres & holpe lining, in treses & treses cotes, in laynisses merites. And the significations put out, he teacheth to beloue in the wooves of the ceremonies, and of the sacramentes observed at the beginning, to preache unto us et doo ouer us service, and not that we shauld beleue in them et ferue them. And a thousande suche superfetounes seeth he before in chede of Chistlcs, to beleue in neither Chist nor Deddes woode, et nother honeroble to God, et nobre scrupulas unto oure neglyb. For, no more profitable unto our selues for the taming of the sechen, which all are the despyng of chistlcs blound.

More.

Some man would here peraduenture take to Lindall, that he played in this popyne the berde foolish bypoure, for the faulte of the man to lye in a office, consconering that albeit there hawe Popes been that hawe euyl played theye partes, yet hawe ther been Popes again right holy men layntes & martys too, and therefore in telling thus upon a god office for an euil officer, he can take no matter of capling, but maye runne out in
A his rialby at large, and say that at all the whole world must leave of all maner of offices, neither have pope, emperour, king, countour, mariner, voyer, no alderman, to governe or rule the combs, no yet any man in his owne house toward, eate, pancer, butter or cooke, for among all these offices ther e cab be found, none hath nor had ere this man ane ETIME in the cume. Lerdos would some monke thinke I say, that Lindals railing here upon the Pope were all runes out of reason, though that all the things why he laithe here to hys charge, were in mede as evil as Lindal would have the taken. But surely thesa thesa had himselfe suf cient enough beside, I will my self defend him well in this. For this well I will make good in his behalf, that is sainct for which he railleth here upon the Pope, be things nought in dece, and worthe thre rebuketh, then may he well and law fullye sayd and rable upon whole pedegr of Papes, saint Peter himself and al. For surely the things for teaching where Lindal rebuketh here the Pope, hath eren ben the doctrine of Papes, patriarches, prophetes, Apostles, soe saufour himself and al.

For first he poureth upon the Pope believing not to be fouled thevow Chriest, because he teacheth to trufl in holly worke for remission of sinnes salvation.

Is not here a perilous lesson lowe ye, namelie to taught as the church teacheth so, that no goode worke can be done with out helpe of Goddes grace, no goode worke of man worth the reward of heaven, but by the libera goodnes of God, no yet should have such a price set upo, sae throw the merites of Chriestes bitter passion, that yeit in all our deede we be so imperfect, iche man hath good cause to saye for his owne part, lest hys be belld. I won't venne good worke were not to depeplie popion, but taking not to much at ones for cloying of the tromake, no more at ones lo, then I se the world wont to be many hamous of such trachy moved with one scruple of dead, were able enough for aught. I can see to preferre the soule to presumptuoun, iche sorrowful of good workes should no more kill his soule, the agoter of good worces shulde kill his destor lo bod.

The scripture biddoth us watch a fall and pray, a guin amynes, and forgivour our neighbours, a free posse men shalde the high spiritual light that Lindal hath, iche holy electes, take these thinges for good worces. And God saith in his holi write, iche shall forgiue us our sinnes, rather for them, a tell reward shal be thow to prescripte this chriest God in our cares, and faithfyllye promisse almost in evere lease. And nowe he forste Lidal that preachteth to fall of thys thys trust God promises, would have hys in these promisses trufl God not big at all. But heren is great peril, specially, to hope a trust to get any good at Gods hand for the worke of penance enioyed. For, the sacrament of penance is so Lindal a great abomination, and therin in dece he faith cometh. For weel we were even of natural reason, a wise man will sooner see, that the punishement that a man wilfully takest for the sinne that he hath done, cymety of an angre and displeasure that he beareth toward himselfe for the displeasure that his spotten have done to God, and that his willing submitting of hymselfe to the correction of his godly father, cymety of great humiltie given by God, and bought by all good men: God must needes therfore: be he both angry and abhorre al the, bernescus, that for the trucses of these good affect ons canes hope for any favoure grace or pardon at his merciful hand.

If Lindal lyn to sooke in sainte An. Nin in hys book of penance, he shall there finde that holy doctor and saint, by every man put himselfe whole in his confessor hand, and humblie receive fulfis such penance as he shall entypo him. But than doth Lindal specially touch, that the church teacheth to put trust in bones and in chalifte, for that is a thing in the cares of Luther elects of all things most abominable. But the church teacheth none other trust there in, than the scripture both it felle, & our blessed saufour hymselfe.

They teach(eth Lindal) trust in other mens prayers and holy saying, in feeres and in feeres coates. It is not here an abominable sinne, that an man could have to little pride in hymselfe, that he take whether should thynke other menes muches better he gose then himselfe, and therefor that to paye for him to be done hymselfe. In how many places both the scripture en host ech of us to pay for other. And wha the scripture faith the diligent payer of a us an man is much worth. Shoule we this trauk nothing therin, but thinke it wer right ought we that, oy because the scripture to comendeth the payer of a good man, shoulde we like his paper.
whither the knowne catholike churche

A lette for his holy living, a bid hym praye not fo for vs, but the lyue nought, or if he be a frete go in a frete cote, or hym praye not for vs, til he put out of his frete cote, or put on a frete cote, and runne out of his odde, or catch him a quene a cal ber his wife: Then goeth he from gud isteres in earth, butu faintes in heaven, and studyeth yet more Faute, in that men are taught to go in any ptygenyme, or doe any worship to them, or to thynke that thei good living was so pientante unto God while they lived here in earth, that he wil therefore vouche sauf to do any thing at their request for any lover of theirs, while they be with him in heawe. Now he is in this point I dare be bold to say for Laidall my felle, that he is not so foolish, but that he seeth well enough that if I may well piate my neighbor to pray for me, that is here with me in earth, I may much better praye the saints praye me that are with God in heaun, sauing that he believes that thei be not there, no; neither heares he not heare, but lye spille as Luther faythe a steepe. And therefor Laidall least we might were if he believed well, hebode vs in another place of his book, that when we meete the faintes talke with any of them, the let vs harde kneel vs make our praiere to the. And so ye Jald not neede to increaul much though this man be bold to telle vs tale upon every man here in earth, wh he feareth nor to make moches vs movhes at the bleded faintes in heauen.

He blameth us vs believeth us, as though we take their deade images for quvyche, But himself semeth yet muche bossie in debe, falleth gods quik faints for dead against Chistes owne words, declairing the contrary, both at the fcripture in the gospel of saint Mathew, by the bys p. Chist also telleth of Hababam and the rich gluton p Lazare in the 18. chapter of Luke. That commeth Laidall in at y lasf with the ceremonies of the church that the sacramentes, against which pycke he specially sparneth worth his aere deele, but it wil not helpe him. The gentleman is so proud, the holy sacrament must be his battaig herabalis. For now he fathe they be but superficicous and terse of nought, but he sette in deede of Chistes ase as they be taught the bening of Chistes blood. Hado there he meked bo be bo be bo bo be bo bo borking of Chistes blood, why Churche teacheth by vs. as good hath taught it, they al hate their strenghth by Chistes bloude, that in the tyme of themis Chistes owne very bloude this bleeue body both. Both which this hereth the benieth, and as in my first booke I heretew pou, bothe letheth f sconcheth upon the precious body bloude of Chist in the bleued sacrament of the altar, like a mad stak tolly faking moches vs movhes at the maade. Now that ye is good Chistle readers for what doctrine Laidall rebuketh the comon catholike churche, ye cannot but thereby percevene what doctrine be would have them teach, that is to bytter that we shoulde have no respect to Laidal nor to good worikes, he no Chist nor penitencye. beware of Chistlie bleue vs well therfore, let no good me prap for vs, no; none that his holy living, no Francis frete bode and bebe; vs in his freres cote, til he do of the grace grymes and clothed him selfe struply in gape kendall greene, set faintes at nought, and all holy ceremonies used in Gods service, and also 8 seuen sacramentes to make moches at the maade and at Chistes body, take it for nothing but cake beade of Jarche. And when the clergy teacheth this ones then vs they be the church. But for lack of this doctrine, they be no part thereof. For Laidall telleth vs that till the teach vs thus, they can never believe to be faued the jow chist. And I say me semeth as I be faued the jow Chist, if Laidall lapmade in the nyvdes of Pedimere, he could not to good Chist me telle a more frantick tale. And this tranxy is his first reacon. Now let vs beare his seconde. 

CTydale.

Another reacon is, wholesoe beleue in Chist, confeseth that Gods law is good. The Pope contemneth not Gods law is good, for he hath sbdden lawfull wedlocke into al hy, over whom he raingeth, as a temporall syuant wytth lawes of hye owne making, and not as a brother erbouring them to kepe Chistes. And he hath graunted unlawfull hoothome into as many as bying mony. As thowou aluchland, earst prest paparng a golden into the archedecon, faal seel and quere fane his whose, and put her aways at his pleasure, and take another at his owne luste. As they dve in Wales, irlande, Scotlande, France, Spaine. And in Englands thereto they be not sove whose have licence to kepe whoses, some of the Pope, and some of their ordinaries. And whi the parysies go to law with them to put away
A way their whoses, the bishops officers moke them, pilote them, and make them sirps their thiftes, and the priests keeps their wifes if. How be it in veri debesence they were rebuked by preaching of Wyclif, our English Spirituallie have to lap their theares into mis wves to couer their abominacion, though they byde not alway secrete.

More,

Here Lindal proveth that no pope be leweth in God. For none of the colsteth Gods lawe is good. He proveth they colsent nor Gods lawe is good, because they make (hath) lawes of their owne bypyde, and thereto, he faith that they not oneley consent not that Gods law is good, but also they rage ouer Chistens people lyse tempora majora. Whereby Lindal teacheth that every temporal prince making any law by syde the law of God, consenteth not that Gods lawe is good, no vche not bynselfe as a lawfull yppon, but as an unlawfull tyauent, because he both on ly as a boister yppon Chistens lawe, but al yppon a tyauent compelleth them to keepe his owne.

Nowe this glance that Lyndal in rapiing upon Popes make of yppon at tempora majora and lawes is if they playnely durfte speke it out) the very principal point of all his whole purpose, his maister Martin Luthers to, and al the serpentine thate is disseade of them. For Luther faith we note no no lawes but onely the gospell well and truely preached after his owne falsen fation. And he tableth also in his babylonis that neither man nor angel hath any power or authority to make any law, or any thing of a lawe upon any Chistian man, without his owne a gement geuen thereunto. And by breere Barnes hereof, a manne map without dadies yppone breake all the lawes that are made by men.

And thus pe may see that the sevvyde fast of all this feet, woule not onely have Popes and Papes lawes gone and take away, but hinges and hinges lawes to, if their purpose might prosper, a make al people lawes, because all lawes are lettes as they take them to their enegetical libertie, by which they clamme to be bolden as compelle to nothing, but exhorted onely to livy everman after the gospell, be every man, convinced after his owne mindes, the which manner of chosing amoueth unto as much, as to let al runnew at ris without any bond of blye, and that exhalt every man to live as he list him, selfe. But now is it good to fe what law is specialle law in Lyndals eye, for which he generally calleth 

al the remanet. But faith that the faith that the Pope hath for yppon lawfull we Locke. In this he meane nothing thynge, with which two Luther and Wyclifie were evyn content before. One that ther is no bosome between the than and systers chyldren that was not before for bosome by the scrypature. For which cause Wyclifie faitheth that such marriages are for bosome without any fudacation or grome. But this shynge, to which pope will Lyndal lay? For he shall fynde that in these thinges the eld holie Pope faint Gregorye and dyuers other holie Papes to, and not Papes ony, but also dyuers counsailes and great assemblies of holy vertuus fathers, have in old tymse loone bpon Chistendome well spred a bosome, for encrease of natural honesty and propagation of Chistens charitie, for bosome marriage to be made with other degrees both of hinked and attinety, much further of, then they that abisse now for bosome, with brome the church hath synde for our infrimmie dispersed and undone the bonde, so that in point the faute that Lyndal, Wycliffe and Luther lay unto the Pope, they must lay to so many fuch Papes and other holy men to believe, who so consider the tide of the other will have little lust to beleve there or four now fuch manet ser. As Lyndal, and his son felowe br, against so many vertuous old holie fathers, as they were that made yppon lawes.

The other law that he layeth to soy against the Pope, is that prizes, ferres, chכנסים, monkes and nynmes, man not be suffered to be weded, cótarte to their own bowne s promisses made unto god, which no man compelle them to make. Is not this a great faute that hre Luk may not marry made Marion?

But then to let out this matter some what the better to the note, be royally raieth out at large bpon al bishops arch deacons, other spirituall officers whose fautes if they be such as we wole know he falsely bilieth man, per were their enil demaneth not to be imputed by the lawe which for bosome it as y gos pel bosome, no bpon b Pope, which wile he hath bene enformed of a bishops faute, hath as by dyuers decrecials appere, pe ceded to the punisheds x amendment
Atherof, But Lindal letteth not to ly out aloude, & fap that the Pope hath hymselfe granted unlawful whose to as many as bring money, in another place of his booke he saith, that the Pope bath in Rome seft by a fowes of bypes.

We haue had many pardin come hyther, & many dispensations & many liberties, but yet I thank our Loade I never knew none such, for I trueth never shall, no; Lindal I trow neither, & yet he lieth loud to lye. And as for his lircences cunningly given by the ordinaries, I trueth he lieth in other countreys, so as to Englande I am sure he lieth.

And therefore every honest man will I wot well take hye tale therafter, so in the like maner he may whoe he list. Yl better hereafter when he see byes syne, rape.

Bypvery lost that hath any lete, upon all the severions of peace kepy within the realm, in all which kindes of manifestors are amerced yearly, & synes set on their heades, they chappell to pay them, to comple the therly to leave their expunging, yet yt will ther many foys al & he scarce nought byt. But yet are not by amercemantes made for lircences, but decrees for punnithytes & fo, meannes of a medem, though the malice of many me be so much that they never amke therby.

And cosder his second reasts wherein he repoueth all lawes the spiritual opes, & couorth the temporal to, for hye lawes calleth the makers tirantes, so fasteth, & finally no ma cai plese him, but Whilysthe first foundere he of abominable breisch, blapshemeth the blessed sacrament, this second realon of his I say every wife ma seeth, is yet more verie able and much more fond and foolifhe then the firte.

The third reason.

C Tynkale.

There al Chillemens if they have done amps, repent when their fautes be tolde them. The spiritual recontre not, but of very lust and consent to lye, persecute both the scripture whercheby they be rebuked, & also the that warne them to amend & make byresthe of them, and burne them. And besides that the Pope hath made a plaine decree, in which he commandes saynyng: Though y Pope spynne never to grevously, y disguise with hym to hell by his enample thousandes inumerable, verlet no man be so hard by to rebuke him, for he is head over all and none over hym. distinctio al. si pag.

Here he proueth by that the spiritual eye be not of the churchye, for none is of the churche but peoponantes. And thin al Chillem men be lypeth repente, as soon as their fautes be tolde them, but the spiritual he lath repente not.

Lindal hath now forgot, that he hath ofter then ones tolde be here before, that his own electors will not ever heare their fautes tolde them at the first whose they be carried forth in the rage, but that a must if he will haue audience, tarye tyl the lufes haue place out their lufes, and as he said in one place, some of them will not gyne care tyl the very colde fear of death come. And now if he will stand to this tale, he gueth the spiritual eye whos he so for to secure, a planye aunler after his oune doctrine, that he is to hast upon, they may be of his owne especial electors peste fullow, though they be not content to amend yet, but he must suffer them to play out all their lufes, or els tyl they come to more the colde size of death tyl they seele not one sparke of the warne lyc, & then speake, & he shall heare. Bowe be it lening his owne doctrine for him selve, they may tel ym that he is somwhat over temerarious hold either to judge so rashely the repentance of other men which inwarly lyeth in hy bace, whereof only God is the beholder.

Now if Lindal allege against them that fors, al that they fail to deadle by syne againes; he will akhe him whereby knowethe he, and then must he fast that by some sinfull deedes. But then if he graunt ones, y deadle sinfull deedes be a fuse sufficient prose of deadle sinfull minde; he well coeth he wote well all his owne for mer doctrine, concerning the soming, yet not soming of his owne holy elects, which can be faith never lye deadle by they never to hostile deedes. And yet as for repenting, our clergey perem may not appear more penite then theyes. For I dare boldly say except some suche as be fallen into Luthers & Chillem church, ther is els no ma so bad of the catholike church, but he will coesel sey save hye lychery is deadly sin. But ony thether fode they
A their owne clergie and the verye great clergie of their clergie, as, g great clergie Luther, and the great clergie Lindale, the great clergie Ulkining: they be all who the lechery betweene a tree and a nunne be deadly sinne: and they toy in lust: ye see in what it is none at all, if the gite it once an hotell name then is it none at all, if it be call its own, but that have hell: for their patrimony, where of ye see well they repent not a wit, but they will warrant you that they come ther. But all their escuse they put in that all their fanats come but of trullie, and our spirituall synne of mannes, because they persecute.

Lindale have translation of the scripture, in which his felke hath that worldly scoffed that he turnd the Israel englyse worde of xurches, sigh, and penance, to congregation, sermons, and repentance, of her purpose to byinge in his heresies against the sacraments. Which while he so doth of purpose, I am content to wontly thear, and to get to this ones that he spurren them in plain purpased malice. But yet this I say the white for our part, that he hath no good ground to say that the persecution is malicious, done against such a translation, so trailer of such a lewd intent, and such a malicious purpose. Now the would excuse him self from malice, in that he would make his seen that though part be false, him self might of weak wi a trale faith, were his heresies were the true belief, because of his owne mind Luther and Ulkining authority in the construction of scripture; he must persw by the same reason excuse our clergy from malice in perfecting his heresies, that they may well wi by the authority of Saint Aureine, Saint Hieron, Saint Gregory, Saint Ambrose, Saint Ciprian, Saint Bale, Saint Christopher, and the old sle hovse planes into the two owne dates, all the whole catholik church of Christ, by his holy spirit give to these holy doctours of his churche ever abiding therin, that those heresies which Lindale teacheth, they see may be done, that the sacraments be but bare tokens and signes, Christes blest body at the matrise no sacrifice not done oblid, not but a bare memorial in wine warche: cakebread, he very false welly errors, in a good chilren mes cares, sightfully spoke, blashphemous, abominable. And where he faith the clergie doth rebuke the by whom they be warnt to amend, both to make heresies of the burne the, meaning Hisaron peradventure of such other as he was, of which lost the bath of late some he burned in Smithfield, as Fafelde, Barton, Euerbury, the clergie make them not heresies to burne them neither. But Lindale books and their own malice makest the heresies. And to heresies as the be, selcre doth demone the. And as they be well worth, the temporality both burne the. And after thes of Smithfield, heloth receie the, where the witches burne for ever.

But than he faith that the Pope neuer repenteth, because he hath made a plain decre, in which he commandeth, lyinge: though the pope sines never to gressous, shall with him to hel bi his examples thousandes unnumerable, yet let no man to be so hard to rebuke him, for he is heade over all, and none over him.

The are orders in Christes church, by which a Pope may be both commended and amended, and hath before incorrigible minds a lacke of amendement, specially deposed and change. But yuer lewez sel upon every fals tale that he heareth, or peradventure he him self make, should have courage to boldes to conce, pride, rage, either upon Pope or names good prince, or a much more meane estate, and by others a thing so little commendable, that every superiors, well ordered regius, bath by plaine lawes prohibited to boden in such turbulent behaviour, although they were able to prove that the thing whyche they sayde were nothing false at all. And this thing hath every well ordred realme met with out good reason provided, lest it well appered y was true thing were false, it wereablity to suste that mater might to be died, whereby the governours might often caules and falsely he observed among the people. And if the thing were some time peradventure true, yet whyche that fashion and manner can nothynge amend the matter, and therefore is by all lawes forboden to be in suche wife bide towards the most simple witch: in all a towne, it were a lewe thing to suste a pyne, estate or governour, to be brought in salamber among the comon people, whereof can come none other effect of re, but hatred of contempt plasad in ther hartes towards their rulers and governours, whom they be for.

And if a man would fape that great fete, men
A men can not otherwise come to a knowlege of their own faults; pe may be sure that if the thinges be true whereof pe people tell, they know their deeds the false before the people heare of them. And if the same be false, yet maye many men have it in their mouthes before it come at the princes ear, and yet when he heareth it with the same is fayned, what good can be doe thereby. And if percease ane man thinkes that the prince the selffe perceiue not their faults, for faults, till the heare the people murmur and wonder at the. Sureli right seldom happes it that a man could not perceiue that thing for a fault, which were in these so great that it were worthy for all the people to wonder at. And yet if private affecteth toward their own faultes, happen in any thing so far to vide they judgement, so helpe of such creatures their confounders: counsellours, every man that of good mynde woldt it good maner declare his own good advise toward his prince and his country, either to gys owne person or such other of his counsile, as by the it may be brought unto hym, and not in breathy companye fait to prying, or by slanderous byles biowe abode an epil oughty tale, whereof at the towne many talk, and to these owne harms disfame his loueacre, while hym selfe that happeneth nothing heare thereof.

But yet are there some that defende such unqualion of enterent calling upon great personages, affirming that it should be good that such high estates as be farre from all other cares, may be yet under some breach of dissimulation and slander, that likewise as the deface of honour, praise, and glory pitcheth them some time toward to do good, so maye the feare of infamy, dishonour, and despis, require and require them to employ, and some time holesumely byple and countemine them within the limtes & boundes of good and honorable order.

Ther notheth no man to bote, but that as far as sufficient to that purpose, is provided for; wel enough, though nought persones be not maintained in their malicious pryning. For who so standeth a loft upon an hil of eminent high estate, can not in no wise be hidde, but as he sett at the even of his people from the bailey looking upon hym, so sett he yet that neither dede no countenance almoast that him selfe maye make, can pass unperceived and marked, wherefore is ynoough to make ane man regarde him selfe that any respect hath toward the
Avers synodes and counsails made for lawes, yet are there in that booke many things beside, that either were made by any synode nor by any Pope, but written by other goodly men of their holy holy doctres as well as of synodes and counsals and Papes writing, Gracita a good blessed and wel learned man, compiled and gathered that booke, which is therefore called the doctres of Gracita, as an other like boke is called the doctres of Joa, which out of like autho: it compiled a like too: he now is everthing that is allegedged in the books of those doctres of suche authority there, as it is in the place out of which Gractan or Joa gathered it, and not a lawe nor thing made by the Pope, but it were a lawe or thing by a Pope before, and out of a lawe: out of a Pope writing taken into the doctres.

Now the wordes which Lindall bringeth forth, and saith that the Pope hath made them so: a lawe, be not the wordes of any Pope, but they be the wordes of the blessed holy martys; saint Boniface, which brought the faith into Almaine, and was for by faith martyred in Freeland. And so it is plainly specified in the doctres, by those wordes in the rubricice. Ex dictis Bonifici martyris. But Lindall doth blinde and begyle the readers, would make men wete that it were the Papes wordes made for a plaine law, wherein Lindall plainly theweth his plaine oped falsed, except he were so wyle y he had went the Pope had made it so: a law, hit caule it beginneth with si pse, lyke hym that because he red in the Salle boke, regius elementos pane pater, preached into the partie by regius was saint Clemens father.

The fourth reason.
Lindall.

And Paul apoth the Ao. riii. let every soule obeye the higher powers, that are ordeined to punche sine. The Pope will not let any of his.

More.

Touching pse the Pope hym sele, Lindall telleth vs here a wyle sale. Fot seereng pse the question whether the Pope epyher be: rightfully oughte to be, chief governour over the Chylten stokche, and pse be: ought to be, home farre than to and for to what things bys authortie trekeneth: ought to trechen. Thys pse the at the latte wyle Lindall bere well himboth hym sele, that nevther in spirituall things nor in temporo ralle, there is no ma at Rome in his owne sce, that clarte no tary ification upon hym, and as fo the clergy betides. Lindall here as farre as I se, falsely belieth the Pope. Fot he lettereth none of his to obeye then, higher powers, but by the canon lawes of the churche, commandeth euery of them to obeye the regius, and to kepe: obteine the lawes of the prynces and countrys that they lye in.

But the thing that greeneth Lindall is this, that any pseke should in honore of the lartament of prophet, haue any manace of: tillede nost to a lay man. So, hyis herepe recheneth euery woman a pseke, and as able to say marke as ever was sayyte Peter. And in good fales, as: tillede marketh as he would have sayde, without the canone, without the secrerets, without oblation, without sacrificie, without the body: bloode of Christ, wyth bare signes and tokens in trede of the blessed lartament: I wene a woman were in devo a more mete pseke then sayte Peter.

And all be it that neither woman may be pseke, no: any man is pseke othat power to say marke, but if he be the sferen of holy paders taken and confecrated into that office: yet lyth the time that Lindall hath became bys heretis and sent his erroneus books aboute, of calling euery Chylten woman a pseke: ther is not now in some places of Engeland the simplest woman in the parvy, but that the deth, and nyn in cornes secretes but looke on who to well, in opy face of the world in her owne parvy the churche, I say not here, but lay her owen selfe, and leas yone should seke for some ride openly rewelle at the high aulter, the faile I say her selfe and liygeth to: if it be true that I hearere reportes: as man make in some one weke, as Lindall hym selfe epyher sayte pseke: heareth in two whole were together, but it be when he swoere hit on, pseke som other were.

All holy conferencis Lindall called foolish ceremonies, for getting that in the old lawe tyme if it is hono: radely rewelle and lapede for a caule of the reverent bring of the pseke pere, because that the holy opile is upon hym.

And he lyth not to remember that the holy Prophet Davids, hyb so muche erroreme that holy oomnium with wybe, kyng Saute was conferenced, that albe it he was went agayne in God, and hym selfe recepyed and anointly bynge r.iii. in
whither the knowne catholike churche

A in his place, and was also perfecct by him, he not only put the man to death that said he had laine him for touching of Gods anointers, but also for all that he spared him, and saved his life, and being his deadly enim, did him yet no blysse harme. He repentted & loathd to see that he had so muche done to him, as secrete to cure his garme. These thinges and many suche other lyke whereof the scripture is full, Tyndall in verye place filimulich, and woulde have all consecrations for at noughte and taken in disrecon, and woulde that no manne shoulde have neither prince or priest in any maner reverence, the rather of one rieth for their holy consecrations. But as he would have every woman to take her selfe for a priest, so woulde he that every man shoulde be his own a kinge. So surely the wordes of saint Peter were these, heereby proue the tone, youre the other a lyke, that is to say falsely and foolishly taken, proue bothe the tone and the other, but bylyke take truly, proue neither one nor other.

The fyrst reacon.

Tyndall.

And Paulus charpeth. i. Corin. v. If he that is a brother be an whore, a drucker, a conter, a starker, or, a ryaler, and to soth, that we have no felowship with him, no so not so muche as to eate in his company. But the Pope by violence compelleth vs to have suche in honoure, to receive the sacramentes of the, to heare their mass, and to believe all they saye, and yet they will not lete vs see whether they be true or no. And he compelleth, paraples to paye them sippes and offeringes into one luche, to go and runne at riote their cost, and to do noghte therefor. And a thousand luche like both the Pope contrary unto Christes doctrine.

More.

To beginne here at the last point, the Pope, though the partie there be, that hath the pope beneffites bothe the fuite, the pope gave him neither libertie in solence that he shoulde so do, but gan him to take the cure of them, trusting upon certaine suggestion that the man were suche one as shoulde and shoulde be them well, and no doubt is there, but that some man may take his cure of dyuers parishes, & good causts why he do shoulde, and doo more good in the pope balse then some other shoulde in one. But as for this popyny, Tyndall meane meth muche farther than he speaketh, and intendedly hereafter, if it be wel allowed concerning popes and priests, then to do abewe that zone a tripste longer, and looke whether he may make the reason streche a tripste farther, as he hath done a little in some part of his writinge, already, where we shall answere, I trowe wel enough when we come to the proper places.

So now where feith that whose her: 1. Cor. 5. popes and suche other as saint Paulus for biddeth the company, the Pope with violence compelleth us to have in honoure and to receive the sacramentes of them, and to heare their mass, and to believe all that they saye. This is a very lowe frpp. For the Pope letteth you not to complaine uppon them, and the lawes of the church bee, for that they express they shall be suspended from the medlyng, and administration of such things, sometime depoosed of their office, reproued of their benenes, and degraded of their office. And therefore the Pope compeleth him not with violence to do the honour in their bices. And if there were any that did, be were in the dopping an eu pl Pope as he were an eu pl man. But what were the fante of an eu pl Pope, to the office of the pope, except that Tyndall reproue and rebuke every man. And the fante of an eu pl Pope, and prince, and woulde have none at all, because that some of them some time do not alwaye they devrwe, to lay to the princes charge if any officer unter him do not every man such right of a prince would he shoulde, and trusteth also that he so thy. Now where he feith the Pope compelleth hym to believe all that every such priest saith. That is yet another his ones aongen. For if the priest say fals, the pope saith his liere, as it he would lay that all the seven sacramentes be but bare signes and tokens, and that sacres may lawfully be made, the Pope compelleth no man with the violence to beleve that priests not compelleth not Tyndall neither against the playne Apronne of God in such frant the liere to belowe the lowd learning of Luther, frere Hul-kin, and Denchis, Batafar, Liber, and Singinis, of all which never one beleueth other. But the Pope is wel cont and so would it shoulde be, that if the priest preach suche lieres, folke that not beleue him but accuse hym, wane hym resombed, and revokethe them, and aburthe, yea, els let begrades hym, and beluere him.
A him, and let the princes kepe him from the people. Therof to be sure and for answynding of such heretickes by the terrour of that example, good Christen princes caue faithful people to burne him.

But then is there one thing wherby Lyndal is sore displeased, and that the Pope will not (as he faith) let him and his fellows see whether his pricke faire well or no.

If the pricke be approved of his doctrine, he is as a rat brought unto examinacion, to wyzte whether he saye trueth or no. What other way would Lyndal haue? It is plain enough what he meaneth in this matter. He meent therin nothing els, but that he would have all thing to be serious both at large, that he might bring true in a questie, after in yeare curs the heretickes were bene the question, every point of Christens catholick faith. God faith by his bloyse blussede pricke in xxvice. xercised his catholike church. And then all thinges were brought in that e-guellialic liberite, that every man maie believe swe av as he isple, and after that live ens as he list to, without any lord or ane law to let him, then to make the gospel truly taught, take away in any wise at the clergie cleane, and let Lyndall send his women pricettes about the worde to pricched.

And now good Christen readers here haue peheade all his true reasons, by whyche he in trueth that he shoulde haue proued, that is to wyzte that the known catholike church of a Christen people is not the church of Christ in earth, he hath taken upon him to proue (at before the purpose) that the Pope and hys secte, and after yet further for the purpose, that the Pope and the spiritualte be not the church. And of that whyche shoulde help purpose, to wyzte that the know catholike church is not the church, he hath not proue one word. And yet finally concerning that he hath gone about to proue, touching the Pope and the spiritualte, with trouble and the as ye see now with his true reasons that ye haue redde, in the making of whyche true reasons, a man may maruaille when they were banished away at his true wyztes, so any peice of his purpose that appeareth proues in them all, but as the better reape ypryse for reason and hanges open lies to good and sufficient proues. And therfore here end I this boke, in whyche of Lyndall haue sanye any thing to the purpose at all. I am content to gratn him that he haue sanye well in al, and ful-

ly proued al together.

Here endeth the fift boke, and beginneth the sert, where in is avoided the conclusions of Lyndall, where with he would dispoyse the lust reason, proving that he knoweth catholike church is true churche of Christ. Which true reason is that all the sectes of heretickes do come out of the catholike church.

The sert boke

The defence of the first argument against Lyndall.

Tyndall.

The argumentes wherewith Pope wolde put hym and the churche were folowynge.

Mote,

By the spight of his chapter, where he defenedeth his degree as ye see, further downe fro his purpose the eur he ynot before. For where as before in brede of the whole catholike church, he defenedeth his clergy alone, which is but his on ene part: here he leareth a the to, meaketh as though men called the whole catholike church no mo but the Pope himselfe, that is to lost an whole great multipe of many fonde fates, maner, condition, and kindes, no mo but one man alone. Is not this garde by Lyndall well and comely disputer.

And yet for with this the Pope further conteyne, when he come to the matter forfie, he turneth it againe to the Pope alone, to the whole company of the clergie, dissymulatong alwaynt till the temporalte, as though there were of them neither man nor woman of the church. Wherein I would have ercedus his one falshode by his other, and would have said that he ment according to his here, that in the clergie were altogether contained, because he makest ever man and every woman bothe a priece. But that erceuse he taketh away hym self, and that ever and by, when in the next words followynge, he declareth that he speaketh of no mo the only such as be to hanges yet he suffer the self to be haf.
The defence of the first argument.

A Fo: in this wise lo wife ma begineth.

Lundall.

Not with standing as because as they be al Ismael, so they be all Sanaelle, to assime that they be the right church: I cannot erre, though all the world sees that not one of them is in the right way. And that they haue with utter destinance forsaken both the doctrine and the living of Christ and of all his apostles; let us to the sophistry whereupon they would pervert us. One of theo? highe reasons is this.

More.

Lo s[...]here Lundall affirmed that lype wyte as all the clery be Sanael, so they be at Sanaelle, therefore that his maister Martin Luther let his crowne growe, and lyeth with a nunne to learne of yps leman some very madelyd sanael-linesses. But nor spill her was wel growen again, ye must understand, for; she was been for lacke of her hear as Sanaelle as Luther pe wrote well.

But now why be all the Hauen cler- ge Sanaelle lythe Lundall? Because they assime that they be the right church. Now what Lundall knewest well that we speake of the catholike church. And that here dissimuleth that the cler- ge to call the right church of Christ, and that they call the whole catholike church not them selve alone, but them selve the temporal rye together, as Lundall may well leare by every poore friers prayer that preacheth, either hath Lundall Hauen his crowne again, 1o: as is there, as God would one yet than an other, as Sanaelle as any that was Hauen this seven peace.

But yet whan he goeth further, and saith that all the whole wolde leere that of the whole clergye beynge all Hauen, there is not one of them all in the righte waye, but that they have al every where with utter destinance forsaken both the doctrine and the living of Christ and of yps Apostles: I berely believe in good faith, that Lundall shall scarce finde any one so Sanaelle amonst his owne secte, that is to say, among all the sects of heretikes, but that will contesse to yps his confesse, that Lundall were lythe out of all mesure sanaelfully.

And whan be bath about the proofs of this pointe, besode alredly his whole chapter alofe, wherein he came forth per by with his fre eggs, and after a great face made of a great feaste, supped them al by him selve without any salte, for all his geffes that he bode to supper, myght fume them so roote that they tuppere of the saluer. How to come forth againe with the same tale, and let yps to the same table at supper again, with neither bread nor drinke, drinke, Hyde, and nor frute. Yps ma wel declareth yps, that though he be not Hauen, but haue his heare of his broth- en crowne growes all at great leght in delight of piehel, and lyke an Islaed curt hangover his epen, yet haue the ma as much bramel in his face, as a Hotten herring bath stimpes in his eare.

For sute if there be any storie of Sanael in his whole body, it would let his face a fre to speake amoung Chistey men, that other folk are out of the righte waye, when he spotted myght that his wr- ing heurth in what wrong wape him selfe is, howe farre fallen from Chysters holy teaching, with his beastly doctrine under name of matrimony to couple to- gether fyers and nunnes in lecher, yps abomnabile mornyng of Chysters owne blessed body.

But now because speake of our sophistrye, let us consider how substi- cialie the man slice the first reason, that he would be released to lythe. And I trust pe shall se that one reason somewhat better then all yps hole fye were, ypho pe ihave annitered in the 5 next boke before.

Lundall.

One of thei? he reasons is, the chur- che saye they, was before the heretikes, and the heretikes came ruer out of the churche and left it, and they were before all them which they now call heretikes and Lutherans, and the Lutherans came out of them. Wherefore thei be the righte churche, and the other heretikes in deede as they be called. Yet I will like wise dispute. First the righte churche was under Apostles and Iarom and so forth, in al rymes falle the Scribes and Pharisees and hight preste in the time of Chist, and they were before Chistle, and Christ and hye Apostles came out of them and departed fro them and lefte them: wherefore the Scribes Pharisees, and hyge preste were the righte churche and Chistle and hye Apostles and discipes heretikes and a damnable sect. And so the Jewses are yet in righte waye, and we in errore. And of rourke the pth? blinde reason be good, then is yps argumente to to. Fo: they byke, and
A and are both one thing.

More.

Thus good chistian reader, thus reason that Lyndall doth so secretly rehearse with a like argument of his own making, beteeth not you when he rehearse. But it well appeareth that he hath rehearse it in other menes bookes besides mine, for elles he woulde not say one of their high reasons, but one of his high reasons, if he take the reason but for mine alone. But this is his fashion in all things, he maketh as though he mocke but men of these latter dates, which latter dates himself calleth yet eight hundred and more. But he mocketh in deed those olde holy doctours, which beheld some were marktly about a thousand yere agone.

For ye well understand that this reason that Lyndall doth so secretly rehearse, and also some to blame of at lightly, was not onely made by me in my prologue, but also before my bapes by other goods and great cunning men. And among other, this reason that Lyndall in his prologue calleth an hygie reason, was made by that great famous doctour, a hygie glorious martyr, sainct Cypriane, against Nonianus and Firmianus, and other heretikes and heresiakes, in and before bys bapes.

Nowe is sainct Cypriane a man of such authority, that the great holy doctour sainct Augustine, allegeth as reverently sainct Cypriane, as any man now allegeth sainct Augustine.

And this reason that Lyndall not heareth and mocketh, sainct Cypriane thought to fure, specially to furnish with scriptures, as he setteth fure, that he held it not once or twice, but in sondyr places to often againste hebetikes, that it maketh me even joy to see howe God suffereth that good sainct to be deceived, if an hebetike might nowe by a like foured argument so sholde and so hontfully sholde his reason of.

But I will not doe sainct Cypriane so much dishonour, as to let hym to dispute with Lyndall. But sith Lyndall is to be somewhat more metely matches, he shall therefore betweene his twayne first dispute and dispute, and than you good chistian reader shall after hisen and judge, whether the reason that he rehearseth, and the reade that he make, which, by the like, he would laye tyme to fople it, be as he fapte they be, both like and both one so not. For the better perceiving wherof, pe shal by God fapte, that whereas in my prologue I hadde prooved first that the churche of Christ were in earth, Hall ever endure? and continue as long as the world that left. Which thing is I doubt not, in suche wise prooved there, that Lyndall deare not himselfe denies it here: I than in the second boke did after proove, that the knowne catholike church is that same church, and nowe of all the sectes of hebetikes, because all they be come out of it, and that therefore al they be but branches cutte of; broken off from this kind of Christies mistical body, the knowne catholike church, and that such be not false, they therefore take up a what ther away a worth nothing, no mete for nothing but worthy for the fire.

And do this reason that Lyndall hereby rehearseth, I here lay fureth and declare in oures places of scripture, by which I prove at good length that all the second Chapher, that such as goe out of this knowe catholike church, be and alwaye have beene the hebetikes, and for hebetikes be declared by the very scripture it self. Wherof I here by some places, as some suche as: Sainct Cypriane layeth himselfe, howbeit of straught not all the places of scripture that he layeth for that purpose, because I hadde not at that time reade and marked sainct Cypriane upon that proove.

Nowe cummeth Lyndall and barely rehearseth my reason, distitilin at his accustomed fashion all that I laye fureth for: ye proove. Of whiche thinges neither in his answere here which he calleth his answere, noz afterward where he cummeth to the place in his particular answeres unto everie Chapher in order, he never maketh any manner mention, but when he cometh to my second boke, goeth fro the first Chapher to the third, as though the printer had left the second unprinted.

Is not this fashion a plain confession of his ignorance, and that he was at his wittes end, and saw not what to say but to it: And because he left all my profe of my reason buttouched, he butt not here so: I blame speke of my name, noz be aknowen that he read that reason in my boke, lest men forbode loke for it, and lyee that I hadde to prove it, ye Lyndall but not meddle with my proves.

Nowe be it, seeing that it hadde been more wisdome for him to have distitiled and lette alone at the whole matter, elles
The defence of the first argument.

As else did he more willingly the to have wrested with that chapter, out of which he thall never be able to wade wode he supposed, the reason I am in it false to strong, before made by saint Ciprian as I said, some other men, no other manner, then Lindal, or I be either.

And in good faith, I never looked that ever I should have founden any man so foolish as to wone that he was able to solie it with this argument that Lindal here framed for a lyke, that ane man would be by birth or of lust as to wone. So these two arguments were lyke.

For remember most good reader, that the church of Christ might as I have in my dialogue spake of in scripture, as I do in a certaine time. Whereupon it must needs follow, that ther can none go out of it to beginne ane new church of Christ. But those therefore that go out thereof, must needs be churches of heretiques.

Then must Lindal in the make his reason the mine, make the synagoge of the Jews lyke to the church of Christ in perpetuity of labyryng and continuance in the earth, or els shall his argument and his example be as like to mine as I will ones a gentyl woman make be to her husband, whose longed for to teach her, make her perceive the treacher of the spere, and bidding her confy her will, what she should become her. And first he began at the earth, and to make her perceive that the earth hangeth in ane myvbes of the world by the paper and weight of himself and the axe compassing the water and the earth together about in every side: ymuff quod he, hadcrene and marthe this, that in a whole world higher and lower, is nothing else but bitter and inner, the birth of the whole world, earth, water, air, at the spere above, being creek in a rounde compass over other, the earth lyeth in the perpe, and as we might say in the world, and that is of the world world from evere part the innermost place, and from it upon all sides towards the heaven as it is outwaerd, so is it hygger, so that as I tell you in the world all is one hygger and more outwaerd, lower and more inwaerd. And therefore the earth lyth in the spere is in the world myvbes, that is the most inwaerd place of the whole world, he is therefore in lowest, for of the whole world, the innerst is as I told you the lowest. And thann is the earth lyeth in the lowest, hys owne weighte ye wote well must needs holde hym there, by cause ye perceiue your selfe that no heuy thing can of himself selfe ascende byward.

And than the earth lying already in the lowest place, it should fall out of place on any lyke, lyke as he should fall from some other part to the bitter, so should he fall to lower place into the higher. And that ye wote wele it can not, because it is heavy. And therfore I prayght, that there were an hole bored even througb the whole earth, if there were a malle stone througb knowere he on this lyke, from our paste, it should finally rest and remaine in the very myvbes of earth. And though the hole go thow, yet the stone could not fall thow, because that from the myvbes it should go outward from the innermost part, to hold it; which a malle stone may not do, ascend higher from the lowest place, because as I told you in the whole world upon every lyke to go outwaerd from the innermost, is ascending, and to go inwaerd from the bittermost is descending, and yet the bitter part is on every side of the whole rounde world, the higher, and the inner part the lower.

Now wylle he was telling this thyss tale, the nothing went about to consider hys wodes, but as was wont in all other things, jumped all the whole nothing elles, but what the might tape to the contrary. And when he hadde with much worke oft interrupting, brought at last his tale to an ende, wyl and quod he to him as Lindal saith to me, I will argue so. I make you a lyke example. By maybe hath ponder a Cypress tree, or els because at your reason resteth in the boundes of the world, come bitherto thy spere, take out thy spere and bring me hither the wharle. Lo sir ye make ye imaginations I can not tell you what. But here is a wharle and it is round as the world is, and we shall not neede to ymagin an hole bored thow, so it hath an hole bored though in derde. But yet because ye go by imaginacions, I wyl imagin to you. Imagin me now a wharle where were ten malle bycke on evere lyke, this hole thisdow is full, so great that any stone might go througb it: now if the wharle stode on the side of a malle stone, througb it in above at the other end, would it go no further than the myvbes throw, ye god if one thereof in a stone no bigger the anegge, I wene ye stode in the nether ende of the hole sime malle by the myvbes, it
against Tindal

X would give you a pate, but not a pate that he would make you claw your head, and yet should ye see none there at all.

It were to long a tale to tell you all their dissensions. For words would be none, without the words, though they should have disputed the space of seven years. But in conclusion, because there is not a word but one whereby he might give a true example, nor did I not perceive the difference between the word and the phrase, but would not have the lyke, & both, i.e., because both were round; her husband was faine to put by his sphere, to leave his wife her whare, to fall in talking of some other matter. Now plaieth Tindal even the same parte to me, s maketh an argument, as a sample of the sinagog as like 2 church of Christ, and points that we speak of, that it concerneth our savoir with his apostles going out of the sinagog of the Jews, and Christe people going to the church of Christ, as the wife was like the wife, concerning when to go thoshe 2 whare, and the same to fall to the earth, of the whole earth to fall into 2 moone whose lunes were our heads, and the moone on the other lyke in the contrary signe.

For I think that no man may desire to have it passed, that the church of sinagog of the Jews was not obtained to last for ever, but to cease when place into Christ at his coming, & that he should then in the going of the Jews, beginne and continue his churche both of Jews and Gentils, & that then should be of the Jews peculiar churche and peculiar laws and sacraments and ceremonies an end, & that the church of Christ as long as the world shall last, should never have end. For no man will I suppose desire to have it passed, that the church of Christ & be but one. For these things are good reader not only in every part of scripture so plentifully passed, but also amonge all Christen people so playnly believed and so commonly known, that I shall not need to spende any pyme in the proof.

These things being thus, consider good Christes reader how lyke these two reasons are together, Tyndalles I mean and mine, which the two Tyndall faith be not only like, but also both the one. Christ and his apostles, and lawte John Baptist went out of the churche of sinagog of the Jews, because the same was come in which by Gods owne ordinance, the Jews church or Sinagog should have an end. And therefore Luther, Tindal, Huskyn, and Suinglius, he gone out of the catholick church of Christ, which while 2 world endureth, is obtained of God to have none end.

Also Christ and his Apostles went as God had ordained out of the old church to begin new, because the more part of Christen ordinance be left of 2 changed, and therefore Luther, Tindal, Huskyn, and Suinglius be gone out of the old church to begin new, because the old church by Gods ordinance, shall never be left of in earth, nor new nor newe begunne.

Also Christ and his Apostles went out of the old church to begin a new church of all people agreeing in one faith either with other. And therefore Luther, Tindal, Huskyn, and Suinglius, be gone out of the old church, to begin a great many new churches, of whye the one newe one should agree with other, nor almost in any of them any manne with other.

Finally Christ went with his Apostiles out of the old church to begin a new, that was prophesied to bee a perpetual church about end, against which the gates of hell should never penetrate. And Luther, Tindal, Huskyn, and Suinglius, be gone out of the old church to begin a great many new, which are all prophesied by Christ and his Apostiles to be stark heretiques, and that none of them all shall endure and last, no more than hath done the churches of Arcus, Pelagian, 2 Par新城, with forty such sects no. All whom the heres gates of hell have to preuended against, that they have gotten the in and sytte them fall in and fall hope them in with the dammed ducis with same and file in the deppe dungen of he.

And thus have I now good Christen reader theveth you so many plaine differences between Tyndalls reason and mine, which twayne be fasthe the both one, that I were he will not theveth you so many differences between himselfly and a foolie, and yet he will not faze that they be both one. But now shall ye further se that the further he wadeth in his solucion, the deeper he sinketh into y mud, and the faster he sticke in y myne, Faz to thus he wadeth on.

Tyndall.

But in as much as y kingdome of god styed not
The defence of the first argument.

A not in woodes, as Paul saith. Col. 2, but in power: therefore take him unto the man and pasture of the things selle, and let banke woodes pafe,

More,

Very well rememberd to, for there is one difference more between Tyndal's reason and mine, which difference saing that Tyndal here patruch us in rememberance, I had els almost forgote. And that is, that as he patruch me well in mynde, the kindeome of god is not in woodes but in powere.

Now by Christ therefore and his apostoles, prove their departing to be lawful from the church or synagogue of the Jews, not by bare woodes only, but also by might and power in working of many wonderful miracles; for the peace thereof. And on the other side, Luther, Kendall, Hakein, and Suinglius, prove their departing from the catholike church, to be lawful by bare woodes, habbing only, without any power of miracles at all. In stead of which power to be shewen for them by Goddes handes, they have shoule to gethelpe and powere of by the might of mannes hand, in rayzing of sepyon, sryfe, debarc, and warre, amonge rebellions and ursyke people, by which manny a thousand have bene in seue dayes killed and slaine, and the farre more harme fallen upon their own heads. And Suinglius their chief captainne into wha Lindal swaurnce for Luther, because his heresie farther blathphemeth the blessed sacrament, was taken, slaine, and burned, and very many that meane returned from there heresies into the true faith again. They yet God hath not done, but what harme to everuch heretics as Goddes courge be sufffered to worke for; while his mercke shall not faille in conclusion, both to prooude for: the perpetuall safegarde of his catholike church, which he hath promysed never to forlase, but thought he visit their iniquities with the rod of correction, yet by grace and good will he hath warranted never to take for these, and also had of his goodness turned again from there erreors, some suche as he those malicious archheretics decrepe, and them whole malice be hall sende brenable, he wals an old noughty rod, before the face of his savyfull children of his catholike church, when he hath beaten and corrected them therewith, as the tender mother both, break the robbe in pieces, call it in the sylfe. But nowe that you is how Lindal god to thehe, and declareth his solution.

Tyndall.

Under Abraham, Isaac, and Jacob, was the churche great in sparte a small in number, and as it increased in number, so it decreased in faith, by the time of Pholes. And out of those unbelievers, God stirreth by Pholes, brought the into right faith again. And Pholes left a glorious churche, and in faith and cleaving upon the word of God, delivered them unto Josuah, Cleander, Phineas, Caleb. But as soon as the generation of them that saw the miracles of God were dead, they fell to idolatry immediately as thou seest in the Bible. And God whos he had delivered them into captivity to chastise their wekehens, brought the by a prophet ever more, to call them unto his testament again. And so he by wellme an hundred ymes I suppose cre Christ he same, for they never know any space in the right faith. And again the cunning of the Christ, the Scriptures, Pharisees, Caiphas, Annas, and the elders, were crept up into the state of Popes, Aaron, and the holy prophets and patriarches, and succeeded them limably, had the sacrifice of God but in capacitut, to make maranuise of it, and to abuse it unto their owne glories a profit. And though they kept the people from outward idolatry of worshipping of pupilles in the bothe: yet they brought them into a vowe inward idolatry of a false faith's true in their own deedes, and in bawne traditions of them owne faining. And they had put out the significations of all the ceremonies and sacrements of the old testament, and taught the people to believe in the woodes selle, and had corrupt the scripture with false glokes. As thou mayest see in the gospel, how Christ warneith his disciples to be ware of the leue of the Pharisees, which was their false doctrine g glokes. And in an other place he rebuked the scribes and the Pharisees, saying: wo be to thee, because they had taken away the key of knowledge, had shut by his knowledge of head, neither would enter in the secrets no: suffer them that should. How hadde the shut it by: berythe with their traditions and false glokes which they had force to the scripture in piaume places, in the taking away the meaning of the ceremonies and sacresties, and teaching to b
against Tindal

A to believe in the wooke.

More,

Lindall hath here made vs a long discourse frs Abraham's dates into chilf, shewing that ever in time faith hath raise. But he might for s purpose have begun at Adam a greater date frs Abraham, and ende at the base of home a greate while after Christ. Now it is no newe thing amonge people to have untruth. But what aspakest Lyndall at this tale, proves it not other but that yet that company was stillle the church continued on from the beginning into the yrhth of Christ, as saint Ausitine orderly deduced by a serios goods proce, in his base of thecity of god. Now that many times God punnished them, so doth he now, and his exercise always well, when his wisdom doe teach it necessary. What of all this?

Yet faith Lyndall but hereved by al way prophets in divers times, an hundred to tourne them home into the right way agayn. Be it that he sent so many, what helped this unto Tindal matter? For we see in all the sautes of men, for which they were punished, against what God sent so many prophets to preache, were not evermore ye dolatore, but sometimes other lymnes, specially the simne of the light for which the whole world was washed with blood风采 to purge the faithful, and Sodome and Conon burned by pepe with brimstone for the foule simne of ysethe against the nature of the light. And now God will I fear finde out yet some newe more positive to ment to punnith and recure the ethicly simne of the ethicly carin, that hath causd his contagious corrupcion to sere against God himselfe, that frees breaking these bowles, and weded with names, be so shamelesse to become preachers, and finde preched beelesy people to beare it, and be content therewith.

But now that God causd by vs many prophets to call people home, what sinndeth Lyndall for his purpose therein? For we see that God raisep any suche as Luther, Swinngius, Hutchyn, oulyself, that to call men from lecherie bee lechers, and aboved thereby and to call men from eror out come heretics, and exercit men to herefore. Dyd God sende any suche? If he dyd, let Lyndall tell us one. The dyd not, whereas sereeth his proce of his hundred prophets.

Also God punnished his people, and sent his prophets, not to make ludion and ferres among his people, but to gourene and leade his whole flocke vs his whole people to gether. As he called Poioes to consue his whole people out of Egypt, and the othere prophets, judge and priests after, into the lande of wheat. Was ther ever any of those here
tikes whom the catholike churche hate from the beginning condempnde, that ever to dpy. Let Lyndall name vs one.

Then if he will lye that euere pro

phete dpy not so, but some dpy as he beth and lufe ther or we call heretics, as wrongfully as if we call an euere hepe, that is to say they dpy call upon the people, and intine in time against y minde of the miltitude and of the priests, and pictures. I say that those prophets agreed in their faith and prachted alphe, and then can not Lyndall and his companions whom we call heretics, be euere such prophets sent by God, ytho of these never one agreed with an other.

Hesides this, those old prophete proued them self by myzaes to be messengers sent from God. But Luther, Lyndal, Husafin, and Swinngius, new no myzaes at all to shew them self messengers sent by God, but by they envill doctryne eclely. poie them selfe messengers sent by the byuell.

And finally as farre as the church of synagoge of the Jews was decayd in faith, so good losing decayd by s false doctrine; s false glories of the Scribes; Pharisees, Caphas, Anna, the elders, which were, as Lyndall said, crept by into the state of Poioes, Aaron, and he holp prophetes and patriarche against the cunning of Christ, and who Christ for; they false doctrine dpy rebuke; yet confessd Lyndall him selfe, that they kept the people from outwarde idolatrye of two; shoppings of Poioes with the heathen.

And Lyndall muste confess futher, that neither Scribes nor Pharleys, nor priest, nor elders, as he calleth them no no; poyners neither ph he will shane at the temporeal called poyners, as he tovill have all the elegrye called elders, were not euere at that tymne all of one foste, but as there were many naught of every foste, so was there of every fost ryght good folkly also.

And as for their tradicions and doctrin, of which was manie baine, some ruin and some supersticious, which the people
The defence of the first argument.

A people among them take harmless in the following: such as were evil things, were not to wise determined but that some were of one mind, some of another, and therein we might follow the best doctrine if they would, wherein they had doctors and teachers to, and might if they were discreet of the best, the word well declare them concerning the glorying of scripture, by the old doctours or doctors that had in fandy ages long before the false expositions a false doctrine of the Pharisees' false scribes began, truly confounded and espoused both the law and the prophets, by whose expositions they might try and control the false doctrine of the Noah's scribes and spiritual; for good Scribes were there, good Pharisees to, as the new testament appeareth. And that there were of old in every age such true doctors and expositors among the Jews, was well apparent to every man that considered the reverence in the expositions of the scripture, by the Jews that were of old before the birth of Christ, and the that expounded it after. And also Tindall sayeth him selfe, that betweene the time of Moses and the coming of Christ, God directed by an hundred prophets. And therefore I am sure of remanent bidde the rest, that we have, he meaneth; for some, that kind of doctors and expositors that I speak of; o, else I were he shall come short of his whole sume, and lacke the fine of his blessed. And thus though God did not provide so fully for the church of the Jews, so for the church of Christ, as in which he had proposed and promised to dwell himself; yet, provided he did to suiciently, that there might there in be saued, enter heauen when it were after ops, and that in evyl doctrine and superstition traditions, they could not be dammed, if they were deireous of diligent about their own fonde helpe. And all be it that because the thing had thus to great difficulty, that many for lacke of sufficient diligence perished: God of his great mercy suffered not those noorth performers of the Pharisees to come in, but to make an easy waye in where he man could be deceived excepte such as were one negligent of malicefull, but should soon be learned the pure truth, handouted waye to heaven, lest his owne sone to begin a newe church of a new fashion, of a nother manner of perfection, in which he would to be; else, a事宜 for ever himselfe and his own holy scripture, and to teache it and to leade it into every truth, and no man could be deceived, but he that would not believe his church and he would make his church so open and so well known, that no man could but know it, excepte suche as of malice would not know it. And yet as I saye, till himselfe did oneself his church, the Synagogue was the very church, whereof such as were not willingly blind, was known for the very church of God depopulated from all the woode blynde, by Gods law, by governours of his aignment, by true prophets, true teachers and mployers, for all the false prophets, as the false teachers that were thriven by theye. And the right faith was learned nowhere else. And so by so had gone out of that church except one eye into Christ, had gone among the world.

And thus it appeareth, that concerning the Synagogue even at the summing of Christ, Tindal hath hitherto done little ground to build his purpose upon, that even there was yet at that time the very church and a church also known. And therefore when he goeth nowe further and comprehends it unto the knowne catholike church of Christ, though they were by then were Tindall overthrown; but now when he that heareth he remanent of Tindal he heareth the true Teachers, and that he风机 dower and deper and deper in the more. So lo thus crepepet he forwardly like a crabb.
A conceruaunt with vs in like maner as they were while they lived here among vs, and yet intended that vs church be, that eracl should alway have among them teachers and preachers, sith he intended that vs church should as Tindall agreed as long as he lived as s two; in Holbe end, and some other hath there ben of since Christes lates and his apostles in Christendome, but s clergy by continual succession: then hath ever the clergy of every age bene that parts of Christes very church, to whom Christes specially spake, spoket, and ever shall speake these wordes: God pe a preache the gospell to all creatures. And also these wordes: who so hereth you heareth me, and whose disippeth you disippeth me. And these wordes also, who so receiveth you receiveth me, and whatsoever city receiveth you, the same and Comome shall be more safely deelle with then that Cpite in the dayes of judgement. And also fith they must be the teachers, it followed that they be and must be that parts of his church, to which parts these woordes were also specially spoket: I shall sende you the holy ghost which shall teache you all truth and leade you into every truth, and I am with you my selfe unto the woordes end.

For though Godde in these woordes promised to lend his spirit, not into s clerlyke only, but into his whole catholike church, not to be wids clerlyke only, but also to his whole catholike church, not to be his clerlyke onely into every truth, but the lay people of his church also: yet fith he provided specially the clerlyke to be the preachers, of whose mouth the lay people should heare the truth, by mene of which hearing with their owne good endeavour, God would himselfe write it in the heres heartes, which owde of cumming to the faith aperead plainly, by sundry places of holy scripture, as when saint Pauls faith, Fathe is made by hering. And howe shall a man here about preaching? And howe shall a man preach but if he be sent to preach. And that a man must at the hering done his owne good endeavour, Christ faith, We thou not an unbeliever but a believer. And that he than writeth himselfe in the heart, witnesseth the prophet Jeramy? I shall write my law in their heartes. In which place he faite speaking of the church of Christ, Every man shall not teache his neigbour but they shall all be the schollers of God, and I shall write my law in their heartes: he meaneth not that there shall be no preaching, for that were not: but well contrary to the Wordes of S. Paul, but he meaneth thereby that preaching which the preacher teache, which which saith Pauls writever that they cannot ordinarily come to the faith, so if no teaching where any fruite can come, but if God therewith write upon the heart, which he never failed to doe if the party do his party, he not by his negligence or frowardnes the lea.

And albeit that these wordes of s prophete he specially spoket for the difference, betweene the oide lawe that was called the lawe written, because s Moises receivet and delivered the lawe by writing, the new lawe whereof Christ, neither receivet no delivered any part by writing: yet may thoese woordes well serve for this purpose also, sith s trouh of them is also in this point verifit, to which trouh saint Pauls subscribethe, where he faith that no man can fay and confesse our lorde Jesus but by the holy ghost. Nowe these things I say being thus, thought god wrote in the heartes of every soule of his catholike church as well the lay people as s clerge, as well women as men, to each couse nor couse, to leade into every necessarie truth: yet sith s preacher must have itrede to preach it, s must preache shere heret here it, and the preachers by Christes owde dute must bee ane, the led wise by Cypides owne instruction in deed be through Christendome none but the clerge, no, of trouh hypper to none but the clerge have no, as appeareth by many plaine places of scripture none but the clerge may be the ordinary ministers of goddes holy woordes and sacramentes unto the people, it must I say appere Tindalles confession nessees folowe that of all the worodes of God before remembred, which sooere our faunter layo into his whole church, yet ever he layed it principaly to the clerge to, by Tindalles owne confession, fith that the clerge be the successors of Christ and hers apostles, be for the governante of Christes church nowe in yse and hers apostles place: Tindall is bounden by Christes woorde to receive them, here them, and obaye them. And in that he will not to doe, but in free of receivit them resulfet them, in freo of hering the mokeheth them, and in freo of obayeng them sti. disiprithe
The defence of the first argument

A disposeth them and persecuteth them, and teacheth his false heresies contrary to the truth that Christ hath by holy spirit according to his own promise taught them: he is fallen I say into the malice, devotion, and cursed of Christ, that hath ordained them, and on Tyndalles head fell that fearful word of Christ.


He that receiveth you receiveth me, and he that receiveth not you, receiveth not me; he that receiveth not the word of Christ, let him not be accounted in the number of his disciples.

John 14.

And thus I say that neither can Tyndall stand by his own unknown church, nor for his purpose sufficiently resemble the church of Christ into the synagogue of the Jews, but the clergy of the tone to the schisms and heresies of his father, with God gave these two cities not like beginning, nor doth that was the lawyer and the ruler of the tone, was not a statute to Christ, the beginner and lawyer of the other, was the promises of God concerning his assistance and preserving, were not like in the tone church and the other. And yet by Tyndall, God had so little regarded his great promises in that place, that where as the schisms and heresies had ben but a while in respect, and God had sent the synagogue by his prophets, and Christ hath so far because the should not decrease long: God had suffered the church of his own only begotten Sonne to be as falsely received so weakly, and further to be led out of the right way into errors into darkness, more than the. There is no cause in the right understanding of scripture and the right way, if any such mean as the people might perceive that man were come from God, but once they alway barring to the doctor of another, and al barring fro the doctrine of all the states, whom God had showed his messengers by miracles, where of these men knew none at all, and yet the most parte never as they were examined apposed, abjured their own doctrine to. And thus as I say Tyndall cannot resemble the clergy of Christ Churches to his schisms and schisms of the Jews church.

But yet if Tyndall should so far theore, that he will not have them like, and while he can never prove it, will yet to great wounds a others happilly to peace me down right still in hande it is so; let us to stop his mouth with, grant him for this ones it were so, a see that what he could yet grate thereby, that for his purpose...
A purpose were well worth a life.

Though it so were in none, yet muste Lindall be bounden to obay them perdy as farreth at the iust as Christe com-
mandeth the Jewes to obay the other.

Chin if Lindall will say that it can
extende no farther, then even barely to
as farreth as they teach and preche
the gospel truly, that every mäe woma
who they teach 1 to whom they preach,
may say not only to one of them that he
commendet the scripture wronge and
preached the people falsie, but also that
the same teachings of that one man be-
ning examin and affirme 1 true by the
whole clergy attended together,
and of the princes and iudges, and
by both the learners and learned lay
people 1 may yet tell them by Lindallis
mouth or Luthers, that they pre
everything, and all the clergy falsely conte-
strue the scripture, and all the seclusi-
ty foolishly followeth their con-
structuon 1 to the tyme blind with malice le-
deth the other tyme with folly into the
d这两种 damperation 1 and there they pre
trumbling together, while they lightt the
Eelect of Lindall 1 shall tel at the church
these tale, seeth plainly the truth, and
is confirmed by Luther, Lindall, eret
Huthlin, of Suinglius, law gret the
folly of all the known catholike church to
iustify: if Lindall come to this point, he
wil at 1 legue theri sure guev 1 in so
refor to 1 Jewes sinagoge, with so
writers and the parisses, to which he ref-
 diblly vs. Now let vs then undestand
that Lindall as he was borne heathen &
Christened in England, to he had beene
a pynum and circumcised in Hieru-
lem, fourte aere before his birth of Christ,
by the reason that being at peres of dis-
creencion, and bering of the stories and
sept is of the Jews, he had of
deduction sodanly fallen into their sin-
agoge, and dwelled in Hierusalem,
whereupon yet after his circumcise-
son confirming there were amog
them divers stories and sectes, as parri-
aries and Saducetes, and writs-
tes, and priests, and laye people, and
though they were al Jewes and agreed
in circumciotion, and came of olde al of
one tyme, yet he now seuered a funde
in doctrine in beleie, and that not in
final thinges, but in such thinges as the
one secte by rethen and accompt the
other to stande in greter error of hamp-
nable what would Lindall have done
in this case: would he without any o-
ther reader have take the hokes of their
scriptures into his owne hande, a ther-
of without any credence gitte unto any
mäe, pike out 1 trouthe by himselfe: he should
have chiere 1 a very harde worke, a were
very likelee to frame himselfe a newe faith
in many great things, alleging with
no man but with himselfe. Then had he
sinte also divers countables in same
scriptures, forbidding him that foolish
prose of theu, and learning, 1 bydding him that he shol not leane vnto
his owne wit. Then would he of selfe
lyphode have had recourse to them,
and enquire of them the solution of those
doubtes. For out of the church of sin-
agoge of the Jewes, it is not likely that
ever he would have looked to have the
trouth of those doubts determined, while
the doubts rise upon their law and up
on the construction of their scriptures.
And also considering the miracles that
God did at great and so many very of
times theewed in iust age for that sin-
agoge, 2 that in that sinagoge some con-
cluded still, such as himselfe had seene
in the pole of the temple sitting for the la-
terrice the might still have thought that
in the sinagoge of the Jewes, both he had
be and were yet, the very true way
hath of beleie and living, and in none
other church. And then could he not
doubte but that in the same sinagoge,
some good folk alleways that had
the very truth, of which part of that sin-
agoge if the might happen, he should
surely know the trouth. Now someth
me that it sholde have bene no great
maytel fro him then to fynde the trouth.
Fote it is not doubte but that the shol
have taken upon hym such as were cal-
celled cunning, sware or one at good las
four, one on tyme s private another of
the other, as for example on tyme s
 throde parashal that disposed the public
came, and on the other side Canallest:
now where as s poude parashal would
have tolde him for his part, we hau to
be myster Lindall of the frives, and
the parishes the more parie, we have
men of honest and good living, a well
learned in the law and in the scripture,
and that are also the rulers, and therefor
for it is most reason in the construction
of the scripture, and the faiths maners
depending thereupon, ye should believe
ye Canallest would have tolde hym
against ye P. Lindall, but I am a phara-
ny as well as he, and there are on our
side though not so many, yet parishes
s. y. and
The defence of the first argument

And scribes and rulers of the people, to both as good, as honest, and as well-learned also, both in the law and in scripture, as the bell of all the be. And where he can not himself see that his parts pasheth by nothing but by number, I shall prove you that in the number itself they be farre fewer the we, and that yet besides that, we farre passe the thinges of farre greater weight.

For I. Lindalls as late as ye were circumcised, yet this was ye wil yor selfe, as at the last wise ye synke yt ps so y god hath streeted by among us since the time of Moses almooste an hundred prophets, and surely he hath as well by very many, of whom beside the yt, that which was ascribed in part of our scripture, we have many of sundry ages pasted, in whole books we synde written expostulations, and commentes upon our scriptures, and those men were good, holy men, for who god gived many great miracles, and for none of our adversaries he never showed one. And in themse old books we find why it is in pointes for which these men and we barpe now a vapes, those old prophets and interpreters of scripture woot of the mynde we be and the people of these times, till they these me of the other five brought in this new doctrine which is intruce, but even nowe of late in comparison of the long time in which the church was taught by holy men, and beleived by the people afose. So that this being as eded, we passe them in nombre, time, and miracles, that is to say before the length of time and y nombre of me, we passe their bye one whose eternity pashed at all time, and whose infinitie pashed all nombre, that is almighty God himselfe, which hath for therestourts of our part, many times bimiracles declared his favour against those that expoun the scripture on the part, for whom he never showed none.

For as for the miracles done in the temple, or in the temple pole, they can not draw to their part againsts ye, for they be not toweled to declare the trouble of any particular man, but only to pune knoge that the church of Synagogue of the Jews, is the church of God here in earth, in as well we as the, that is to wot as well the true as the false, as well the good as the bad, he for y whole together, yt Delias come yt that make a new church, a greater is better, the true is false much better known to.
Against Tindall

That the did well when they did nought: if we be good men, in the church, we are by this point, which thing we are to remember, were more then those impossible to happen, yet if so were indeed as Tindall he hath falsely hath, te be falsely that long to know the truth, it could not but be said falsely which doctrine were true, that is to wit, whether they is that thus were crept up and falsely taught, or els such true men as would rebuke and repudiate, and teach the people the contrary, and confute the scripture other wise.

Whereby should it be perceived well some man say, surely well, and plainly by this way.

God hath made the death of Christ and his apostles, irreconcilable in this known church I dare well say, many men do not, and a hundred prophets, whom he hath with more than a thousand miracles declared to be his messengers. Now of these holy doctors and prophets we have the books of every age, some from the death of Christ's apostles, and the rest from our own time. How might it be by these books, be perceived, that these folk now crept up as Tindall faith by succedency into the place and estate of Christ and his apostles, as the tribes and phratries were at Christ's coming crept up into the estate of Pharaohs, did in doctrine's exposition of scripture, agree with those old holy doctors and prophets of every age and time, or else condemned and contraried them, and in faith and living began a new diuine, contrary doctrine of them alone, in this is necessity to salutary, or pernicious to damnation. And that if they were no men home from them, any doctrine, and from their false exposition of scripture leaveth upon the false doctrine heaped, into the old doctrine and old true declaration of scripture, in which those old holy doctors, and as Saint Paul faith prophesies upon scripture, did consent agree, by this marke I say might it be perceived and known, whether part very true, and other part were false. Let be now then setting for the whole all other markes above, of which there are very many: let us I say consider but this mark alone, for even this mark alone be sufficient to discern and know the church now for the true part, and Tindall and Luther and al their sects for the very playe false.

For albeit that Luther in the beginning professed in his writing, that he would leave for the people of holy scripture, into the reign of those old holy doctors and prophets of every age, turning them into the light of the new and certain matter, neglected the old holy doctors, and look't not to looke upon them: yet when he saw himself deceived, and by the doctrine by the writing of the old holy sages of every age brought every every side, utterly thrown down and utterly wone, than began he to change his tale and spare from them, and set their authority clerks at nought, so wrote he cared not for, ten such as, no; for an honest, no; for as many as the Papal states, and he said he was sure that he had his doctrine from heaven, and the scripture what so ever at they said, was playne and clerke for hym.

And thus though some of these folk be glad to catch a patch of an old saint's last words sometime, if they may manage it make it seem to serve any thing for them: yet may he clerely perceive by them, that there is Christ's doctrine, that they can not lay nay themselves, but that the consent of the old holy sages, is with the church to accuse against their doctrine's doctrine.

And these point themselfe to clerely perceive to be perceived and known, how they begin to make in a manner more openly, and give the people cause to open little credence to the old holy saint's writings, and the books at that the against such heretics allledge them, and in these manner they think and say in these sermons: I may say that now a layman say to you for the word of their doctrine of old sages, and call them fathers, but we say for our doctrine the Chaungelike-likes, and apostles, and Christ himself, and these be grandfathers, and therefore as they please you fathers, fathers, we cry unto you grandfathers, grandfathers which are much more to be believed then those fathers.

Here is to a godly false fool: the face, to begle the poor unlearned people, with turning theys minds from this point that is in question, and make the face and much upon another thing, and were that the clergy would have them think, that the old holy doctors were more to be believed then Christ and his apostles themselves. Whereas in the stead of the
A question standeth in this, whether the old wise doctors and scribes whom we call fathers, be better to be believed in the construction and the understanding of Christ and his apostles and old prophets, to whom we be content their men call grandfathers; great grandfathers, etc., or of their young near nephews, that make themselves gracious, holy, and wise, that they can tell all things from above the world was before: they fathers do grace-lese and so foolish, that they neither had grace, learning, nor wise to persuade any thing at all, what the writing of their grandfathers say. Also that these scribes do not agree with these holy doctors, appreath plain, by this clear men teach and renew the old same old rotten heresies, which these holy doctors by their full context and agreement condemn, both in the great assembled confables, by those own books severally made against the, as against their heresies they now teach against the, against prebode against papacy, against the other sacraments, against bowels, against holy doves, against damping doves, and special the lent, against all confables against the church, and many other abominable heresies beside.

Or then if some of these scribes of holy doctors say, that these heresies be not true, and fasten them, it may be, the old holy doctors, that have condemned the, that is, against such heresies, the scripture and the apostles. But if we make these new heresies, which they would make men believe there were none of them, yet be in heaven. And if they have at all, and resolute them be not true, and make them sure, and they have said that none of these holy doctors be true, be no no bowels, but those that were wipers and doctors of the church; they cannot take the same opinion of any of the remnant, our blessed lady and all, that except our saviour himself, there is none yet in heaven at all, neither in body nor soul. And lest men might think that if there were purgatory, some went from heaven among the, that is one of the causes, why they put that there is no purgatory. Then sith they see that if God gave yet before does days into man, reward and blame, for his fault a good life, it was hard to think that being so liberal, good, and merci-
A catholike church to the scribes and pharisees that then were in the synagogue, he hath now by occasion of that resemblance, fully and openly declared, that though these heretrixes did lie twixt the church, and yet she departed away themselves, not the church did desire to be set at nought, but that the heretrix, though she taught diversely and strangely, continued yet still together as they did in the synagoges of the Jews: yet this one marketh alone of the old holy doctors of the catholic church, condemning the heresies of Tindall, and Luther, and at their other sects, clearly would give a light, by which the true doctrine might be known from the false. And therefore this marketh alone, as openly marked, Luther, and Tindall, and Huskyn, S. Sutin, lusius, and all the calumny of their felowes, for open and public heretrixes, as if the devil had his own hands marked cede of them. y. l. in f. sozeth, with a face hole you set out of the face of hell.

This one marketh which Tindall hath here couenoune, not the sect, but the sect of heretrix, which is, by such a sects, as are openly marked, as Luther, and Tindall, and Huskyn, and all the calumny of their felowes, for open and public heretrixes, as if the devil had his own hands marked cede of them. y. l. in f. sozeth, with a face hole you set out of the face of hell.

2. Peter. 3.

E. 1 Peter. 3.

And also the very words of James Peter: Behold, his name. For he saith that those false living maistres, shall be the bringers in of damnable sects. Whereby it is well apparent, that he speaks against those quaker sects, which against the one catholic church, which is the necessary right of the faith agree, and yet hath agreed well in one together, by that holy spirit of Godde, which by Christes promise leadeth into every necessary truth, and maketh all of one mind in that house, do bring and have brought an hundred sundry sects of heretrixes erroneous, false, and vaine, whereof neither any one can forget with a nother, nor among them all man am ith with another.

And where saint Peter faith, as many men do sow their damnable abominations, that is so clearly berished in these heretrixes now, that all the wordes hath cause to wepe that it is so well despised.

And for where he saith, that by the way of truth the wall be blasted: as very many sects open, specially in these new heretrixes as Luther, and Tindall, and Huskyn, S. Sutin, lusius, which not onely blasphemate amongst them the old holy doctares and lawes, and the miracles of God, wondrous and marvelling by the word of the Bible, but also Christ himself in his blessed sacrifice, John 4: which is as holy as earth, both in the way and the truth, and the life the wright.

And what he speaks of scribes, and by scribes, as by scribes other, if playne false be scribed, as appertained by their playne falle heretrixes against the blessed sacraments. And as he by scribes, though many of them fall at the last to be beggarly, by the very vengeance of God full sore against them: whilsts yet we wole see enough how greedily the peddling instruction that here bring over their books, digst out a half pen, and had almoit as lene hange by his evangelical brother as lese a pen by his. And v. 1. Bouts, repose here their librales and very well. For beside much other evangelical scribe, he tolde here, as above the sa, that he saw gold great piece in Lindalles purses, yet combe he gete but one small piece to go out of Almaine to London on his errand, both to lowe his evangelical book, to make an ancient parcel booke out of a passe steres lybrare, and when he had solen it then bring it into Almaine himself. And so at this longe labour of his going, a lybre of soling and lowe, and sydes his lybre remaine in healeing, whereof a man might hap to fail to hanging, he could as he laved great of Tindall no more. All this beare, but one passe steres of gold. Now as for marking of merchandises, that saint Peter speake and Tindall here laste against the clergy of the catholike church, what merchandise these heretrixes make I cannot well tel. But this is well knowen, that when we our evangelical estate, all these heretrixes fail in acquaintance beyond the sea with some of our merchants, and in these sects, they make them so evangelical, that when their masters call them home, they give them a very obsolete rekening. And surly as all the wordes of saint Peter with which Lindal heretrix together against the.
The defence of the first argument

A catholike church, were by saint Peter spoken against these heresies onely: to will these worides of hys at first be called playne upon them, in which he noted that the judgemet ineth not, but is kep a good while to go against them, and they: perception ineth not but waketh and groweth for them.

But as for that that Tyndall saith, that the clergye creping into the teas of Christ: and his apsitles by successsion, doe as the wily fore both, whose nature is to ente into an hole made with another beast: I cannot perceive what he meaneth by hys wily similitude of wily fore. For first he faileth they come into the place by successsion, he laighth not any invasion, or intrusion, or other unlawfull commynge ther into. And as for their wypynes in following the wilines of the fore, whose nature is to get by an hole made with another beastes labour: he can not meane any thinge to the purpose that I can perceive, but if he meaneth to moche the worides of our countour himself, which faith to his apostilles them selfe, both for them self and all that should by successsion in thrye office follow them that they should in a maner follow the nature of the fore in that fashion. For he faileth into the: I have sent you to reppe that ye laboured not for other men laboured, and ye have entred bypon thrye labours.

And therefore I cannot devine what misery Tyndall meaneth by hys following of the wily fore, whose nature is (he faileth) to get him an hole made with another beasts labour. For I purpose not to lesse the time in muling what he maie meane therby, no: to be so ceriose and inquisitive as to enquire wether peradventure he have found out any such falsie in Sarony, or their priestes, ther clerkes, ther monks, or therein their marriages willy manner of willy fore. Howebeit in brede such as come thence, unmarked lye they doe, and commonely doe none other.

Now where he faileth that the clergye doe ente so: onely lure, he taketh on to judge the power of God, in judging every mannes minde, but if he thinke it a sufficient proofe that they doe thereto for nothing els, because they say not take away the lande and all the trustes from the benefices of 7 els I will none of it. As though the unmy lyes nor himself, that reason would they shoule have ther: living in the autriues and though he counsaile them to be correct, with bare meate & drink, and clothing, yet faile he that one of them doing their dutie, is worthy the double that another man is. Nay saith Tyndall. For Euangel, they governe not well, nor doe not as laymen Paulus factus, Rom: spiritual things. For they be (saith Tyndall) falle teachers, and to begle and leave out of the right way all them that have no lous to follow and lyue after the truth.

Let Tyndall here speake out, and tell vs which truth is that the people done not to follow and lyue after, and therefore god subuereth the clergye to lead them out of the right way far wrong. Elsa truth is (good children reader) a wery false truth, whereas not onely the clerygnow but thys apostilles also they may falsely etre clerly taught the contrary, as that solke should not passe for their fathers soules no: do penaltie for their own soules, no honour the blessed body of Christ in the blessed sacrament, no let by no sacrament els, but cal inecessous lecherly good and lawfull mariage, have holy bowls in britis, in blypte of matrimony, bowed chastity both to pollute them both at ones, wel freeres & nunnes together. In these thinges 7 such other are the fure tymed truthes (yste wrote well) that Tyndall would have the people believe & lyue after, and the spiritual thinges which he complayneth that the clergye will not speache. Which spiritual seade because they will not holwe, he would they shoule recepe none of our carnal cose, no not only be rekened unworthi to receve as faint Paulus factus, the double auastage that an other man should, but alio to recieve so much by Tyndalles wil, as an other mannes olde quoted how. And yetts marketh that we speake of, of the holy doctoure & lanters, marketh him fro the church for a plaite heketee in these pestilient points to. And that they al so doe, he knoweth himself so well, that I thinke as Gannealta as he is he will not for very shame say nay. But now runeth he forth willy tell other thus.

Tyndall.

And in like maner haue they corrup the scripture, by blinded the right wayes, with thrye owne constitutions, with thrye owne decrees of dominne ceremonye, with the taking away the significations of thys sacrametes to mak vs believe the work of thys sacramentes hydby thrye mighte
The better helpeue in workes of
her owne setting vp afterward.

More.

For woulde I that Tindall should
here have rehearsed with what con-
tructions of their owne the church hath
corrupted the scripture, and blinded
right way. Howbeit he may say that I
am to blame to bps hym rehearse them
gayne he hath rehearsed them so often
alredy, as obseruing that men shoule
have minnes and masse, and keep the
sunday and some other holy days, and
that they shoule be bounden to kepe
saying days, and namely as Tindalles
solely by hightswell space, whom some
folke call Fysh the foolish saft of the
Kent who there is taken away the
ceremoneie of the day, that folke may
not be helpe on good spawne for com-
passion of Christes passion.

And with thys ordnaunce be they
wontur yswt, as though the church
ordnaed that folke shoule skipe them
selfe wyth wyse bearing their meates, an
swill theminselfe wyth abolition.

As are the lawes of the church mitigated
and made easie wyth exceptions and li-
terestes almost more than troughs, pro-
upplyng for socie men, chyldren, olde
men, laboures, pilgrimes, nurets, wy-
men with chyldre, and poore folke, and
well here as yarde as me might go, but
of these heretikes be anery that the
church not priscoed, se beli glottes to,
ys they might cast in a cawp bough bps
goes with a ful bely before they be an
hunederly pame in they playne a sterke.

And so this pramptures, the marke
that I spake of, of the olde holy
fayntes, shoule make these men for her-
ethes. For these ordinances are not be-
gun by the clergy that now is, but by
the clergy of these eight hundert yere pasted,
but hath ben begot continuallly keppe a
obscurd, so above a thousand yere, pe
fonetre ben keppe yere, pe from y yere
of the apostles there selfe, and begand al-
so by them selfe, as it not only doth ap-
pere playne by other autheitic writing,
but verely well also by the very scriptu-
re it selfe, as I partly have already
thowed, and partly shall yet hereafter.

Than favebe the that the clergy hath
blinded the right way wyth some cer-
monies. Perake I Tindall here again
which clerge, and which ceremones
I fave that in thys pointe again,
the marke that himselfe make me syn out,
The defence of the first argument

A scripture, do remayne full and be preached; the other of whose taking away Tindall complained being necessary for salvation to be known, were never written in scripture. And the selfsame himselfe his own doctrine, that no such necessarie thinge was by the apostles left unwritten. Yet the say that no thing be significations wrote in scripture, bee not necessarie; therein will not onely the markes that we take of, of the old holy sacraments, markes him for an heretike, but to wry the very scripture to, by which it appeareth that all the seven sacramentes were by god given to his church, as thynge of gods institution necessary for manes salvation, in such wise as he left wise, as neglecting the context of the grace of God imparted in them, is able to blinde the dissembler to damnation. But it appeareth cleerly that holy purpose Tindall hath in this matter. For by seeking not so much of significations for any care he careth for significatores, but only because he would have us take the sacramentes for nothing elles, but onely for the bare figures of some less significatores; and therefore as things not only oughte worthy superfluous, but also superfluous and nought. And in this wise woulde he make us wene, that to the sacramentes we were never the better, and that we take the for any other thing then a bare token, and to think that the blessed sacrament of the altar were the very body and blood of Christ, or any typing elles then water and wine, and water for a bare signe, as a Taueners bulk, or a piper allelake, were a very superfluous, superfluious thing, not onely perillous but depth for the thinge in itself, but also because it might be to be men to make us believe, the things which his church calleth good woorkes, were any thinge fruitfull or meritorious. And wherhe works he those troublous significations, and watching in prypass boing of almoost deves. Wyr it not a perillous tryinge to believe that such things woulde be good being done as a catholike church teacheth vs to doe them, to belpue that none of the all can gete vs any rewarde in beaute of the nature of the deade it self, but onely because the lyberall goodnes of God hath appoynded such a rewarde thereunto, through the merites of our fauours passion, and that per we may well scare in all our good deves, such imperfection upon our owne parte in the doinge, that it shall percause have no suche rewarde at all, and for all that feare, hope well and pray thereof, that the goodnesse of God supplypon his parte, the devse perfection requisite that lacketh upon our owne parte. Ne thererby doctrine of such behalfe and trueke in good woorkes to perillouse, that rather then men might be the rather devoted into good doone therewith, Tindall should make us take at the seven sacramentes, and call the clene away, which he saith in no places then one, bee now not onely, trueke, but also harmefulle and perilouse. In which point he entrepreneth man marked well, that yet against the markes that we take of, the common consent of the old holy doctors & sayntes, marketh this man for a very mischeuous heretike. And ever thepp the farther he walketh, the beuer is this mark printed in it is found, and he can never wander so farre out of the waye, but the devil well knowe how to bring him and challenge him for his owne. For so thus goeth he forth.

Tindall.

And by this false glases which they have so patched to the scripture in prplease places to destroy the literal sense, for to let up a false lained sense of allegories where there is none such, and thereby they haue stopped up the gates of heaven, the true knowledge of Christ, and have made their own belies the bose. For though they belies wolde thou crepe, and there lye all thy fatte behind thee.

More.

If Lydall have per caputed though, glode he would be to have him see elles to some reason. For as for his creping through folkes belises, wherof he so long complaineth, I would he had declared how he crepit, and into what manner he crepte, and by what course he leaped the teeth for hyting, and how long he laye in his help, how he gate downe through the smalle gutter, and in hy keeping out what he girding his face round beneeth, howe much grece he leere there behind him; and for the help greace that he lefte behinde hym, whether he bought out any grece greace with hym. For such foolish testinge a capting as he make thereby his clery, might and kneane have made up the apostles in his beginning, where every man y eke into christkrome did
A dBp gyn a that ene he had into thes hands all to gether, and kepethis himself right none, no bucht not upnon paine of death after the herneance of God fallen upon Ananias and Saphira for keeping parte of theyre owne aspde for themselve. Then might lie some such as Lindall is now, have rapled and sayd to any that were willing to come into child-ebene. Brother beare of the apostles, so though they beles musse thou crepe, there leaue all thy fat behyond thee. And as it semeth, some such

false began to lose such seede of evill rumour among the people against that- apostles even than, and for some falspe-

posed; iniquite minde thys grugling.

For I cannot now so greatly fe who is compell to be at great cost with thys clergyce. Such as haue of theyre owne make no great egraceous defeke that I hear of. And such as haue haue of their owne, yet is no man compelled to give them leav but of hyss owne donac-

tion and charite, which yet such her-

rites have in some places not a pite col-

ed, 149 in some places vitally quenched,

c when the people fe them, so beastly to break their vows and wode.

Now where be faith that the clergy bicht to destroy the literall sense of the scripture with falsly lamed allegories, thys is falsly says of hym. For the alg-

loges neither resteth nor letterth y literall sense, but the literall sense la-

bed whole before. Where he faith that ther is none allegory sense, as Luther and he say both, and that in ma-

cles then on: yt haue our olde marke of olde holy doctors and faites, marke hym for an heretike agayne. For I am sure he shall not lightely hide anye of those olde, but that he bide allegories. Luther and Lindall would have all allegories and all other senses taken a-

way, lauing the literall sense alone. But God whose plenteous spiritu en-

lightned the scripture, forefaw all full hynselfe that many Godly allegories holy men shoulde by his inspiration at divers times haue obte thereof. And sometime haue obteyted, and our faith or hynselfe sometime spake his woor-

des in such wise, that this letter had none other sense the inferiours and allegories as commenly all his parables be, of which he expouned somehimsel, 149 som he expounded not, but hath left the to be expounded by holy doctors after hyss death, and of some of them hath he holpen diuere to expoune diuere ly, as hys d

ygh wil somefaw d diuers good frute should folowe and erised therupon.

Sometyme also thought the literall sense to be full good, yet both god gyn the grace to some man to hynde out a futher thing therin. Which hence God enoyned the letter, dBp when he made it forsee, and more dBp let therpy then by the lettre that immediately ritch upon y letter, which letter hys hight wise-
doing so tempered to the nonce, that such other sense might be pected ther-
in and draven outetherof, by such as hys self had determined to givys grace to hynde it. And for ensample our lord faith in his boke of Deuteronomy. Thou shalt not hynde the mouth of the or as he goeth in the flowre and thereth the bedome. The byr letter is of it self good, a teacheth men a certaine reason and justi
tice to deale well and uply, even with the bre breake that labour with them, and to abhore without god cause either to pite them or paine the. Now though hys sentence be good, and the Jewes were bounden by the letter of the lawe, to order themselfe in that wise toward their own, seeing no farther therin, not some to farre neither persecute yet dBp the able-have one other secrete sense therein, and that sense suche as in respect thereof he set the father at nought and disdained that god ment thereby that the pers which labored spiritually in hys office, must have hys temporall ly-
ung therefor. And to prove that the spi-rite of God entend this sense and un-

derstanding therein, he lapeth, Careth God ought for the or ens as thought he 1.Cols.9. would lay nan. And yet in beede godde careth and proueth for the knowing of every living mynde. For it is wipten in the Pamale, that Godde giveth the Pamals.146 meate to the brakels 2 to the pinge br-

des of the crows that call upon hym. And our faith our hynselfe, Looke upon the beedes of the ayre, the nether some not pin, and pes yor fatre that is in heavn seeketh them.

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

But yet saie nott Paul, that God somuch cared for the brakles, afo the he careth for the ors living that in respect of the time compared to the other, he cared not for: there be all, but would we should hinde, and therby, f we shoule in any wise provide that
The defence of the first argument

That the priest, which labored with us in spiritual business, should have of us his sepulchre yueling. And I weene Cindall is even angry with Saint Paul for that expression. How are there many other testes in the old lawe, which in their wise receive it like expostulated, by wise and truefeul allegories, as in the old holy sainctes bookes apparent, all which Cindall here have ypped out in any wise, and will have none allegories at all. Holy saint Hierom expounded by an allegory, the text of scripture, that the holy prophete Dauid bide the costale of his phisicians when he tored yerce colde for age, toke to wyfe beside all his other wypes, the sappie yonge mabe, that she might be foundest in all the country about, to do him pleasure in his presence by day, and ype in hys armes and kepe hym warme at nights. This text was true in doone. And yet toth that holy doctour saide Hierom in all that ever he can, dowe from the consideration of the letter, to the looking upo the allegory. For the woordes of the text neuer to true, yet thought as it seeme th blest holy saint, that God caused that doone to be written in the scripture, rather for the true that folke shall take by some good holoseul allegory, that God would into some man intuype theereupon, then to make vs muke and stude and devyse upo the one sample of king Dauid's bide, whereby some old habades would learne to let his olde wyfe ype, and take colde in a bedde alone, and hymselfe take a yonge pretty ynym to bedde to kepe his bache warme for phypshke.

Finally I dare well say, that the allegories written upon the texte of holy scripture be very fruitfull, whatsoever Cindall say, and els would God never have suffered so many blessed holy men bethowe so much time about them, but that himselfe both for saw the true, and devised those testes in such wyse also, that thought good folkes labourke with the noyte warmeth of his own intuypez, such holoseul true shouly plentifully spring thereon. So me now through all these points agayne, that Cindall hath under the name of the clery, laded against the catholike church, crepyng up into that poelles place, respect of licer, leading in a wonge way, begynge the people, making of constitutions, by fyng of ceremounies takynge awap the significations of sacramentes, suching of false gloises, and ye shal hynde good chisten readers of all these saules that they falsely say to our charge, their owne volones full.

For there archeristes acombre themselfe for the preachers, a chalenge the apostles place, not by fudselpyon but by usas. For they go and preach and be not sent, and though prede preche them forth with liberty to lecher, yet not without usas neyther. For some one of them putting out his felowes such as wul be religious and continue chalse, kepe all their living alone, fauling for an harlot taken unto him to be called his wyfe, and geate by a couente of bakers between them, and then they bringe the people with their false preaching, a lead them in a very wrong way, excepte the straight wyse to hell be the right way to heaven.

Nowe as for constitutions whereof they would have none among vs, themselfe have beene in some citie of Almaine as late as they be begun, to make me constituciones and more burdenoues to the people, more grousous and more faile to kepe, by their heresies wyse, then the church hath made in many yeres to kepe by the true chisten faith.

Ceremonies also which amonge vs they make and call them dumme, Martin Luther himselfe Lidas es great matter, after that he had left them of, was by the poore and experience by pure little and littele to take the almowt every one by agoing, fauling fauling so.

For that ceremounie Lorde will none in no wyse, left it shoulde hys wall be, and let hym from geatting of children, and hynede hys harlot of tenning.

Now touchinge the sacramentes, whereof they say the church hath taken away the significations, these heretiches take from the scripture them an effectuall token or instrument. And over the hys of the kyng they take away fine quire, and leane the father famous statute, and from the tone take they the noyte carnall within, the blisseyd body of Christ, and leane the people the Qales.

Then as for truste in woodeke, the catholike churche frantky teacheth to hold truste in abstinence, almosse bede, prayer and charitable, as their archeries take in gloroues, spoiling of churches, despoyt of all folowes, and in relygoous lecherke.

Finally
A Finally for making of false glosses, the self doth much more the that. For they where the left boldly deny the text, will take for scripture but what they like their self, for to reject the scripture gives which whole catholic church both receive, and so might they by the same reason reject the Romish and to, and so they will I were at last, some have done already. And the as for false glosses, they make themselfs a word or two ever so wrought. As Luther to make men were that matrimony were no sacrament, where the kings signifies as a most erudite piece and a most faithfull thing in his most famous book and amongst many other, great authorities 2 reasons, pleased him so with that the glorious apostle saith Paul called it a great sacrament him self: Luther I say, noteth not in this wife to gloss Saint Paulus words, and say that Saint Paulus peradventure said it of his own head. Is not the an other kind more meete to make by some in the, the to by him's scripture in earth, that is so barby as to make such glosses to that glorious apostles words woddes.

Eph. 5

Wherin who so like to follow Lyndall, may see at least all that the apostle saitheth, saith he said that but of his own mouth, and not according to the mines of God. And verily this is Luther's own gloss, and God's own answere unto other men: Luther himself and Cündig also, and all his other disciples, might well and without blasphemy be answere with the same in all hard places of Saint Paulus to they fall glossing, whereas the would destroy the rule of the old testament, and beleive as they spake, and looke to see righteounnes to beayne by the promise that I never made them to them in mine. I therefore now declare the very bottomes of my tome, not yet all, but first I tolde Luther and his secte that in the sacrament was both my very body and my blood there with, because they would not caste the without bread for fear of burning two mes in the othes bares. But now long after since, I tolde to S Mercury, and Suinglius, and because them I wrote unto Lyndall that where as I sayd. This is my body, and this is my blood, I me no more but that it signifieth my body and my blood, and is nothing else in deed but even a cuppe of very wine and their with good cake and bread alone, but it be as Lyndall dureth with our much watered orne holy bread to force. These good glosses to be these hereby make, as these blasphemous folkes they preach unto peple, as boldly as sealeth as though they had hard the heart, I learned the of gods own mouth, was
The defence of the first argument

A would be seeme to be sent from heaven in the name of Christes apostles and of our loure himselfe, and with setting murther and scoffing, were to rape out every mans reason take their own. For thus fell a multitude of those pharisees and sinners of the Jews, Lin dall rapieth against the priestes and s clerkes, and the whole catholike church of Christ.

35. Tindall

And suche blinde reasons as ours make against vs, made thay against Christ, sayeng Abraham is our father, we be Moses disciples. Now knowest he the understanding of the scripture, he never learned of any of vs. Only y cursed unlearned people y know not y scripture beleue in hym, looke whither ypu of the rulers of pharisees doe beleue in hym.

More,

Lin dall as he before hath hitherto lithered catholike church of al christe people, into the sinagoge of the Jews, and the scribes and pharisees that were then, into the preacheres and the clergy that are now, so both he now crepe a little father, reseveth himself, luther heretics hymes sellowes, unto y perfit of our louver hymself, luther y reasons which we now make against hym s selowes, are luther louver reasons as the Jews made against Christe. For ansliwere whereof sselow dare I boldly saye, that as srayne and as seabe as y sinagoge then was to which he remembereth os, as farre as then they were walked out of the way, and as eall as then the sselowes were, and as false as then were the pharisees to whom he remembereth al the whole clergy where without any one ma excepte; if our louver Christe to whom he remembereth hymself, had then hadde no more to lave to hymselfe then Tindall and his selowes were who so to lave for themself, he had promise you ben very falsely appolled, and that even by the very scripture it self, and by Christes owne doctrine to. For if Tindall and hym selowes ben benere then the self, and our louver hym apostles appol, when he with hym selowes would have rebuke the Jews and have repoyed their laving, they shoule have found in Tindall and hym selowes sawtes ynoogh, so great and so light, that they might have laved unto them very well.

Take the bernes out of your own euen ye hypocrites, ye goe aboute to take the notes out of other mens. For another had Tindall noy any fellow of hym, ben able to say as Christe layde, which of you can repose me of sin. And when John, they would finde sautes that were none, thereto he had aunswered them scribere and confute them as Christe did. For unto Tindall if he had repound hym scribere the pharisees doctrin, and shewed that they both taught euill for good, and repound as euill some thinges ywere not euill, some thinges als that were in deede good, when he would have pozed them this by scripture, they would peradventure have laced hym upon the right understandynge of y scripture. Wherein if he would have loked to have bene better to bee beleued then they, one thinke that nozore right reasoble folke, he should have had an hard parte to defende, sauing onely for one thing if he coude and should have lented it against them. And that is if he would have laped and could have proved unto them, that the good holy Jews of olde time before them in sundry ages, had expouned the scripature after hym presching and contrary unto thyses. Thys point would I promise you youe have appalled them. But then wyll thys point as faze appal Tindall in this debate betwene hym and vs, because all y old holy saintes from Christes time to ours, have euere expouned y scriptures in the necessarie points of faith, as the church now both, contrary to Tindall and all the whole whole of all the sectes of heretikes. But now for a muche as I am not lure, whither Tindall would so lave to y Jews or not; let vs therfore hardly take Tindall thence againe, let our louver Christ alone with vs, see whither he have any better aunsweres to make the Jews there, then Lin dall hath her to make vs. Christe, if they would looke to be better beleued in the constructions of the scripture then he, 4 would affir hym of whom he learned it thif he learned it of them, coude well tell them and well praise the, that himselfe alone ought more to be beleued in therin then they altogether. For he could shew them that all those scriptures to Moses dewne in aberde, yd all prophetic of hym, and that he should be the teacher of them, the chief prophet is the truest preacher, that therefore Moses had commanded the to here him, a greter the
against Tindall

WHEREFORE the scripture truly under.

Tindall, 

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Who heard ever such an other where-
The defence of the first argument

A plain abominable bychery. What are we then the more towards the knowledge of the church by the articles of the faith, if those articles be brought in as much doubt as the church? We seem to have nebo first to find out wher's true church, to be sure of a true teacher to teach us, because Agnerd Paul's faith that the church is the pillar and sure guide of truth. Nay faith Lindal it shall not serve. For the general articles bee those that thou findest in scripture.

Which thou too whompe speake but, for that the true parte either findest or wendeth he findest, the other parte lapeth it is not there, and when ye is is deth, yet be faith he seeth it not. And when the other telleth him that he is the best blind the other telleth him againe na, but y on other side his sight rather daeth and weneith he seeth that he seeth not, and taketh one thynge for twaine.

For we think we finde in the scripture that the succession, holy order, and aneling be great and holy sacraments, Lindall layeth we finde it not there.

We think we finde in very plaine scripture that in the sacrament of thaueter is the very blessed body of Christ. Lindall will if hebe require, not let I am sure to are, that there is nothing there but kake heade. We think we finde in scripture, that men are bound to kepe their holy bowes, and that erson have may not webe engine, Lindall will not let to face we lye all, and that to ooe all holy sanctes to fro Christe does hyperedth that ever said so before. How shall we now agree, what are we now the nowe sothys marke. I were were also what he meneth by general articles, for we call general articles those the general church beloneth, those that believed but of some special folke. If he woulde take it thus, this would safe much of the matter.

But now I cannot tell which he calleth general articles. For the general church calleth those part of general articles, which articles Lindal faith be false and no part of the faith at al.

Yet where he faith such general articles as thou findest in the scripture, he must tell us ones againe, which thou. For betweenes Church his secte is it not fully agreed, which books he true scripture. For frere Barnefath plain, y fait James's pilate is none of his. And frere Luther faith the same, and seteth not much therby, though he will well it were his in deed, and so the sectes take not all for scripture, that the catholofe church both. Now when he speaketh of the samples gone afofe, he must both tell us which enamples he meane, y apply those enamples also to his prefer purpose. And when he hath done, then shall ye well see that they call all his other markes done, but if we believe ye connen knowe catholoe church, they els no certainty of any church at al, but one church to one sect another church to another, y finally as many suddo churches, as there belonyn sects of heretikes. And ith ther onely no sects agree to other, but almost also no ma among them at al other: al Tindalles markes be so divers to so many, that must nedes these almost as many divers churches, as there are gone out of the knowe catholoe church not only divers sects, but also divers men.

And against this faith Lindall none enation that ca' well ferre him, but only one. And that is, if he faire that he meane all his doubtsfull words be expomed by hymself, that is to faire, that he meane by scripture well understanden, the scripture-to understanden as himself understandeth it, and by plaine places, those places that he calleth plaine hymselfe, and by general articles, those articles that he calleth general himselfe, and that he calleth thinen in scripture, all those articles and onely those, that he fineth theer himselfe and enamples before gone, those enamples only that himselfe left to assigne, and so applied as himself left to apply them. And forely if he meaneth this, this will done set an ende in the matter, and shortly cease at the strife, if al folke agree to solowe him, and elles he will yet at as great strife as we were before.

And yet if he so meaneth, what nedeth he so longe procelle. For then amounteth at his taleto no more but as though he might say, will ye knowe which is the very church. Surely the very church is euin which beuer church miself left to tell you. And this were ye wote well soone and hoolty sayed, y were a very godly conclusion. But now goeth he farther after his faith of an old english balad that beginneth. The farther I go the more behend. For now inyingling and declaring of hys conclusion, he addeth one thinges, as the small opening of al in the ende, that latterly marreth all hys matter. And there
A foe Hall ye nothe heare all the rema
naunt of this chapter at once.

Tindall,

Though the Pharisees succeeded the Patria
cres and Prophets, and had be
the scripture of them, yet they were be
retites, and fallen from the faith of the and
their liguing. And Christ and his dis
ciples, and John the baptist, depar
ted from the Pharisees which were be
retites, unto the right sense of the scrip
ture, and unto the faith and liguing of the Patria
cres and Prophets, and re
buked the Pharisees. As thou feele how
Christ called them hypocrites, dismet
lers, blind guides, x painted lep
tiches. And John called them the genera
cion of dipers and serpentes: O John that
gave faide unto his father, Luke 1. he shall
turne many of children of Israel unto
their loud god, which yet before John be
liened after a fishely understanding in
god, 4 thought themselves in the right
wape. And he shall turne the heares of
the fathers unto their child. That is,
he shall with his preaching and true in
terpreting of the scripture, make such a
spiritual heart in the children, as was
in their fathers, Abraham, Isaac, & Jacob.
And he shall turne the disobedient
unto the obedience of the righteous, and
prepare the lads a perfect people. That
is, them that had set up a righteousness
of their owne, were therefore disobedient
unto righteousness of faith, halfe rec
uert fro their blindness, unto y wisdom
of them that believed in God to be made
righteous, and with those fathers hall
they have the children Eagles eyes to ype
out Christ and his righteousness, and to
soake their own, so to become perfect.

And after the same manner, though our
popish hypocrites succeed Christ and his apostles x have their scripture, yet
they be fallen fro the faith and liguing of
the x are heretikes, x had need of a John baptist to convert them. And we depart
from the unto the true scripture, x unto the faith and liguing thereof, x rebuke the
in like manner. And as the which depart
from the faith of the true church are heretikes, even so they that departe from
the church of heretikes and fales fayed
faith of hypocrites, are the true church,
which thou shalt alway know by their
faith examined by the scripture, and by
their profession and consente to live ac
soding unto the lawes of God.

More.

Loe good chilcken readers, here hath G
Tindall once again told vs out at leght
the tale that he told vs before of the Syn
agogue, the Jewses, the scribes and the
Pharisees, that were as he faith, al war
en nought, x that therefore was sent x
John baptist to converte them to the
faith of the old fathers. And so he faith
that hymselke and his felowes departe
from the catholike church, which he cal
leth the Popes discriple, as from folke
fallen from the faith & liguing of Christ
and his apostles. And he faith that they
therefore gose from the catholike church
unto the true scripture, and unto the
faith and liguing thereof, and doe rebuke
the catholike church, and the clearge
thereof. In the same way as Sain John
baptist ydv rebuke the Synagogue and
the scribes and the Pharisees. And ther
fore he concludeth, that lykewise as the
known catholike church is departed
(as he faith) from the true church, and
therefore is a church of heretikes; even
to himself and his felowes, because they
depart from the catholike church, which
he faith he heretikes, are the verue true
church. And therfore beth be certayne
marckes by which everyman may well
perceve that they be so. And thus fin
Both vs this chapter of his solution by

that himself and his felowes could not be the very church, because they were out
thereof, but that the very church is al
way that company that still remaineth
in it, contrary to which res illumination
here continueth, either that they
which be gone out by the church, and
they that abide be the heretikes, & elles
that the known catholike church is
gone still out and therefore heretikes,
and then these that we call heretikes be
gone out of the knowe catholike church,
in such wise that they be verry church.

And therefore, at the hast he brought
his procresse to a blind conclusion, x then
hast at last declared his conclusion thus,
a hast lastly brought al into this palle
in the end let vs a little examine his wor
des and consider them well, and ye shal
I vwant you, very well perceive, that
who his wor des be well liden, men shal
find little finee flours in the, but al verry
matrix by name, not worthy to make as
to seve either booke or hoggis.

First as touching the great parte of
his tale, his refelingment the catholike
curch to the Synagogue, and the cler
ge to the Scripbes and the Pharisies,

I haue
The defence of the first argument.

I have answere him a little before, and to the lighting of himself and his followers to Christ: and by his apostles. And yet I denied upon all partes some suche differences betwixt them, that I even there have sufficienstly turned over all Endebates betwixt his own parts, or every man may see that lift to turne a fewe leaches backe and take heron.

Now it is quite against what matter with saint John baptist, he must stille prove us that the catholicke church that now is, hath lost sa fayth of Christ. Whereof I have shewed him the contrary, but if he prove that the olde holy docours and tayntes had lost it too. For the knowne catholicke churches have still the beliefs of the same seers, articles, and the olde holy fayntes of every age agreed and conforted in, agaynse all the sects of these heretikes. Which is sicke if I have shewed, the chever causer whereof these heretikes cannot beare their honour. And then must Endeball not onely steele and rayle upon the church that now is, but upon all the church that hath been this thousand yeares before.

Let it now come then to this newe saint John baptist, that is, this newe prophetes whom god hath sent at last to call the world to the right believe, that the right living again: that is to say, saint Luther the seegoer of these newe Chistises, that is to wit, holpe butkeisme and holpe Zwingeisme, and suche other.

I wrote well when saint John the baptist came, he was prophysied of before, because the people holde by these prophyesice know him and geue the better care on hym. And now the world being farre oute of frame, and scarce longer walked wrong, then they war at the coming of saint John, god would of likelihood when he wold lenge this newe baptistie Saint Luther, geue the world warning before his cunning.

That by doctrine might be the better piked, by that his persone were by prophyesice foreknown and marked. For elles were there great perill, lest the people that had the olde false doctrine so long been leade on, believing alway to be well saue enough with suche hopeless living, as the world had the old false doctrine continued to many hundred yeares together, war not now sodanly likely to geue care to the true and truhte and haue doctrine of suche an holy spiritual smanne as holpe freke Luther is, so fully satisfied all upon the
A. Pahamettes acharon, and call that the
true scripture, so elles hath Luther and
he came other scripture in close, which
he calleth here the true scripture.
And surely to it temeth the bane. For
I am berye sawe that by our scripture
which himselfe here confesseth for the
scripture of Christ and his apostles, he
shall never while he liuely be humble
to proue free Luthers lechery any good
lawfull matrimony.
And where he saith he goeth from us
to the fauour and living times, he must
nede meane some saie the lyving that
is allowed by that same true scripture
that he speaketh of, that is as it temeth
by his words, none of Christes scripture
nor his apostles. And therefore,
wherefromt he liuely hereth to leauen of
our scriptures, that is, as he confesseth
the scripture of Christ and his apostles,
and mebe no more with them, as it
were well bounne he did not, and once I
come he will not in bude, but will for
these false faiths and filthy living, laye
further some new scripture of their owne
to which he saith they go now, which
he calleth the true scripture: we shall
ask hym whereby he cauone their new
found scripture more true the scripture
of Christ and his apostles, which
himselfe confesseth to be with the cattolike
churchere, and which as it hath al
way been therewith, so shall alwaie
remaine therewith after Tyn dall and all
that ever will walke oure thereof, to leke
themselue some newe.
Then saith he father: And we re-
booke them in like maner, that is to saie:
that Saint Luther, Saint Buchnas, Saint
Durkyns, and Saint Zwilling:
in lyke wise rebooke the cattolique
churchere, as Saint John baptist re-
booke the Synagogue of the Jews.
But now we must Tyn dallレイ
rebooke that though we wer as wel
wo-
thope to be rebouked as ever was any of
them, not for oure lyving onely, but for
our belesse also: yet were not these be-
lesse such menne as it myghte so well
become in lyke maner to rebooke vs, as it
myghte Saint John baptist to rebooke
the Jewses, bot for that he was an holy
man and faulestelle, and thereforere me-
te to sone and rebouke faultes, and al-
so becaue he was specially sente by god
to rebouke faultes, whereas these men be
faule and slythie themselfe, and thera-
fore bymeere to rebouke other mens fau-
tes, nor be not sene by god aboute the
mendyng of mennes belewe; as lyving,
but specially sert by the deuill to marre
mennes saeth and all good lyving too,
both with their false populous heretics,
and with the example of their bold open
defended lecherie, so horrible and abase
untrue before the face of god, whose holy
sacrament of weochere, they desoule
hamefullie with them bowere leaying
bitchery, that never was there beatiye
wreche beforer their miserable dapes to
hamestille yet that ever durt for hame
be sente to attempte the like.
And befor this, these folke rebooke vs
not in like maner. For saint John bap-
tist rebooke the lyves of the Jewses, not
with woodes onely, but specially with
the sampe of his owne verius living,
whereas these reboukers of our lyving,
lyue themselfe at the leaste wyse as eul
appe.

Saint John also prached penance
for synne, but these folwes keppe frill
they; owne synnes themselfe, and calle
them vertue, and auowe the break of
they; bowe for well bounne, and they;
lechery for matrimony, and call eul本国
good and eul本国, white blacke and blace
whiste, and teach men to contenue
penance, and make menne abhorre cons-
fection, and thinketh little ofow saf-
saf, and sae none to neve none at
all, but great ime to geue aboute it.
This was not saint Johns maner.
Saint John heued another maner
of penance, ehoaphe to confelupon
and heretic contercion. And bowe a pe-
nent shoule liue he declared in lys
lyving, not that he so neded, but to teache
with his bode that he practiced with his
woodes.
Saint John theraforz lyved in desere,
and fasted for for hard, and laye hard,
and watchede and prayed. These folke
lieue in great townes, and fare well
and faste not, no not so muche as the
golden sypes, that is to witt, the sypes
nernc after Palme sundaye, and the sypes
nernc afose easter day, and good sypes,
but will eate theb upon all these:
\textbf{Three sode}

\textbf{Three sode}

\textbf{Three sode}

\textbf{Three sode}
The defence of the first argument.

A matter boype, and hastily sneweth in the ende of this Chapter, even in a few wordes, the thing that he hath made vs gape after all this while, sith the beginning of his whole book, that is to wit, which is the true churche. For is yps, thus he fayth.

Q Tyn dall.

And as they whiche departe from the safty of the true churche are heretiques, even so thay whiche departe from the churche of heretiques and false fayned safty of hyppocrisie, are the true churche.

More.

Loe good chisetn readers, after long wozie at last, Tyn dall hath here in few wordes shewed your which is y poynte true churche, that is to say, as manye as departe out of the churche of heretiques.

But hath not Tyn dall nowe brought vs into the same double again, hath not all our question been all this while which is the true churche, in which question is evermore includeth this question, whiche bee heretiques, considering that the question is asked for none other cause then only to know whiche bee the heretiques that are the countrefacted churched.

And nowe greech Tyn dall, suche a countrefact, as if one that could no godspeech of monere, and were sette to be a receiever, would eate hym countrefacte howe he shoude booe to be sure alwaye to take god money, and Tyn dall would aduise him to se well that he booke no badde. And then if the fayre agayne, pea master Tyn dall, but I pray you teache me then how I may be sure that I take no badde. Mary woulde Tyn dall speke agayne, for that shal thee a wap sure enough, that never shal thee believe thee if thou boe as I boode thee. What is that I pray you? Mary looke in any wyle that thou take none but good.

Suche a godlean leve, by the tylar once teache the mayde howe the shoude haue watter in a tynce and fillyn ever a drappe. And when the broghte the tynce to the water to him to lerne it, he haue her bo no more but euer she put in the watter, Coppie all the hale.

And then the mayde laughte, and skait that the coulde yet teache hym a thyng that a man of hys craite had more nede to lerne. For the coulde teache hym bowe he shoude neuer fall, clippes he neuer so hygh, although menne take away the ladder from hym. And when he longed to lerne that poynte to sare hym neche with, he bad him bo no more but euer see erceople to one thyng, that is to wit, y fo no man he shoule come down faster then he went up. Now such a good sure lexon Tyn dall teache vs by here. For now to make vs care alwaye which is the churche; he teelleth vs that they be the churche that come from heretiques, whereas the very true churche thinking in question, heretiques, that is to say, the countrefacte false churche, must needes stonde in the lyke question, and bee as doubltefill as the same. And therefore hath Tyn dall in this tale foloped all the double, that he had lefte all even in lyke doublte fyll.

Now if Tyn dall shall say that he hath already well and sufficently shewed was he heretiques in y poynte as he hath shewed whiche was once the right churche, that is to wit, Chyste and hys apostles, and that the cattholike churche that nowe is, is fallen from the faith and belief of that churche that then was, and to see the heretiques, and therefore the churche that was, shewed the heretiques that bee, that is to say, the churche of Chyste and hys apostles that was the churche well known, doe they the cattholike churche that now is so well known heretiques, and therefore Tyn dall and Luther, and all they folowes, sheth they be a company well known to have gone out and lefte for hate of these false faith and heretiques this known cattholike churche of heretiques: it must needes folowe, that Luther and Tyn dall, and Husain, and Stringlius, and their company, be the very churche. And in this question suretie foyled by Tyn dall, and openly and playning with out any such doublte remaining therein as is spoken of before, and the tylar neveth not now to lode to his se at all, he cannot fall though he woulde.

Consider now good reader, if Tyn dall make this answeer to vs, as for other that he might make as he helpes me God if I save it, I woulde my selfe make it for hym as effectuely as I could), but as I lave, if she make us thy, consider well then that the whole effect and path of this answeere is nothing elles, but that the known cattholike churche from which Tyn dall confesseth himselfe that they bee gone as from heretiques, and which known cattholike churche we call the true churche, be fallen from the true safty of Chyste and hys apostles, be by that means become heretiques.

And
And in this pointe though Tindall to blastour our even with all, he divers waves to divide our myndes from the heretique pointe of the matter, and so shatter the tempolallie, turther all his tale, and his raving words agaist the cleargie: yet in very hehe the whole bodie of the church is the chynghe that be heveth at, and that he calleth the heretiques, Fos of spiriruall and tempolallie in one faith, and of the whole catholicke church hath from the beginning ever been one matter. 

Then consider I say now, that where his faith that the catholicke church now is fallen from the faith of the old church of Christ and his apostles, we cannot deny but that Tindall saith so. But then see we well, and so we say agaime and farther in very true, that why Tindall so faith he lyth.

For vse your self that Tindall profeth this tale but by his bare word: in that we beleue not as he doth, that good two things are nought wooroht, and that the sacramentes be gracecille, and but bare signes and tokens, and yet not so much neither by Tindalles tale, but onely summe ceremonies that neither fape no: dignitie, and thate memie doe wooroht to woorohe the bodie and blood of Christ in the visceral sacramente, and that ther is nothing therein but berye bare bread and wier, or drache in visce of bread, and that there may wedde nunnes, and such other goodly things like. Whiche falsie actes to be true, he neither hath pouzed no: a pouze weil he lyth, no: all the heretiques in this world, no: yet all the beallies in hell.

Nowe have we well pouzed you, that in all such points we have the sleetaine faith that Chysle and his apostles had and taughte. And in these points we pouze that the seriptures of them be on our parte. And yet safe we also that we beare thereof, by that that Chysle and his apostles did deliuer by these things by mouth before the wapting, by which we shoulde also have beene sure therof, although they never had be wapten, as we be by that saecle of some other things that were deele and wapten, and onely deliuered by Chysle to his apostles, s by hys apostles to s churche, and therein perpetually kept by the spirit of god, that Chysle according to his promis c ysto his churche to lead it into all trueth, and by his own perpetuall amplience and presence with hys churche for ever as hymselfe promisde also.

Of whiche thinges well known, and yet wisseth, is say example one Math. 22: that we be bounden to beleue the perpetual virginie of our ladie, wherewith I have troubled Tindall once or more here afore, and hymselfe while he laboured to misde oure, hysch so method and entanglled hymselfe therin, that he bath in the haddung of that matter alone, therehe destroyed the foundation of all the heretyke that they have in all there whole raggments roles.

Another example of the traditions, withouthe wapting maye be the putting of the water into the wyne at the maffe, wherewith the Lynge noble grace in suche wise handled Luther, that in answyringe thereunto, Luther faceth as one that were fallen frantike, and sayth nowe thou sayth nowe that, and woret not where he maye holde hym, but sayth sometime that the water maye besele oure oure oure putte in as the churches list to ouder.

And then agaime he sayth, that it ought to be oure oure oure putte, and not putte in, for as muche as it hath (fasype he) an euyl significacion, that is to wite, that the pure seripture is mingled and waterd with mens traditions, and therefore they shoulde he sayth, sing maile and consecrate with only wyne alone, and so by likeliehood they done therefore suche frekes as wedde nunnes.

But holpe Saynt Cypziane that blesed bishoppe and berye glorious martyr and a maime one of the best learned that ever were in Chysles catholick churche, wryth plfully thystene hundredner Chys at the before Luther was borne, that the water was not water, and that Chysle putte water into it at his own maunfer when he conferenced and onynded it hymselfe. And tos blesed Saynt Cypziane, thought hymselfe bounden bothe so to beleue and to teache upon the tradicions of shafkilles before they wrienges. 

Thus wryth Saynt Cypziane contrary to Luthers doctrine cleare.

But I can lette no manne to beleue nowe whethere of them bothe they lyte. Howbeit I see not greatly why Luther oughte be better beleued then he, but if the beacase h Cypziane would not wedde, but Luther hath wedde a nunne.

But as I beganne to saie, remember good reader that where as we fav, that in the great variancie of our faethes, the faith I fav of the catholick church, and the sayth whithe these heretikes truith, profeile
The defence of the first argument.

A professe to the contrary, we proue our fathys by the scriptures, and they saye naye, and affirme that they proue their by the scriptures, whereunto we saye naye; at the question for the most part refuseth, or hateth at the least wise ever hitherto to riezen, not upon the scripture set, but upon the construction thereof, that is to say, not whether the words were holy scripture of; nor that there was scripture alleged, but what was so; that scripture the true sense and right understanding.

For as so, which was holy and authentike scripture and whiche not, we have bee a great while very well agreed, sauing that Luther of late, a freke Sarraies after him, would fayne putte oute of the James olibe, and saieth not that no manne lacke of anye apostolique spirite, because it faileth that saue the woruest dead without good worke, and hath a playn place also for the sacrament of annulling.

And Mr. Hales would have oote the bookes of the Machabees, because it prooueth to purgatorye and so, the intercession of saintes.

And note semeth Lindall to make a secrete insinuation of some other scripture than Christes and hys Apostles, which other scripture he semeth to call the true scripture, and that it is not the Catholicke church which himselfe confesseth to have the scripture of Christ and his apostles, himselfe and his seules goe novode to the true scripture.

But now letting his other newe true scripture alone shall be rebeared as some thereof, ever hister to all our debate and variance hath been about the expressions, eche parte lauing to the others charge, false glosinge of the true scripture.

Then fith the doubte betweene they proue by fathys and ones, refeseth upon that point, confirme god christen reader, that we proue that the contenyt of all the olde holy doctors and Sarraies of evere age since chyppendemister beganne, unto freke Luders own daies, is support our parte agaist them.

And this have I proued. What saye I, his hase I proued y naye this hase (I saye) themselfe proued, in that theye headbe capitanpe Luther pousdelbe refeseth and shaketh of the sarraies with his hone as hys by the whole hundred at once, and in one place in his bookes of Babylonia, sauing the canon of the maddene, wherein he confesseth that theye dade all agaist him, he letched not a ride by them all, but shaketh them of all at once, and saith the scripture in playe upon his side though theye lay all the contrary.

And in this point all the table of the folowe they, matter to falle, that theye falle to blashfemyng of Sarraies to take away their autocratie.

And yet if this prose will not satisfie them, but that theye be to Sarraies and to lay yet still that the olde holy doctors and Sarraies are against us with them; lette them of so manye tell be one, that ever to confirme the scripture, *A man* professyng once boyled chyppike, was for all that at hys lastfull iperetic to weede a bowed professyng nine. I speake of professyed and bowed, because of suche as professy without perfetall bowes, professyon as is the religious house of Saint Yerp, without pretens at Huawei, and other like in other pretens places. Let them I say among all the old holy doctors, there be so muche as some one, of which I wote well they cannot finde one amongete them all.

Then consider (god christen reader,) that fith we haue upon our parte against all their secretes, all the olde holy sarraies agreeing with us, in beleve though we not like them insinuating, there is no doubt but that in fathys the common christen people by all these ages agreed with us also.

For howe can we knowe the fathys that in curte time hath beene, but by the writers that were in every time, for we cannot now speake with the me.

Finally good christen readers, upon these things it followeth, that we proue well and sufficiently, that there is not an olde church of Christe and his apostles, and another newe church noe wise, but one whole church from that time to this time in one truce fathys continued.

And to it plainly proued false all the groundacion of Lindales whole tale.

And as to any thing that himselfe prouyed, his worooses that he woulde were taken for, to playne to hywe by which is the church, leaueth us as I proued, in like doube as we were, sauing where they shoulde proue hym and his companie the churches, they proue nowe clerely with this, that he confesseth chyk and his apostles to have beene the church, and therefore that we proue thereto by all the holy doctors books of evere age before, that the cattolique church hath noe the same fathys still, and Lindall and his fellows the contrary: Lindales owne tale I proue with these thynynes ferre thereto, proue Lindall and all
Agaynft Tindall.

A his felowes heretikes, and the known catholike church to be the very churche of Chysle. 

And here see wel good readers, I mighte of his Chapter make an ende. But in good faith, Tindalles woodes and wordes well wapped, have so many mery solyes in them, that I cannot yet holde my fengers from them.

For I require you for gods sake take once again, consider his wordes well.

Tindall.

As they which departe from the faith of the true church are heretikes, even so they that departe from the church of heretikes and false fayned faythes of hypocrityes, are the true church.

More.

I have in good fayth the gods hope, that there shall not lightely so mean a witted manner reade his woodes here, but that he shall meruaile much where Tindalles wytte was when he wrot these woodes. For every childe may see perside, that these two things bee not like, that is to wytte, the gowge out of the true church of Chysle, and the going out of the false church of heretikes. For the true church of Chysle is but one,

And the false churches of heretikes bee many. And therefore though every man that goeth from the faith out of that one true church of Chysle, must neces be an heretike, because he cannot so goe out but by heretike, it foloweth not by in Likewise every man that goeth out of the church of heretikes, goeth into the true church of Chysle, by the true faith again, for almanche of every churchs he may goe out of one into another, and so be well they doe. And therefore Tindalle speakes false Englyshe when he fayth the churches of heretikes. For they theyber be ane one church, nor have anye one churche oner them all, so speculall that it may be by a certain specfall presentimenc in respect of the remenent called the churche.

Nowe that a manne may goe out of a false church of heretikes, and yet not into the true church of Chysle, Tindalle maye well perceve by two 2aumples of two special heretikes of two contrare conditioes, that is to wytte, one heretike of Olde called Berengarius, another of new, called William Hyypchin. Berengarius fell fryste into that false heretike againste the blessed sacramente of the autlar, that he affymd and helde that there is not in it the very boode of Chysle, nor nothing but one unleere bread, and gathered his church of his heretike together. But afterward he better rememberd hymselfe, and remoued that heretike, and fell from that heretike into another, not falsely to faare in falshee, but yet a false heretike, that is to wytte, that herefrom that Luther holde thow now, that in the sacrament though he confessd to be the very boode of Chysle, yet he helde that there remained a boode still very bread to therwith.

And thus in Berengarius may Lintecall well perceve that a manne may goe from a false church of heretikes, and yet not straight into the true church of Chysle.

Tindalle may also perceve this to pynne well by the tother newe heretike William Hyypchin, which stooke to the second heretike that was of the twain the letters cuppe, that is to wytte, the heretike that Luther holde, that in the sacrament is both the very boode of Chysle and verbe breade. But nolesperthe because he longed ever to faare into the woste, as long as he mighte finde any woste then other, or elles because he soloved tore thynke, because his owne name was Hyypchin. He fell in 3 pynne from Luthers heretike to his, and aggregmeth notele that there is in the blessed sacramente nothynge elles but bread, and flesh and soules uppone it, and dyspreseth in his blasphemacie that it shoulde be but sacre.

And thus where the olde heretike Berengarius beganne at the woode, and from that fell to letter cuppe: thys new heretike Hyypchin, got to contrary way, beginning at the letter cuppe, and falling from that into the woste. And therefor is muche the lesse likelye to solowe the tother in one pynne, in whiche I praye God he maye. For Berengarius yet after all thys, reved his latter heretike too, and liven long after, and dide an holy vertuous man.

But by these enamples I say Tindalle may well perceve that though he goe straight out of a church of heretikes, yet it shall not solowe that he shall goe into the true church, ofth he maye by speepe fall into another false church, of whiche there be so many beside.

For all the heretikes be not gathered into one churche, but as the church of Chysle is but one, so be there of those a vengable magane, and be not compresse
The defence of the first argument.

Amodity under any one churche, sauinge only that as the true church is churche of god, so as all the false called churche of the devil, which is lying as the scripture fayth, over all the children of pride, which pride is as saint Anstine sayeth, the very mother of heretics.

Nowe yf it be true that Lyndal here fayth, that the churchwe which we call very churche, that is to saue, if it be true that the catholike knowne churche, be as Lyndal here taketh the churche of heretics, and the faith thereof as be also called the, a false fayned fayth of s-porctes, therefore like as this churche because it is, as he faileth comen alwaies from the true churche of Christ and his Apostles, is the church of false heretics, so they that come alwaies to this church of heretics, and tis false fayned faith of hoprctes, be the true churche: then must it nede folowe, that all the sectes which are springen in Boheme, and in Sarony, and in some other partes of Almain, be the very true churche, and the true faithfull belieueres.

Nowe Sint Lindalle hath brought it into this, I wolde sayne knowe one thing of hym, fith it is so that all those sectes be the true church and very faithfull folkis: howe happeth it that eche of them calleth other false hereses, a faith true in that pounte, and in almoost nothing els. And fith be hath brought it into this, how can bys small worde also stande with this conclusion, with which woordes he would tene to prove his conclusion true? For thus he endeth this Chapeter.

Tyndall.

Whiche thou shalt alwaye knowe by theys fayth examinid by the scripture, by theys profession and consente to true accorting into the lawes of god.

More.

Nowe consider good reader whether these tokens doe make vs knowe, that all the sectes that are departed fro the catholike church be the true church. Nowe can their faith examinid by the scripture, or howe can their profession to true accorting to the lawes of god, make vs perceive that all they be the true church, because they come from the faith of our Lord Lyndall called false and sayned, where as they being departed fro ours, do among themselves neither in faith nor in profession of living any wyle doent; or agree. For sines in Boheme, what is a lotte of bires false fayntes be there, what diueritie and contrarietie in the profession of their lyuing. Then in Sarony and in those partes of Almain, what another secte is there of liddy manner sectes, aswell in articles of faith as belief, as in ypronancy maner of lawes of living, whereof peynty perceiue a great marne by the booke of W. Baris. William Baris, that long was couersant in the countrey, which dectyng the domination that he founde among them, hath of a right grossly sele gauen vs knowledge of the. And now by this dailes tale they be the true churchs ever- ywhere, and the lawe of god hath allowed all their lyuinges as heathly as they be, and the scripture of god that uphold and mayntayne at their belieues: as the docon and as repugnante as they be ech to othere, and as malicousely false as all the whole foot be bothe one and other.

For all this lote yet shall we bys lawe of god and by the scripture of god compared with all theys: heathly lyuinges all their false repugnante factes, well and clerely knowe layfeth Lyndall, that all they be the very true church of Christ because they can be none other, for as muche as they be come awaye from the fayned faith of ours. And so pe may see that Lyndall also amongst now not onely those abominable heresies he taught before, but all those also S. Anabaptistes have added unto them spacc. And so now be very true church with hym s agree with scripture and with the law of god, all thole that saye the baptistyng of cypys? The Anabapistes be boede, and they that say they ought to be no rulers at al in christendome, neither spiritual nor temporal, and that no man shold have any thing proper of his owne, but that all landes and all goodes ought by goodes lawe to bee all menes in comen, and that all women ought to be comen to all menne, as well the nerte of hymne as the farthest Gruinger, and every manne housebande to eturpe woman, and every woman wife unto eturpe woman, and then synclaye that our blessed soueraine Christ was bost only man and not god at all.

And in good fayth I ever thought other yf from one after the beginning but that when these false fell once too these heresies which Lyndall in bys bookes hath taught us, they should not sappe to falle some after into these other too, of which the very worst is
gayn't Tindall.

is not foolish yet then dyers of those that Tindall taught as before; nor light\ynge can there none be foolish, except only one, that were to save, there is no God at all. And as he had me God, I there\ynge they that fall into that at last. And then reciting neither upon God nor devil, nor immortality of their own soules, but ettinge and shoving that God is a good silke, and as good a soule hath an owle as a cuckoo, and when they see their soule hange on the henge, then hurle stones at it hardly and spare not. And as Tindall saith, when thou speakest with Sainpte Peter, then praise hym to praise thee; thus rec\ynge upon nothing but openly upon this world, and therefore looking for nothing but overly the bove, they shall at the last fall in a new rage, and gather them selve together, and shall but if they ma\ynere better represt, or make a better maner maytre; they ever they make yet, whereas the misthefe thall faille in theyr owne neckes. But yet if they may be suffered once to sty, all the misthefe will not fall in their owne neckes alone, but much harme shall happen upon many good menne heades ere these rebellious wretche be well represt again.

Beside this, consider well God reader, that if it be true that LyEMALE here teecheth as for the finall conclusion of all thy Chapter, that is to write, if it be true that all they that goe out of the catholike church be the true church then feth the sectes that are departed out of this catholike church, be compa\ynikes knowen well enough, we see nowe herte well, that here hath Tindall sod\ynnyelle destroied and pulled down the church that all they by the vnte a\ynent to boste by, which was as fro the beginninge ye haue heard, a church of unkownen electes. For he had the as\ynowe perspeyce, brought all to a knowen churches, or raeduer twenty knownen churches, of which kyuer one is by all the remnante knowen to be kno\ynen for saile, and then both in abominable false belives and bruthe kyvity living all the whole world such, that obstinately live therein, and defe\ynely so fire therein, that every man maye well perspeyce they cannot all bee Goddes electes.

And thus hahe he sodaynelle pulled here downe to grounde, the church unk\ynowne of his owne electes, that he hath good chresten reader, all thy weylle to boste gone about to sette by.

Now if Tindall when he did perceve how blindly the devyl hath led hym here about, and made him to fall in the dycke with his docter, a brake all his egges, quen 

able thus all his conclusion, woulde for shame feke any farther spyt, and say that I was not suche as he was, and that himselfe meant in them some other thing: I doubt not but every wise reader will consider well what he will say, and not be so sere ouerseene as to belie him at his owne word. One thing I am very sure. I have in this Chapter left none a word of his unwritten to hide his intent, or depause his purpose wholly, but to have truly and plainly rehearsed them everyone. By which it appea\yneth plainly, that he both faith and mea\yneth as I have shewed you, and therupon that these sectes of hyys that I have declared you, are platly deduced upon his owne wordes which I have rehearsed you.

Worthy, he is the bul so avoiding of the name, turndyse that he meant some other thing: I cannot well imagine what it might be he might deuise to lay that he meant for he would say that hement not, that all these sectes that go out of the catholike church which he calleth the heretikes be the true church, but some one of them, which one we should perceyve well from the remnante by their faith examineth by scripture, or by the professi\ynon of their living after the lawe of god, this can be not lay that he meant, so he nameb no one sect of them all, but faith generally that they which depart out of the church of heretikes which he calleth the common known catholike church, be the true church. And therefore he cannot escape so. He would also if he had so meant, haue specially com\ynended some one. And also thereis not one of the all whose faith the other agre\yneth with scripture, or the professi\yn of their living with the lawe of god, but if Tindall calle as in deed he doth, a godly professi\yn for freese a numers to fall fro the chastifice of their professi\yn, like as they profess before to serve god in chastifice, so to professe themself from henc\ynforth to serve the devyl in sacrilege, and make him a daily sacrifice of their owne brutaly bodies with incestuous lecherie.

Finally, if he be so nameles to as to say that he meant none of them all, but some such unknown as himselfe woteth not where, that is gone out of our church,
The defence of the first argument.

That is to wit, I know the catholic church and beleue not as we doe, because we beleue naught, no; buteth not as we do, because we naught, nor goeth not into any of those other churches but tis neither, because they beleue naught and live naught also as we, but frame themselves some faith after the scripture, some kind of lying after its law of god by itself, that these be the very church the very elect, and all unknown both when they be and where they be, fasting only that all might come thereto be, and known only to god hath elected them, so every of them to himself by his helping faith which yet he marve many times seeth nothing of, as Zinbad himself hath before confessed in the chapter of 10. order of their election, yet for, at that alway seeles still, that shew the seeing sapphire which he once felt, he is one of gods good children, even while he lieth with his is man; while he killeth a good man, and that in all that while that he both suche deuillish deceives, he beeth yet no deadlie sime; if he can for shame find in his heart to gap thus, this wilt be the most foolishe thing of all.

For strike the general maner that he blessed where be fel; they y goe to the church of heretics (which he calleth vs of the catholic church) be very church. This general maner of speche I saue, that excluded none, restrained it not into a fewe folke onely; but of such as are unknown, and extended it into all folke that ever goe forth from us. And therefore he cannot excuse his folke with saying that he meant it to.

Moreover, if this had meant in dede, that was yet the most folke of al, for what congregation wer that which never were gathered together, no; never one parte wittingly speake with other, of which if they met together, never one kneweth other. For though they know together, as folke of acquaintance on hire, a neighbours peradventures all of one town or freete, pea or; of one hone either yet can they not one knowe another as of a member of his own unknown, and yet be the right, for one of the true faith and right living, for a pestent humour, and finally for a final elect. And all these contentious ye worpte well, must those persons have that Zinbad taketh for the very church.

Yet saith Zinbad: Thou shalt always know them by their faith examined by the scripture, and by their professio and consent to live according unto the laws of God.

How is it possible to knowe by these means whether he be a final elect or not; while he may both live and change, and saie he beleueth otherwise than he doth, or believe otherwise than he doth now. But yet consider well here good reader, that when ye see Zinbad here goe about to teach how they may be known, he declareth but self that of reason the church must be a church known, and that it were a thing farre out of reach to have such church unknown. And in this he clearely declareth the marne as well of himself as of Luther and Zinbad and them all that would have the church a congregation unknown, and yet labour to devise vs marke by all the means they may, whereby their church unknown might semeto be perceived and known.

And when he faith: Thou shalt always know them by thier faith examinack by the scripture, and by their profession and consent to live after the law of god. I would saye write by whom he meaneth. Thou learned or thou unlearned. Well wret that among the learned, the very sense is in question, and upon the debating thereof, apartly all the variance. Which thou meanest he that thou that art unlearned: Thou that canst scarcely reade it, or thou that cannot reade it at all. When they that are learned cannot perceive it, then thou peradventures art unlearned and think it anon, examining and judge by the scripture whereof thyself have seen. For they faith of whom thou understandest neither, but the better that thou hearest them dispute upon the scripture, but if thou bring the true faith thiser with the bible, the less shalt thou there perceive. And in much more doubt depart that thou there, then thou were in when thou camest thiser. For as the prophet faith, but if ye believe, ye shall not underac ken. And therefore for every man learened and unlearned, so farre as toucheth the necessary doctrine of true faith is living, of expostil of scripture that apperteyneth thereunto, be the bible and a gutter is, to fall in the church, whereof it is as certain Pauls faith, and the sparrowes ground of trouble. And he can no unknown church, which a lerne nor no teche, as they neither can have preacher no. hearers, as well so that one of them can not know another to assemble about election.
A election and choyce, no: can have anye
by succession, lest ther can be no succession
perceived among anye such of which
no part knoweth other, and also so that
if they neither be of the catholike church
nor of anye known secte, they cannot be
sworne to by such or anye secte among
us or them. And if they be of catholike
the, then are they of the knowne church.
And if they be feared among us
church and the dyuers sectes, and yet be not
believ in after the doctrine of none of
them so long as they do beone, none of
then knowe other, so long beh they a
secret unbeknowen secte, but they neither
be church or have churches, noe praie
no preacher among them.

And if they fall after in acquaintance
together, and doeke together, and echone
knowe of others believe and living, then
beginne they to be a knowne secte, and
a false knowne church of heresyes, becaus
they doe gone out of the catholike,
and immediatly and parte by a manes,
as those that come togethe Departing
out of the dyuers, all which before
departed out of our one. In whiche one
of oures, that is to witte, in the knowne
catholike church, the truthe doeth one
by rest, whic it wel appereth as I haue
before plaine translated, that the sate
whiche was with Christ and his apol
nies, hath ever still continued with us,
hath ever still continued with us,
is and ever hath been one church
still continued from the beginning.
And therfore euer from the beginning, those
that bane by profession departed out
of this church, haue ever been known,
from the secte thereof; for, Heretiques,
from the secte thereof; for, heresyes,
are as that glorious martyr holy
Saint Cipriane sayth: Dote of vs
be they all gone, and not we out of them,
but euer from the beginning none
heresyes or Heretiques haue risen, eur
ther have they by profession departed
out, or the church hath caste them out,
and the church euer more hate as the
heresyes continued still and remains,
and the branches to corte of hauent
still; last withered away. And so that
all these at length, when the catholike
church shall abide, and remaine, and
sworne with God, and god fall with
it, according to Goddes promise, all the
world take an ende, and one episcopal
in it, as onelike to declare and make open that the very faith, the heresyes
hope, and the very charite still continu-
ceth therin, that how sick to ever it be,
and how much dead flesh souer be soue
in the siche 4 xyp partes of the same,
and alime is euer the body of this church,
for in it is the soule and the spiritue, out
of the body of thisknowne continu-
catholike church, her is in the body of any
other church gone out or eare out of this
for their contrary beliefe and faith, or for
their rebellious behaviour, ther neither
to I say, no: can be among them all,
as all the old holy doctours and Satyres
fully recorde and testifie, neither health,
life, heade, no spiritue.

And therefore to summe at last this long:
Chapter of his solution, it is impossible
for Tindall: or all the worlde before, to
spoyle that one argument, by whiche the
knowne catholike church is proved to
be the very church of Christ, in that
that from the beginning it hath ever still
been by ordinarie course of succession
kept and continued one, and the olde
faith from the beginning (as by the bo-
es of holy syntes of every age wel
appear) alwayes continued therein, and
the olde righte maner of interpreting
of the scripture, concerning the sate
(as by the same syntes holy books ap-
pear) alwayes continued therein, and
ever more glorious miracles from the
beginning, inceasante perceiving
therein, and that it was promise
that it should ever continue till the worlde
ende, and god therin without any other
new church of god to success the church
of Christe in this worlde, as it was pro-
mised and prophesied that the church
of Christe should suceede and make a
lawe the Synagogue of Popes, that
all other churches and sects of whiche
ey every one calleth it self the right church
beome at one tym, cote at another a-
riche and reare themself against this
church, and therefore both gone out
and caste one of this church, and there
so many dyuers satehes to the olden
continuous faith every one dillerely contra-
x, at their interpretation of holy scrip-
ture concerning faith and god uslying
dillerely, contrary to the doctrine of
positions of all the old holy doctours
and syntes, as I have oft declared you, or
gelles lete Tindalle as I haue beheld
him once or twp wroght I trowe already, tell
beome one of all them that teachthe by
the scripture or, without scripture ep-
ther, that theirs may wedde nummnes.
These things I lave being thus, that
the veri church can be but one, and must
endure as longe as the worlde lasteth,
The defence of the first argument.

A and can in this world have no newe churchet: tis receiveth as the Synagogue had, and then that all these churches of these sectes be riisen and gone out of the catholike church, and it continueth still: it is impossible I have foEbb dall e; all the world before, to destroy the reason and ipswipe it, but that only this catholic church is the very true church of Christ, and all the churches of sectes at Busy times gone out thereof, be churches of heretiques and seccessaries, and very churches of the bruit.

And this good christian readers, have I playne and poynd you foEbb dalie B and his felowe, and all these sundry sectes, noe yet ane of them all, bee not as he blasphemeth and scoteth to be resembeled unto Christ and his apostles, as gone out of the catholike church, in like maner as they went out of the Synagogue that then should have an ende, to beginne a newe that while the world lacked should never have an ende, noe any church be true save it selve. But that Lindall and all his felowe, all them sectes be gane out and put out of this catholike church of Christ, as Lucifer and hys felowe by yardshe hath departed out, and by power was after put out of the church of God in heauen.

And likewise also as Cain was by god putte out of the church of good folk, for his obstinate malice in each.

And likewise as Chozet, Bathan, and Abijon with their felowe, made a sect of seccessaries and hys awaye fro the church of Popes and Aaron in desert, for they went quicke under earth, and as it seme, hell swalowed the vp.

And likewise also as the tenn tribes of Israel departed with Hierobamos theyr beyre Byng[e] Roboam the sonne of Salomon, with whiche, rebellious departing from their kinge, albeit they were not well hanged with byz, but were threatened and putte in seare of oppression, yet was God as Sامت Cipizane by scripture pioneth, greatly blessed with them, and his very church moste spetialie then remanied in the smaller compagine the two tribes one, by, from whiche the tenn were gone. And these heretques be gone out of the catholike church in like manner, as the greate compagine of Christ's discipules went from him when he was aboute to teache them the fayth of his beyre bodye and bloud in the sacramento of the altar, fo, which, and from which, Hugh, and Swinglas, bee noe gone a waye too. And yet as the beyre churche remanied in their seewe that abode and continued: so shall the beyre churche our abaye continue in these seewe that perishe in the vloce, bee it murthered and minced nearer to smalles, and always those that goe therefor, yllse but withered branche and churches of heretiques and seccessaries, be they never so great nor so many.

These heretiques departe also from the catholike church, in suche Wyse as Judas departed fro the church of Christ at the maunday suppe, when he went to betraye the heades of that church, and vytirre to disolute the bodye. And likewise doe all these sectes of heretiques which in that y(Table 1)spire doe more then vterlye represent the Scribres and Pharisies, whom saie: John called the generaition of lipters, fou: as the pong by serpentis gnanwe out them mothers help, and those dyrbes and Pharisies dyde by thes fals doctrine labour to destroy the beyre trewe doctrine of the Synagogue, whereof they were engendred: so doe all these cursed heretique sectes of heretiques, both with their fals errors and heretises, labour to destroy the true doctrine, and also with false unhonesty and secessaries, goe aboute to grave out the beyre dellite of their mother the holy catholike church. And therefore will they, but if they doo (as I praye Godde geuen them grace to doe) repente their malice and amende, elles undoubtlesie have their parte with Judas, and with such other as I have shewed you that departed fro the true church before, and with suche other heretiques as departed also from the church in the time of the blessed apostles after, as theer the Chonettes that saie Christ was but only man and not God, against whom, faine John the Evangelet wrote bys holy ghoispell, and the Nicolates which woulde have all women in common against whom god speaketh himself in chaperalps, which bothe heretises bee noe begonne to bee brought bys agayne among the sectes of these nowe heretiques in Almaine, which sectes Lindall calleth the beyre true church of Christ, because they departe only and goe from ones, where he sith well by the other bookes, that bee have the same faith that apostles had, he hearreth with his owne eare that they have the same herefils which the apostles.
The b. vi. boke

Here beginneth the seven booke in defence of the second reason, proving the knowne catholike churche to be the verie churche of Crist. Whose second reason is, that we know not which is by scripture, but by the knowne catholike churche.

The delence of the second reason.

Tindall.

No other boke blind reason they have, wherein is all their truste. If we come out of them, they not out of us, so wee receyue the scripture of them, they not of us. Howe knowe we that it is the scripture of God and true, but because they teache us so. How can we that believe except we first believe that they be the church, and cannot err in any thing that perteyneth unto our soules health.

For if a man take of a naturall thinge, whereof I can have no other knowledge, yet by his mouth only, how should I euer creede, except I believed the same to be sound? that he could live or would not die. Wherefore wee must believe if they be the right churche they cannot err, se els we can believe naught at all. This wise reason is therefo norther, and all their holde, their refuge to flight, and chiefe corner of their foundation, where they have built all their trees and all their mossiefe that they have sung this eight hundred yeres.

More.

His reason (good reader) which Tin dall woulde here to fayne enunclue and soyle, is the thingo whereunto his engho our fourtrayne bore as a mole erudite prince in his most famous booke of the ascension of the sacramentes, creeped Luthere to soze, that he thereto nephte hymselfe, nor a nyce companon of his buryd enuere once attenpate.
The defence of the second reason.

A attempete any to annswere thereunto, till
Lyndalle note percepunche the yng
hnges argument in that pointe to stong,
that every mannmuch alloweth it and
seleth it fo: insinuacion, warthys foz anger
so starke made at laste, that he maketh
his allapes and allaulknies thareat,
and seleth nor anyh his labour in the
ende, but also by some of his owne argu-
mentes, wherith with he would impugne it,
maketh it rather more stong, and prod-
uceth it plain ineperquisite.

But Lyndall, albeite that he rehearse
the reason in such wise himselfe, that he
stode it not after ward to freely as he
rehearseth it, no neuer hee lyke whyle
he luyed, although the reason hadd no
more the he rehearseth: yet yet hys kings
rage against Luther besides all thes y
Lyndalles rehearseth, put an other piece
of twayne of pitch and stretheth therein.

For whereas in the time of holy saint
Austine, suche heretiques as thay were,
plazed as these doo note, denying the
common knowned catholike churche to
see the verre churche of God, and the
discipline thereof to be true: that blessed
doctour amonge manye other thingys
with which he plainlye confuted that fa-
llish heretics, saide and affirmed plaine-
ly, that hymselfe shoude not have believed
the gospel, but if the authentique of the
catholike churche commyted him therto.

This saying of saint Austine, Luther
himselfe alloweth. For though he will in
no wise agree, that the whole catholike
churche gathered together in a general
conclave, hath any autoritie or pow-
er to make anye lawes at all: yet he
grauenth that the certainty by which
we know and be put in suretie, which is
the very scriptur of God, which not a
man hath his learning and teaching of
that point by the churche of God, so:
the churche hath faith Luther, according to
the sayynge of Austine, this thing gever
it of God, yet it can not be confirme
the wordes of God from the wordes of men.

Then layd we lapd ouer agayne loode
Luthers owne wordes against Luthers
owne heretices, for the catholike
churche, in dyuers places dyuers
wyses: For he Luther confessed that
the churche hath that gift of God, that
it can determine the word of God: it's the
burde of man: It foloweth (by the his
grace) those thinges which in the chur-
che faith, is the word of God unwritten, 
tradicions of the apollises, of which Lu-
ther woulde none beleue, because they
were not written be the verre wordes of 
God alwai as those that be written.

And in that reason, his grace gene
Luther and Lyndall, and al their whole
secte suche a surr fall, that they ha
never wole arreste wakke wight whyle thei
lie again: For, as his bigones saide in
his hymn, List not Luther cannot lay nap but
he must believe the churche when it tel-
let him that these thinges God caun te
his apostles to write, wherefore must he
not as much beleue it, like he telllet him.
These thinges God causeth his apostles
to tell and teache by mouth: Then layd
his hyghe noble to Luther further, his
owne wordes against himselfe this wife.

Luther hymselfe confesseth that God
hath gevern the churche that gist, that it
can determine the wordes of God from
the wordes of men: and therefor hath
he gevern the churche that gist, but because
he will not suffer his churche to sall in
to such a perillous errore, as to take
the wordes of men for the wordes of God,
whereby menne myght fall to some evil
opinions as well in faith as other ver-
ces. But for it, that by the errore of
wrong take of the sciences of goddes
wordes, menne myght fall into the lyke perill,
and also to a gretere deale greater. For
by wytting of man taken for the scripture
of God, myghte either by some consci-
ent concepte doubte upon: Such written
in mennes heartes, or by the playne
parawuction and confession of our owne
ignorance, that the sentence were not
sufficiently percieved and understannde,
which I fay be contennde and kept from
doing anye great harme. But the script-
ure of God taken as it is for hys owne
wordes: and then understannde fallillye,
myght nedes caufe the people into a verre
false errore in stead of very true faith.

Now therupon it very well followeth,
that god never will permitte and suffer
hys churche to sall in anye damnable errore
there, owne wille understannde and
wrong declaration of the scripture, for
as muche as by the taking in necessarie
ponentes of faith: vertue falsa sentenc
for if true: myghte growe much more
perill and harme, then by the taking of
mannes fals writing for the true script-
ure of God.

By thises argumet loe, the kingses high-
nesses heretises confuted Luther upon Lu-
thers owne wordes: and provost by
that he man never flaye for: There,
but if in all necessarie ponentes the verre
true sentence & exposition of the scripture,
agaynst Tindall.

The true force and explication of the Scripture, in church and holy doctrine.

A is in the church the holy doctors thereof. Whole explications as by their bones appear, openly reprove such explications thereof, as all heretics have devised for maintenance of their heresies. Then layd his highe might unto Luther, as a man which was also layd yet again in this wise.

Sith God hath (as Luther confesseth) given the church this gift, that is discerneth the wordes of God from the wordes of man, Luther well the might himselfe such as he is, while he called the epistle of Jn. 3. to the word of God.

Finally, the falsesame wordes of Luther as thesinges higher handeth the fully he conclude Luther and Tindall both, in knowing the known catholike church to be the bare church, which is now as ye know well, as our holy mater. For, as Tindall Aultfine faith, and Luther also confesseth, that the church hath this gift of God, that it discerneth the bare scripture of God from the mytyinge of man, and in those wordes both the word of Aultfine and Luther both, spake of the known catholike church, and of an unkown catholike church: it appeareth playne that both Tindall and Luther antime, confesse, and agree, that the known catholike church is the bare church, and not that any church of heretikes is the church, for to none of them God never gave that gift of discretion. For no man ever take the scripture because any of them sayd so, but all as they have commen out of the catholike church, to base of the catholicke church received the scripture, and upon the presence of that church, have they all believed it, as Tindall cannot deny, though these newe heresies be now for defense of their heresies, say to take some parts of the scripture too.

How good chyldren readers, consider well I require you, these effectual points, which our souerayn lord so skillfully laid unto Luther upon his owne wordes, and I doubt not but your selves shall easilly perceive and see, that the fame thinges shall stand strong and sure, and over that, another and overthow all the substance of Tindales solution here, whose wordes let us now loke on again and eramine.

(48)

Tindall

This wyle reason is their shoe anker and all their whole refuge and chief.
The defence of the second reason.

A scant cause for such mistakynig of the right sente & understanding thereof, whereby they should fall in any damnable error toward the faiths believe, in any maner point whereof God woule have them to knowe and believe the truth.

These are the thinges that holy saint Augustine made that reason for, against suche heretics as Luther & Lindall be nowe. Whiche other dyd then as these doo now, laboure to make folke believe that they: churches of heretikes wer the verne churche, and the catholique church were a churche of heretikes. Agynste those heretikes (I saye,) and with them agynste the heretikes to, dyd that holde doctriue Saint Augustine, not onely, but hundres yeares age, which wer yet a lenger time by almost halfe, than ever hadde any secte of heretikes any continuance yet, but longer before eight hundres pera then almost halfe eight hundres age, make this inuincible reason why now this sop: spinfull wilde gas to comely scotteth & scorner, by whiche for all hys good ye scotting at Saint Augustine, the shall never while he liueth among it, but that Saint Augustine hath by that reason alone although he never had made moe wheras as Tyndalle well knoweth thoughge he would have it leene nay, that Saint Augustine made for y purpose many moe, but though he never had (I saye) made moe for y purpose then that on: yet had that one against Saint Luther and William Lindall to, agynstre all the heretikes that encre been have, are nowe, of ever Halfe heretere, wes cleere pro:uen that their church be all stant ym stable and onely the known catholique church the verne true church of Christ.

And now is this reason that Tyndall hereteth so lightely, was as hys: selfe after contrefull, made by Saint Augustine himselfe to many hundres pera agoe, and hath been well liked and allowed of every good wise man since: lest us now se with what substauncial aunswerd Tyndall can scofte it out.

Tyndall.

And this reason doo the Iesues lye inne our charge this ysp ban. And this reason both chistle blynde them, and hold them still in obstinacie.

More.

O good Luther, what greate pittie it was that Saint Augustine had not bade as much wot as William Tyndall, that he might have seene that hys argument would to sone be cypers, and that it was no better to; the church against heretics, then for the Iesues agynste chystendome, but even the selle same reason that mayntayned them in thep ob: stinacie, and kepte them from chystendome.

But truly Saint Augustine good man law not so farre. For sith he never spole in all hys days, neither Jepe nor heretike so madde to make hym that aunswerd which might so tone be voped, hetrusted well good manne that there would never none be so foolish in such wise as to spole it after.

Powdert, if Saint Augustine had hade no more to say to the Iesues for the defence of his reason, then hys heretikes had to say to you in the upling of his reason; then might the heretikes well have inveched say Saint Augustine, as Lindall both nowe, and spole his reason in the self same fashon, and so wouden they done have done ye mage be sure, hadde they not seen well that they should haue wonne themselues not vngre but shame thereby. For if any heretike would so haue said unto Saint Augustine, that the Iesues might say the same to the christen people, you knowe not ye scriptures of God but by vs, because we tell you so, ergo we be the verne churche of God, and vs pe must believe as well in the undersymping of the scripture, as we believe vs in the knowing which is the scripture: Saint Augustine wroue haue faede agynste, that christen people might aunswered the Iesues and sp: we neither receive the scripture of you, no knowe the scripture by you, no yet believe you neither in the declaracion thereof. For if we dyd, then must we graunte the godspell were no scripture, nor nothing that anye of Christes apostles wrot, some booke neither which were taken out of your own hebrewe tongue. And therforee we knowe never a booke of scripture by your teaching, but mistruse rather energe boke of scripture that cummeth out of your bandes. For the synagogue of Iesples, which was while it laked, the church of god, is now endea as his church no longer. But our father, Saint hath becomming his church, this know we catholique church gathereth of Iesues and gentiles both together. And he took not the old scriptures of you, nor of you neither learned to know the, no of you to his
To understand them, but he made the al, and by the witters thereof, why selve engight it them. And he delivered unto his church both the old and some other new, and yet divine other instructions of his pleasure in things that he would have been done, wherefore caused no part to be written. And though he taught ever teacheth and ever that teaches, his catholike church to know as well those holy writings as those holy things on written, with all necessary understanding of those holy writings. And at this he teacheth his church by himself and his own spirit, acconying to his own spirits more adorning them than to lead it into all necessary truth, to the extent that his catholike church may be to every man that will learn thereof true credence therein as himself Commandeth ever, not to do, a very sure establishment and a strong pillar of truth, as well in percieuing which is true scripture, as the necessary learning of those true understandings of the scripture, or ever that of every other thing that God will have done; belyed before scripture. Where scriptures ye see where nothing now belong unto you, who be no longer the church, for whom they serve, and as much of them as ye can catch in your hands, belived by myspace incorrupt, and change the best kept in such places as the true test maketh for our fauoure Christ, for the catholike faith taught by himself and his holy Spirit unto his catholike church.

Thus to, with yet many better things he not only my povert of learning, but also, could saint Augustine have answered any such heretike that would have folowed his reason with the Jewes argument, as Lyndall now doth here. And therefore think may be layne Augustine may be layne to that heretike, as we may lay to this heretike, that what every one the Jewes would take as at angle, ye that are Christen men, and talle ye profess Christ, where falling from his faith he pretendeth his name, ye cannot lay but that the Jewes is true and reasonably answered.

And therefore may we saue to Lyndall, that he can not say for the maintenance of his solution, any such thing against the reason of Saint Augustine, as Laynt. Augustine might have sayd against such other heretikes. So Lyndall can not say that the church of Christ is at an ende as the Synagogue of the Jewes is, nor can not deny but that he taketh the scripture of the church and learned to know the scripture by the teaching of the church, and that none other church, but the known catholike church, unto which God hath given the spirit to write, and know the scripture from all other writing, as Lyndalls owne magnifier Hartneck Luter as falsely as he is, could not yet for shame but confess.

And thus a good Christian reader, here ye clearly see that Lyndals example and similitude of the Jewes, whereby he would make of sainte Auguine reason made against heretikes, to prove the catholike church the very church, is well and clearly bodied and proved farre bitle, so that Lyndal must seek his humile a newe solution for this. And so ye shall see him do amone, but he must gene hym leave to rape a little litte.

CTyndall.

Our spirits are left without the scripture, to sablythe them selves.

Mote.

Lo good reader, I told you you must green him leave to rape a little, pre, and to lay a little to, for ells he can not speak. But yet God bethanked that his good note had made it well perceiued and known, that one of the sectes of heretikes departing out of the catholike church, have vised ever that craft, not onely to refuse for scripture some part of the very scripture in dede, but also for favour of theys false heretikes, to change, corrupt, and of purpose to falsify, and cause, raising and false impuying the true text of those books that them selve take for false for the very scripture in dede.

Let Lyndall tell us ane on piece of holy scripture that the catholike church refused. We can not for shame lay it, where as these heretikes refuse and recept divers partes of the psalme of saint James, and some other pieces to now and then when they lust.

Let Lyndall tell us one text, what one woode, the catholike church hath gone aboute to corrupt or change, to make the tere the more meete for: they matter. Now hath it bene an old pack of heretikes, to be of falsityon of many people corrupting the books of the holy scripture in theys handes, as ye make reade in antientlye preses, that the Arrians dvyd, and were shamefullye taken up by all.
Of this false saying we have also a fresh new example given us by Tyndal himself in his translation, wherein he falsifies the true text of St. Paul, wherein he put forth, and in the colossus of a saint, have put out Paul, which holy man, the 21st, of February, and set in his place a stark witch, false, late burned at Smithfield, and now burning in hell called Thomas Lytly, whom they call their holy sainted saint Thomas of Kent.

Thus purposed falsifying of books is such an evil as these heretics, and none at any time but heretics. Thus by these they falsify the books of the old holy doctors and saintes, such as they either do translate or cause to be put in print, as both in duers places appear, and may be clearly proved. And lastly have they played that pageant in falsifying the very text of scripture, in such wise that they write therein they have playnelle; they have substanially true.

For have not some of Tyndall hes olpe ellected soe changed the layne text of saint Paul in the first place to the Co-residents. For where the old transalition hath this word forveret, the new translation on footnote, which signifies in the ENglish way, hunters, they have put in this word care, that is to say priestes. And even as they have handled the holy scripture of God, so have they used them selve in other writers that expound and declare the scripture. For the Lutherans putte certaine wordes of theps stone into a booke which is ascribed on to sainte Chrsit, to make it seeme that in whos so ever were faith, he could not be possible without good works.

And Faulken also in his translation of the cunningly Bishop Theophilus by, and say the gospel, left out in the exposition of the 26th chapter, not a fewe lines. And last if it were perceived it might be laid to his charge, he layeth his book laced somewhat in that place, where as other men books lack not it not. And lastly Tyndal Thomas allowed in his boke calledd cases, the wordes which Faulken would have teas that they could not be found in the work. But for what good intent and purpose he to layde, the place it selfe who so ever looke thereon is well seen.

How may Tyndal now good Chriftys readers, considerin this false neameles faction of falsifying, to dailye founden in his fellowship and himselfe to, as well as in other heretics of old time, be now so bold as in his railing against the catholike church, to name ones the name of falsifying the scripture. But none goeth he forth and sayeth, that they falsifye the sentence of the scripture.

And when the scripture commeth to light, and is restored unto true understanding, and their inflamingly isved, and they phese to suffer such a racke; then they cast out this ace, the be the church is can not see, when the authentick is greater then the scripture, and the scripture is not true, but because they say so and admit it. And the soe whatsoever thes affirmes, is of as great authentick as the scripture.

More.

Tyndale here speaketh of inflame, which he faied we use in misconstruing of the scripture, and whye he makest as it were now fyted out, the scripture restored unto his right sense againe. But here is it eth hee to see and perceivys his inflame well enough, because he inflame himselfe over the style ere he come at it. For ere he get over the hedges, and tell us what we do when our inflame is pyed, there is a little labour for hym of half a miles walking ere he come at the hedges, in which he should tell us and replace by some of those texts of scripture, whye the catholike church gy the doctors thereof have failesd to inflame away the right understanding, which textes hymselfe and his secte, that is to way at the sectes (foe of them all is he as contrary, as eccle is to other) have nowe restored unto his right sense againe.

Thus he should have thesed es first, the heauet heaved by after what church the faith therin, prove that expolition faileth, that be such expolition true sense was ingled alway. This wash should Tyn dall take. But for as much as he loverd soo well to walke in the dark, there to ingle as men may not see to his hands; thay light him a candle, yet you see for a sample some of these textes that he meaneth of, for shame dare not speake of.
A. He meaneth all those textes of scripture that speak of good works, by which textes God promiseth that good works cleasen our soules, as where our favour faith: That thing that ye haue more the thought givne in alms, and then to be all eynges cleane unto you. And where the scripture calleth, &c. water quencheth the fire, so also the almes beque th of synne: And this text as also, &c. men sheweth them by the example of his soule.

B. He meaneth also all suche textes of scripture, as ye be warning that god will reward all good works in heavne, and that for lacke of good works, men shall be damned in hell. As where our favour faith himself in the gospel of saint Matthew: The boome of man shall come in his fathers glory with his angels, 4 then shall he reward every man according to his deedes. And by the mouth of saint Paulus, we must al be bought before the judgement seat of Christ, that every man maye receive the worydes of his own body, according as he hath done either to good or evil. Also in the apostles, &c. I shall reward every one of you according to your deedes. And againe in the first chapter, Let all be apte to good deeds, being men begun and endued by God. And at these textes doe Luther and Tindall say, that the catholike church tuggle from their true sense, because they teache them as God so the holy god hath spoken them, sereely ment and intended by them.

C. And all these textes do the holie textes so restore, as against to their right sense: understanding, that they declare devoe and cause them, and construe them contrary both to the plain worde of a meaning, and would with their cruel glasses make men believe, if all the good worke were right nought worth at all, and that nothing Halbe rewardd but only faith, and for any thing dammed, but only for lacke of beliefs.

D. And therefore faith sainte Luther entred with the spirite of Lucifer, that a good man when he both any good deed, he both timer, and that he can nothing damme a Christen man as longe as he will believe. For what synnes so ever he doo besides, ye may the eather sandle still with hym as come againe unto hym, the factith both then suppe upp in a moment at his synnes at ones, without as
The defence of the second reason.

In the sacrament of matrimony, where as saint Paul faith it is a great sacrament, there was shed gloost Luther, and faith that saint Paul and parabouiture lap that of his alone head.

In the blood sacrament of the altar, where as our faith be the only; This is my body, there gloost Luther his words, and faith it is as much to say, as this is bread with my body. And fre Luksin, Lindal, and Suinliss, gloost it, and faith that these words. This is my body, as much to say, as this is nothing, and but one ever signify my body, and is not my body at all.

And as concerning holy bodes, where the scripture saith: Pave your bodes, fre Luksin, Suinliss, and Lindall, to close that, they conclude that every swore may let his bode of this wise, when he be not.

And thus (good children readers) do these holy folke bring the scripture to light, and reduce it to the true understanding, and spie out the religing of the catholic church, that would be in all ways such good globe.

Now where Lindall saith that we lap that the authoritie of the church be the scripture, and the scripture is the true, but because the church saith so and admet it: in this he faith his pleasure as him justeth to tell, for he heard no man so mad to lap fo the scripture were true though never man holden thon. But this in deed we lap, that the church hath the power of God to discern which is the very scripture and which not. And that we lap true in this, not only saint Augustine, but holpe Luther himself also Lindalls own matter, belfied by against Lindall good a substanical hypynesse. And we saith that therupon foloweth it though Lindall Luther both said not, that the same church be the berke church. And so we lap yet againe that Lindall is concluded in the principal point.

And where be faith that we lap, that every thing that church faith, is of as great authoritie as the scripture; we saith that God hath never stfer in mater of salvation, or damnation, the catholic church to saye but the thronge, because of his promises made whereby we have often heard, and because he will have the catholic church to be such as will learn, the piler and sure stabillishment of truth, as well in doctrine of faith as of maners. And thereon we berly conclude, that the whole catholic church of hundred yeare, is better to be believed the Luther or Lindall either in the understanding of scripture, and that we therefore rather ought to believe the catholick church, that by the understanding of scripture hath tolde by this hundred yeare, that it is admissible for a sere to wedde a Nunne, then to believe William Lyndall, whiche in defense of Martin his master, of fre Luksin uselfe other, which for the defence of his stome damful styme, by false glosting of the scripture, affirmeth that seeres to wedde nunnes were wil and vertuouse done.

And thus ye see to what good effecte Lyndalls solution is come, whereby if he would saunter saynt Augustines reason, by fearing hym the Lawes might lay the same reason for them.

But now gote Lindall wel saunterd by faith with a great face of another law solution, by a great lengthe, filleth as in effect none other manner thinge as the selfe fame tale againe. Yet hath he by tolede it as ones utter realis in his other solution of the first real, before which solution I have copied, and from al witt readaded in my last booke before.

Tyndall.

Notwithstanding as I lap, the kings dorne of heauen standeth not in woodes of mannes wildest, but in power and ypper.

More.

This is very well saith, and in his solution of the first reason he lap ye were well the same. And now see ye well that for the catholick church both the reasons be first bought faith by very spirituall men, the first reason by saint Cipiane, the second by saint Augustine. And it hath the power, that it forced Luther himselfe Lindall done master, to consent and agree thereto. And the catholick church hath also for her part the great power of the holy spirit of God, that in this catholic church from the beginning unto this present day, neither hath ceased yet nor ever shall I trust, to give me many marvellouse miracles. Whereas by now se wether Lyndalls speaking so much of spirit and power, can tel vs of any spiritie at any tym cometh any of all the churches of so many sort of heretikes, that ever had the myghtie and power to Wedde to much as any one mra...
A rack this fifteen hundred yeares among them every one. But what? in these of such spirits of such power, ye that hear now that this high spiritual man Halt make some strong potential reason.

Tindall.

And therefore take unto the samples of scripture, and so Halt thou understand. And of an hundred instances between Poises and Chrift, where the Israelites fell from God and were ever reioyced by one prophet or other, let vs take one out. John Baptiste. John was before Christ to prepare his way, that is to bring me into the knowledge of thier sinnnes and into repentance, the true expounding of the lawe, where the one eye waye into Christ. For except a man know his sinnes and repent of thie, he can have no part in Christ. Of Christ faith. But, that he was Elias that should come and restore all thing. That is, he should restore scripture into the right sense again, which the Pharisees had corrupted with the leaven of the false Gloria and baine lesly traditions. They made crooked things straights, as it is written, and roughed smooth. Which is also to be understand of the Scripture wherby the Pharisees had made crooked, wresting them unto a false sense with wicked glorie, and so rough that no man could walke in the way of them. For when God faide, honour father and mother, meaning that we should obey them and also help the at thay neede, the Pharisees putte theys glorie therto out of thay owne leauen, saying: God is thy father and mother, wherefore whatsoever needeth thy father and mother have, if thou offer to God, thou art whole excusd. For it is better to offer to God, then to thy father or mother, and so much more meritorious as God is greater the thy:pe: God hath done more for thee than thet, and is more thy father and mother the they. As ours note affirme, that it is more meritorious to offer to God and bys holy beade faintes, then unto the poore living faintes. And when God had promoted the people a laurour to come and blest thee save them from their sinnnes, the Pharisees taught to believe in holy woggles to be fauned by, as they offer and gave to be prayed for. As our as ofte as we have a promise to be forgiven at the repentance of the act theyw Christes blonese bodyng, put to, thou must fey

pute thy selfe to vs of every spekeable, and we must taye our handes on thyne head, and whistle our thy sinnes, and on thyne chellence to make satisfacti-
on. And yet art thou but louse from the sinnce onely that thou Halt not come in to hel, but thou must yet suffer for ever sinnne seven yeares in purgatory, which is as what at hel, except thou bve it out of the Pope. And if thou art by what means the Pope geyth suche pardon.

They answer out of f merites of Christ. And thus at the last they grait against them issues, that Christ hath not onely deserved for vs the remission of sinnnes, but also the foraignes of that grode and stelthy imagined purgatorio, saue thou must bve it out of the Pope. And with suche trudicions they take away the key of knowledge, and stopped by the byng, some of heven, ye men could enter in. And as I saide, they taught the people to believe in five deedes of ceremonies, which God obedyed not to lustifie, but to signes of promises, by which the that believed were infutified. But the Pharsees put out the significations, and quitted the see, and taught to be lustifiet by the vsage, as our haue ferene bs.

For our sacramentes were ones but signes, partly of what we should believe to thire vs by faith, partly what we should do, to thire vs by to be the laws of God and were not workes to lustifie. How made this reason into Johns bin to many prophets that went before him and vs as he vs, and into Christ himselfe and his Apostilles, and thay Halt finde the al hereticals, the scribes sha ruiles good men, if thay reason be good.

More,

To good Christian readers here have I refered you his longe practice, not in peres, but even as it lyth together, by which ye may see that Tindal bothe thes thing here, but tell vs the sels same tale that he tolde before in his solucion to the first reason. For there he told vs the same tale of the scribes and Pharsees, and signages, and last John Baptist and Christ and his Apostilles with his resemblance of the scribes and Pharsees and signage, to the clergye and to the catholike church, and himself and holy new, and Mr. Martin Luther, and Prophetes now new come to beginne.
The defence of the second reason.

A the true church of God again, by going out of the catolike church, in like manner as Christ and his apostles, so John the apostle, came to begynne against the true church of God, by calling them from the synagogue.

At this tale as he told it there was now for a newe thinge he telteth us agayne here. And at this tale as there answered it, and clyse he proved it naught, so that I desire the reader to take this, and there to take mine answer, and the shall finde that like wise as this is but by his tale newe, so neither it name other contration but one is his answer neu newe. For where he beginneth agayne here as he did there, with his hundred prophets that were sent between the dates of Popes & Christ to call agayne the Fratellers beyn to often in his meanly whole fall of Christ unto idolatry: he can never prove that the Christes dates the catolike church hath ones to done, not that ever it so hall after, but if he prove that with all Christes 20 miles broken, by which he hath pompised to keepe his church thereto, as where he saith that the gates of hell should never prevale against his church, that himselfe had to praised for favor Peter, that his faith which he confessed should never fail no be put out of his church, and that he would send the holy Ghost therein to teach it al truth, & lead it into al truth, that himself should be ther in al dates unto the very end of the world.

By this it appeareth plainely, that though that which fall from this church, that is to say such sects of heretikes as go out thereof, map fall to idolatry; yet the church is told, that is to sowe the flode that standeth still and remaineth, God hath never suffer to fall from the earth, but if he break all these promises, which we be sure that the unchangeable truth of his owne nature, being as himselfe sappe the very natural truth, can never suffer hym to do.

And so Lyndal can in this point never make the synagog of Popes lyke his church of Christ, that is to sowe the knowne continuas catolike church, to the only which as Saint Austin fa蛋糕 and Luther confesseth, and Lyndal can not say nay, God hath given the grace to know the very scripture of his fall, and the words of God from the words of men, and to teach other folks the same al such as give credence to it.

Whereof this, if he wolt make hym an example like, then must he first name his name so good a sort of the hundred propheyes, that in that mean time betweene Popes & Christ called the people home from idolatry. And then if he do, he shall find them such as doctrine of the latter agreed and consented with the doctrine of the eber, or if God by the latter opened and reued any further thing, he yet by myopies and other open meanes proued them so to good and holpe, that though the people and the popines both didstile the them, and hated the, and killed them to, yet when they were dead, varedd they never to farce from these doctrine, and were they never to farce from the folowings of their living while they lided, yet they persued the after popines, and had they in perpertual honoure and reverence to their own decepiacion as our faiour sappe by their contrarie lyuyng and persecuting of the like, & yet to the testimony of the truth through Gods provision, for the profet of other that would both follow them & believe them better.

And therefore if Lyndal wolt nowe make his matter good and his entangle lyke, he must reheare be a lyke sorte of some such other holy propheyes, as God hath set the death of Christ in this, hundred aye sent hither to call home his church fra idolatry, as those other propheyes were that he speaketh of, sent in God's stead, to call bade again & Ionnes.

This must he shewe us if he shewe anything to purpose. And then who shall he name his Nicholas and Cheronius Vigilantius, Dominantius, Sancierc & saue us, Malistinus, Arianus, Jovinianus, Holopinop, uudius, Enumonius, Marcin, Pontius, Wycliffe, and Hubbe, and a fore of other wedded sects, as Luther, Wamber, and Hulfin, & other sectes apostolates from the Christen faithe, as Womeren, Huiningius, and Huchyn bere himselfe.

If he name you these, let hym proove the ones good men, or at the leaste wife some one among them al, let him prove their doctrine agreeable, or at the leeste wife obstinetly not repugnate, let him that doth give any further thing then bys sevouses, be some matter meanes proue him selfe sent by God, or tuche a man at the leste wife as the people might have caufe to reken hym for hys lyuyng, a man bere lyke for God in to create a matter to shoulde out specally and sende forth on hys errande.

But this pevowe tol that of al these that
against Tindal

A that are dead, the word is not a

good word that ever there was one good

of them, but openly condemned for false.

And as for these false law, we do well at

our own eye, they be dark ribaldes at

Agreement in their doctrine, neither

is there none nowe no; neuer was there

yet, Apacilies as fameselle as they be, they

can not so; shame faile that ever they

liued any. So that those were never an

of the holy men, whom God hath sent

to cal home hys church to olde from

olde to faith, as Tindal saith that

the hurde prophets an hurde times cal-

ted home the Jewes: And yet suche mus

she were of the saue aught to purpose.

And therefore if he believe not

nowe be committed to Christ and his

Apostles and to Saint John, let Tindal tel

be which of them to which of these: If

these be now sent to cal her catholick

church to the right faith from which it was

fallen before, as Christ was and hys

Apostles with Saint John his fore goer to

call home the sinagog, and let Tindal

now tell us whereof they refel all of them he resembled

to Saint John, where be Christies Apostles,

and which unto Christye hysselfe.

And he likeneth Luther to Christye, then

who was Luthers Saint John Baptiste

and fore goer, as els whole foregoer and

baptist is Luther, to whom made he

the way now as the father did to Christye

I wen in good faith to Antichrist, and

so faith to the blue of hell.

Now be it true, holy prophets

there be none unto the woord by

God and into the church of Christye, no

then an hurde lithe the death of Christye.

to keepe in the right faith and cal home

the people from sinne, by the true doc-

trine of the spirite, in uplifting them the

cright ense of scripture, and what so

ever God would have known before.

Whose doctrine in the necessarie pointes

byd agree together, and which were

holy men, so known wel whole they li-

ued, and so taken after theye deaths de-

clared for Goddes messengers by many

amightye myacle.

It is a wondrous thing if I name ful

of foolish names, as Saint Ignacius, saint

Policarpus, saint Ciplane, saint Bas-

tile, saint Chistofrome, saint Leo, saint

Blyar, saint Ierome, saint Ambrose,

and saint Auffrine.

Nowe of Tindal bare false that him-

selfe meaneath these, then saue were that

none of these called us to Tindals saith.

For none of them did construe the scrips-
ture as Tindal doth. And therefore hys

saith is not Chisties saith, no; and

Tindals doctrine agreable and contemplating to Christye: For; if Tindall bare false that

hys doctrine and theys as agree, let Tind-

all then of them all name by nowe some

one that ever called religioust cite to

the breach and contempt of their vo-

lues, and saie that Christye was an un-

lawfull saue, and woulde than monkes and

sires would runne out and weede

Hunnes.

Then lythe that of hys hundred

prophetes between Popeye and Christye,

Tindal leachers of source close and nineteen,

and is content to take no man but Saint

John, to sheue that bymselfe both goe to

the catholike church, and rebuke his do-

ctrine thereof, as saint John did to the

sinagog, and rebuke the doctrine of the

pharlices; he must sheue us as I answere

him in my first booke that ere behove

saint John and himself is in that

point, he must proue that bymselle was

propheted upon to bee the fore goer of

some newe Christ as good as ever was

the old. He must also shew us his liuing

somwhat more like the liuing of saint

John then it appeared yet.

Also because he sheueth no myacles

he must proue us that hys newe Chistye

to whom bymselle is the fore goer, must

do such miracles as our olde Chistye,

and then beare witenesse of Tindall hys

baptist, as our Christye bare witenese of

the tather. And all this in hys lyfe be-

side myacles manye sheueth for hym

when he is decease.

Finaall he wyth saie as he meaneyth

here, and plainly sheueth in hys other

locution to the first read, that he and hys

selowes do not rebuke the doctrine of

the catholike church, in lyke manner as

saint John the baptist and Christye did

rebut the doctrine of the Scribilles and

Pharlices: he must proue us of these scribilles

and pharlices which taught us doctrines

that saint John baptist and our father

rebuked, were holy men and saintes. For

els saith Tindal nothing to purpose,

so as much as himselfe can not saye, but

that many of those that have taught the

things that Tindall and Luther

not rebuke were olde bountours and

saintes of evere age since Chistye
dapes to theys owne.

And thus ye see good readres, lyther

Chynal bybdeeth by looke upon the olde

enamples, and then picketh out spe-

ially sheueth John Baptiste to resemble

thm.
himself and his preaching to, and by his
demeanour against the catholicke church,
unto saint John, and his demeanour
ward the sainagoge, as is unlike as are
whore and blacke.

Now shall we well perceive, that the
persons of sainct John Baptist, and of
saint William Lindal, be not much more
like, no so farre but they neither
nor by a great deals, as are the things
that laynt John reposed in: Doctor, the
of the seruices and Pharises, the things
which Lindal repownd in the doc-
trine of the catholicke church.

Now be it Lindal to make them some
like, distinuying the greater things of
most weight, percbuts a few things
more, but he, his father, and his
father made some better, and yet tenderly
more serue like. And ouer that where
they seeme like, he maketh them seeme
like worse byng.

For yscle be beginning, as ye have
heard with the false gloce of the Pharisees,
by which many of them falsely co-
srving Gods commandement of ho-
ouring their father and mother, they
taught the people, that what neede to
ever their father and other hadde, yet
they offered unto God, they dyd better
then if they holde they father, and the
mother therewith. And when he bade
this of the pharisees, then resembled he
the doctrine of the church thereto, saith:
As cura non sufficit igitur esse max-
rerum per officium ad iussum Dei,
and, 
And therefore the catholike church
theacher, by both to give almes is good,
and to offer is good, and be that hath where-
with to do both, ought to do the one, and
both well to do the other. But when the
tone is better and where the other, is to
be confided by hym that boteth it, upon
the yme and persons, and many other
circumstances the well can be com-
prehended, and given men in keeping,
under any such certaine rules, but that
some some they maye spake. But reason
ruled by charite and devotion, that shall
not neede to fear, but they shall do both
well, and perceive sufficiently when the
tone is to be done, and where the father,
if they folowe not these heretikes in con-
templating the tone.

The church saith as saint Paulus saith,
that virginitie is better the ywoke, 1Cor.7.
of wedlockes. Yet meaneeth neither the
church nor saint Paulus that it is worse,
if that were but one man with one
woman left a true in all the whole world.

Saint Paulus did say why was more
lowed of Chri$ by knowing that costly
apprazements upon his headbe, so full
and so freely that he brake the glass,
and all to thebe that he would none
share for her selle, then if she had folowed it
as Judas have would had it, is given
the money to poore me. And yet did she the it but
to do him pleasure with, as many the
unto ywmes to make them there within,
as ifke do now eake damnace water
burne pleasaunt perfumes. Albein beke to
her self she did in bede ywoke a milita-
ry therin, that did broken his burning.
A But God, as I say, the thanks that he gave her, he gave her not for the misery whereupon the thought not, but for her devout mind that we bare toward him. And yet peradventure neither he would nor God would have beheld it so, in case it had happened there had been a ma so like, that without that opinion he should have despised, and that he had well wip it or thought it he might by that opinion saue his life by no thing els. But altho the were poore men very many who the might have stretch, the well wip ther were to; yet the he neither knew their neede for to great v required so lothne helpe, no other mens denied for to small, but that the might be helpe by other folks, the never thought her helpe bounden no more she was in deede, to follow the counsafe of Judas in giving the price to poore men, rather then in buynease and felopyony of her good wip and devotion, to spend it out in pleasure upon the blessed bsp. of Christ. And yet was he not roulished with the odour of her opinion, but with the delight of her devotion, in which he delighteth yet when any ma doth the like. And therefore I say, that though the Pharisees taught wrong, who taught John repented and our saviour himself alio, in that they thought that it was better to give the money to God, then honour and helpe them father and mother therwith, who they no more never so great; yet the church teached ryght. For it teached plainely the contrary thereof, saith that the Pharisees taught fals, and teached onely that to offer to God and his saints is wel done, that to helpe poore men and give almes must ne tes be don. And when and in what case the tone is more meritoions then the other, the church teached many good and reasonable rules, and yet can no man well tel so many, but that as I saye some time the reason of the man ruled with charitie and devotion that commeth and worketh to grace must be his guide therein.

But now these newe men beginne to gyne a certayne rule, that as they lye, they put as quites out of a soule, where shall be the tone, and when the other, for therein is thus ther lye. Offer thy to God or to tantes, and chrisitians, and chrisitians of churche, and chrisitians of the chp. of cope, booke, turlice, and chalice, they shynge vairy, to the tymg where of so commandement of God confray nath the, but as for gyning of almes is a thing necessary, wherunto God his owne lyving bydeth them. And therefore lust evermore gene the money to the poore men that need it as long as there be any. And then is when thee be no more poore men lest, that ye may be stow your money upon, go to them good Christains in Gods name and believe the remenant whereon ye wyl, even upon pilgrimage through land, and upon orderings, and buying of church, and buying of books, and cypes, cerfes, and chypes, and senders hardelye to for me. And therefore save not neve that we say that the voluntary things be not lawful. For we say no more, but the necessary thinges must needs be don stowe, and I wole good Christias ye wole well your selfe that it is very good reason.

Now to the end that ye may good readers better perceive while they teache in this maner, what they very impnde is in the manner, per that underset that it happed my selfe to ben upon a time present in a certayne assemble of personages, both of great honoure and also of great cunning, in which among other thinges that were there trende of, one that had in funde places preached after suche maner sayth I have here rehearsed you, was deamaunde and asked whethy it were enough before a ma beslow his money upon such kind of volunteer, to helpe such pouxe people folk as he happened to here of unbuynted els that he must besides that before he beslowe ane money other way, to see the about whether he may fund ay no, wherunto he answereth well plainlye, that we be first bounden to see and searche, and be sure thereof, namely because of such as can eone be fore the he stil behed at home, and some that be peradventure a shamed to offer them-selues and begge.

Then was he deamaunde further, as it was not enought to give pouxe men when they asked, no; when we found them by buynt, but we were further bounde before we beslowed ought upon voleuntary, to slese and search the necessary, whether it tiitised them to take for sure partes those nevei people that were found in our owne part, els that we must extend our almes further to the whole towne. Whereunto he answereth, that neyer tufflede once parple nor our towne, no nor at our owne whole coutrie neither, but where so ever ther were any pouxe nevei me, we were bouden to helpen
The defence of the second reason.

A them al, before we should any thing be
some upon such kindes of voluntary, i
so that finally the man was fully mun
ned, rather to send vs to Rome to sike
and serche out some poor man, and beare
him a penye thither, then to suffer vs to
have a halpepny either ou or at home, upon
an offering either to God, or Saintes, or
building of church or garnishing there
of, or byng of any ornament therefore.

And surely if these tolke so wel, then
Mary Magdalenie payde not well, but
was much to blame. For I am verie sure
and our saiont himselfe shall heare me,
that if she should have sought 3
such, she might have providet in Is
rael even at her hand, poore needye
men nourishe to have receivd twice as
much monye as al that ornament was
worth. Christ blameth not that one
that offered into the tresore of the temple,
not sayde that they offered to much, but ra
ther by praising of the poore pyddowe that
offered somwhat of her pouerpe, rebu
ded the rich folk for offering to little, al
be it that as the gospel faith, many of
ster much. And yet as I sayd of this ant
I very sure, that they might have hadde
poore men intollerable to paydeth al monye
upon in reliefe necessarie, that they
there spent upon the temple, a thing as
these me calle voluntary. Powre be it I
marueilous why they should call it all vo
luntary, for some of it be tyngyes that
must needs be done. For churches at s
least wise must we needs have, and yet
thero to laye some of these tolke.

But holy latyne Christolowe calleth
upon tolke to bypud churches ther as it
seemd necessary, and that so farre the
that rather then to leave that workes un
done, he would they shoulde give the lesse
to poore folk to do the other workall.
And therfore I sayd that he would have
men buye both books and chalvices and
other ornamentals therto.

And thus may we none see, that these
new sectes of Lyndalde sate in such a
saint Christolowe minde. For ye may
well perceiue their doctrine, that when
they would have all poore men bought
out ever and ferued, and ever maunc ne
cessarie bone, before ance of the other
things that they do voluntarie be com
be by any man begun, what other prea
ething this is, but bitter to sorbe the
not worth plain workes, but with worse
then playne workes, with blashphemous
mockery, knauish scurrall and soome.
And surely that word of Lyndall in

which he calleth the sainctes that are be
pated dead saintes, albeit that ther wee
none borne tharein sype by a good mas
mouth, yet hath it a hydrae significat
spoken out of bys.ith Luther and he
were that there were not one of them al
in heauen, but that they lye al in a deep
pit no man woteth where, therefore
Lyndall bids vs to praye to them when
we speake with thome, so that pit than,
he would we shold let them alone.

And thus good Christien readers, for
reduction of this point, ye may ecle
ly see that concerning offeringes to god
of his laptes, of monye bestowed about
those goode workes that those folkes did
voluntary, the church teacheth right, as
appeared by plaines evidentscripture.
And that the doctrine of the Pha
ries whiche Christ reproved, the chur
che reproved also, and therfore teacheth
the contrary. And so the doctrine of
the church and the doctrine of the Phar
sies in this point, whereas Lyndall re
lebly the together and lyeth to, to make
them like, we no more like together, the
is chalke to coles. Powre is at the rema
nunt of bys procresse as ye have heare,
nothing els but raylyng upon the doc
trors of the catholike church, for belie
ving that the sacramentes be not bare
signes and tokens, and because of the
believe of purgatorype.

Now am I very gladde that ye see so
clerily, that those whom this new saint
John Baptiste calleth Pharises, be all
those old holy doctors and saintes that
have bene in every age this fiftene hun
dred yeare. For they they have believed in
the same sacramentes that we doe, and
the same thinges that this new baptiste
rebuketh. And in lyke wyse of purgato
ry Lyndall can not saye nay. For I have
in my lykewise books of bys confutation,
layd byn playne wordes of bliones of the
ebend and most holy doctors, and
among other saint Chisostome, wyting
that the Apostles themselfe prayed for
soules in theyr matres.

And now ye if you playlyye that Ly
ndall calleth them all Pharises thera
to, and is come as a newfe saint John
Baptiste, to shew vs that by name this
epigne hundred yeare, but by bys decla
ration this fiftene hundred yeare, the
Pharises, that is to wot al the holy doc
trors & saintes have bene at this lyke
in chisoldome from Chisostome by
thero, the truth of whole faith, the ho
lyne of whole living, our Lord hath
A illustrate and set out unto the use with many a foreign miracle, have made the scripture crooked and rough, Wrestling it with false glosses, making men believe that there were purgatories, and that the soul should kneel to Christ's cross a knave, and worship Christ's holy body in his blessed sacrament, and keep the chalice that they have watered to God, till now to that this new saint John Baptist is sent down to purchase the way for Antichrist, and make the rougher smoother, and the crooked straight, to turn the hearts of the fathers unto the children, with making the world now to be of the same heart and mind, that the old holy fathers have been of in old times.

And how will this holy Baptist do all this gear, and thus turn the hearts of the children and the fathers all into one: surely by teaching the children as well in faith as living, the verre clean story of all that ever they; old holy fathers this and hundred years have taught them, and with telling us that all the old fathers were the false Pharisees, corrupted the scripture as pharisaies did with false glosses, teaching good woods and sacraments, keeping of holy woods and such other spiritual superstitions. And therefore doth this holy newe baptism to purge and purify the people, bid us now believe that to break the bowe of Christ is a good work and well done, and that all other good woods be nought worth, and baptism as little worth, because the priest speaks to the child in Latin a language that the child understandeth not, as so should full well ye wot well, if the tale were told hym in his mother tongue.

Then teacheth he us that confession is the ducile instruction, and abolution is but whipping. Satisfaction great sinne do any. The sacrament of thanksgiving is such, that he could make as good a sacrament of an old nette, sauing ouely when trees were named, for then is holy in such holy folk.

The sacrament of holy oyster he leteth upon, with shame, and eyre, and oped, and wagging of the bishops hande, and saint Paulus hande lapped upon Ly- mothe, but like a mans hand lapped on a boxes head and call him good sonne. The sacrament of extreme unction he calleth but greating the sick man. The sacrament of confessio he calleth but Funding of the chilies face, and buttering of the dopes to the head.

The holy blessed sacrament of the altar, the very precious body and blood of our favour himself, this holy new baptism forbiddenst have any honour done unto it, but only take it for a memorial of his passion. And then he lefeth thereon himselfe, and faith that it is nothing els but wyne and cakeboard, except it be peradventure turned into a chalice.

Lo good Chilten readers here is the doctrine of this new baptism, not saint John Baptist, but for William Baptist, this holy William Lindall other wise called Purcell scalar to serre Pharmain, which hath here made you of the synagogue, and diverses, and Pharisees such a goodly painted piece as he hath now tolde you twyise, and frewe you with a Jak of Peers, an eulpe pe twyse baken, to declare you twyse the great frute and prosper that the world may now take of it twyse by the holy communion into it, to preach and rebuke the pharisical doctrine of all the holy saintes, to teach thy owne godly Christen hereupon as ye now have heare.

And now if this gear be good, then have we serlippe great cause to thank the God, for then can we lacke none holys baptists to preach by. For there is not I wone to poze a byllage in Christendome, in where there is dewlling any one byllaine knave, but he may be with in three daies, if he be not already such an other baptise as this is, and rebuke all that good is, with suche abominable blasphem as now Tindal both, ye any christen mascares can abide by hearing. But yet remember good readers, that in the conclusion of all that tale, he kniwesth it by with a frethe lusty point, and folleth al the reason in this wise.

Tyndall.

Howe make this reason unto John Baptist and unto many prophettes that went before him, and ob as he ob, ye a to Christ himselfe and his Apostiles, I sall finde the al hereticks, the strews and pharisies goodmen, if ye reason be good.

Morer.

This point is in the old point, by which here is in his solution to the first reason, he hath put forth four or five times before, sauing that he精髓ualathe his old point at one end of other, none new agiler. But when all his coll is bon theron, it is not al worth an aglet of a good blawe pynne. Fo I have in my free booke
The defence of the second reason.

A booke answering his solution to the first reason. There you many answers that Saint John, Christ, and his Apostles, and other wise folks, spake these thinke under them might lay for themselues against the舔得 and Pharisees, which thinke not Luther, nor Tyndall, nor none of them can say for themselues against the catholike church, and yet more shall I shewe you of the same sorte, when ye have heard what Linthal can here lay for himselfe. After at which time heere said and wel wept, ye that wel and clerly perceive, that for Linthal's sake, the reason of saint Augustine, Tyndall here spake of being made by the Jews against saint John and Christ, and his Apostles, that have no strength at all, neither to prove them up, nor the Pharisees good: And yet the same reason being by the catholike church made against Linthal and Luther, and Bulston and Suingling, unde needs prove the catholike church to be the true church of Christ, and that Luther and Linthal, and all they, with all those that believe the be plaine bounded heretikes.

And therefore let be first se with what euotion Linthal will argue this reason, for himselfe and his own sectes. And the what Christ had made se for himselfe and his company, we shall se somewhat after. Linthal to reache thys discipulus to anflow the reason thus.

Tyndall.

Therefore this wise thow mayest answer: So thanks unto the heads of that church that the scripture was kept, but unto the mercy of God. For as they had destroied the right sense of it for their lucre sake, so would they have destroied it also, had they coulde, rather the the people should have came unto the right understanding of it, as the newer true interpreters and preachers of it. And even to no thanks unto our hypocrites that the scripture is kept, but unto the domestike mercy of God. For as they destroied the right sense of it with their lucre, and as they destroied many true preachers of it, and as they kept it from the laie people that they woulde not see how they single with it, even so would they destroied it also, could they bring it about, rather the the she should come by the true understanding of it, and it not that god provided otherwise for us. For they have put the faces that would in many things help vs, cleanse out of we by,

as npe as they could. Thei have corrupt the reason sines almost of all saintes. They have taine false books, and put them forth, some in the name of Scott heimone, some in the name of saint Augustine, in the name of saint Cipriane, saint Dionyl, and other holy men. Whiche are proued none of theirs, parrtie by the title and latin, and parrtie by autentike copies. And as the Jews have sey a book of traditions called Lamentus, to destroied the sense of the scripture, unto which they giue faith, and unto he scripture none at all be neter to plaine, but say it can not be understand and safe by the Lamentes: even to have ous sey by their Dunsce, their Thomas, and a thousand like daunce, to staball their lyes thorow falsifying the scripture, a say that he can not be understood and safe out the, be it never to playne. And if a man asledge an holy doctor agaynst them, they giue him out as they do the scripture, as wil not heare, or saye that the church hath other topic determined.

More.

Nowe good Christen readers here haue you heard one of thys answeres, which how it maketh ane thing to the purpose, sorely that see not I. For when as the reason of saint Augustine, ymen may perceive thys knopn catholike church is the true church, in that that God hath unto thys church given his gift of discerning the true scripture of God from the counterfeit, and to receive the tone, and recte the other, and that he hath to giue that grace unto this church only, that no ma can ordinate be sure whereby hee wypes is hool scripture, and which is not, but by the tradition of this church and credens geneerallyunto, so if he take of a company of heretikes, yet evermore those heretikes like as they came out of thys whole church, and their authors and beginners were ones a part thereof, and the of this church receiued the scripture before they depart out thereof, so doth evermore the credence whereupon the knowledige of the true scripture dependeth, that credence I saye refereth ever by to this whole catholike church, unto which without credence had ben ginen, none heretike had knopen which were the beery scripture. For the profe whereof we yet is these heretikes so farresoth as they believe the church, in so farresoth that they know what is the scripture, in so far
against Tindal

farwest as they believe not the church, they perceive not which is the scripture though they have it in their hands and read it. As ye may see by the epistle of Saint James, which pisteth a tree that barrennes let not to erect and sette above for note, and thus every sect and heretics at the scripture that they know, by the catholick church they know. For this onely church as Tindal of his master confesseth, hath God given grace to discern the true scripture fro fals.

And fith that God hath given this great spirituall grace only to the church, where the gift is a becoming of spirituall line doctrine, tis thereby well and clearly appeareth to all men that not with srye, that this church is the verie church, of which God will have melore.

Now good Christian reader, be in the good reason and the purpose of holy cause, Auftime, sauing in it fell such frege, that Luther could not hym selfe fat nap there, nor with complying that the confesseth thereof must nodes overourne hys heresy: now biddeth Tindal his disciple, that they shal answer therefor, that the catholick church is not to be blaked fro the scripture that we receyve therefor, but the bottomless mercy of God, therfore is all this whole answer to the reader, for the remansunt is nothing els but raiting against the church.

Now what goeth this answer to the purpose? Who biddeth him give a shak to the church: let him like as he believeth the church that the gospells of the foure euangelistes be the true gospel of Christ, to know therby and believe that his same church, by whiche he knoweth that point and which in that point he believeth, is here in earth the very church of Christ, and that let him give the thank to god, without whose grace working with him, he could not believe the church neither in the point note the other, and for lacke of whole grace, which grace he lacketh not but in his owne deñte, he now believeth not the same point as he both the other, except he lacke so muche that for his master he believeth not his mother.

I say God give him one grace to belieue both, and when he doth both, then hat he the grace therwith to perceyve, that he hath for the knowledge of true scripture from the false, great cause to give thanke to bothe. Fiste and principally to God that gave that gift unto his church, and wrought with him to believe it, a fter to the church; that was a meane and minster in bynging that grace unto hym, and cause ao to be glad a great deale in hym selfe, that he resolued not God and his church, but followed and went with them in calypne hym home againe, to the belief of God his church, from the damnable wates of his malicious erreurs.

And now that ye plainlye perceive that this afler of his nothing toucheth the purpose, I wende berne flayne palle over his faute the raiting, faute that it sevynt be necessary that the holy and ypes of such falses frantike hereticals may be well known, lest some good simple soules may bene them with a true therrea, and therupon be deceyved and belived them.

Fist ye raiting upon the doctours of the catholick church, and faith that they have destroied the right sense of scripture with their leauen. Now all this ye were well be meane, in that that teach that synke should not trust in onely faith without good works of charitie and of penance,that ythey teach synke should no wad nuncies, and that chistian men should pray for all chistian nones should have chistians bolye sacramentes in reuerence, and speccially the blesed sacra ment of the oultar, the precious body and bloude of Christ himself, and other such thynge of lyfe.

This is the leaute for whyche Tindal doth the newe bampere hie the doctours of the catholick church. But cerne men well woteth, and hymelte to though he saye nay, that this doctrine is of that leaute where in the woman of whom Christ spake in the gospell of St. Mathew, dowe leaute all her whole doth and meale, that is to say of that leaute withych not onely all the olde bolye doctours, but also the blesed Apostles themelte, and our favour Christ alse hymelte, leaunte the bade of their doctrine, whereby theyer in wordes or writinges they taughte into the Chistien forke. All which leaune Tindal woulde not take out, and leave by the scripture unfaure.

Then raiteth he foyth and sayeth: They destroye daglye the true percehers of it.

Here let hym name whiche, and then hat he name pon such as would destroy the leaute that I now rebursed you, whiche Christ hath himself put in our hand such as for the more parte woulde take his own blesed body out of b sacramet, and leave there for, our soules nothing but
The defence of the second reason.

A but infantery head, 2 as Lindal argu-

eth it that the hee of head, I woule

would he name them all that have now

be burned here in England, by the mean-

of his owne boakes, As Bayn.a the lang-

ke,c.Hilton the toper, and Lukele-

berry the puruer, and Baileild the po-

kata, a worshipfulaste of preachers. And

yet that Lindal saye none of all these

or any other that I have hearde of here,

but that hee other thoughgt he held

some of Lyndalles, yet hee forke as false,

some parte of Lyndalles heresies, as

bolde as true some lute theynge belowe,

as Lyndall woulde I were weel myself

selfe were opposed, a time to bee ver pe

false. And of thys if Lyndall dare de-

nue it, I have plainly proue both the par-

tes. And therefore let Lyndal of those

have bene burned here, chosse whiche be

lost, and name of them al some one that

he woul call a true preacher, and that all

I proue you short, that is that preacher

be true, Lyndall haue eye by that pre-

acher whom he stille wyl name for true,

he planely proued falle.

Then ralies he farther ong sapeth:

They hope the scripture fro the lay peo-

ple, that they should not se howe they

tuggle with it.

I haue in boke of my dialogue prou-

ed alreadie, that Lyndall by this

sport falsely belye the clergype, and that

courte Whoyleffe, and Lyndall, and

stre Banks, and suche other have bene

the onely cause for whiche the scripture

haft bene of necessitie kept out of the lat

peoples handes, and of late, especially

by the politike quosition and opy-

nance of our moff excellent souerayne

the lynge noble grace, not wythoute

great and begent causes manifeest ly-

sing upon the falle maliciouse meanes

of William Lindal, for which at the lat

peple of this realme, both the evil folke

that take harme by hym, & the good folke

that lese the profite by hym, have great

cause to lament, that ever that manne

was bene.

Then forthe he goeth on further in

his lyes and sapeth: They haue put the

lyes that should in manye thynge

happe by, cleane out of the way as wygg

as they coulde.

How proueth Lindal this lyse of his

to be true? let hym proue his lyse true in

some one lyse that the church hath put

away, and then tel him by this tale agayne.

For, they never put any away, but such

as were faine gospels & tables, which he

the church by the spirite of God (whose

gift Luther confessed it to have in that

point) by ever more consideratly rec-
tent and dourpe, as it partype appeareth

by saint Peter, concerning the booke of

the infanture of our lanture. But faine

would Lindal have some such false and

fained sodies remaine a taken for script-
ture, to theentent that as his heres-

ies be by the very scripture confuted

testeved, so they might be by some such

false scripture maintaine agayne with

allowed. But the ralies Lyndall further

yet, and lieth againe against the church

and sapth: They have corrupted the Le-

gend and liues almost of all sodius.

To hab corrupted these legendes, let hym name some one and proue it, or F

eris let hym leane of his lyng. The Le-

gendes of sodius liues were written in

briers symes, as the sappyes in dore

limes, and in briers dyed, of whoshe

lyues the church none other knoweth,

but as they semye wynterly or hearde by

good solde that knew them, sating that

the spirite of God by which it knoweth

and differenc; as saint Austine sapth, y

Luther himselfe alloweth, which is the

very scripture, bat not suffer it as hody

doctour saint Thomas sapth, to erre

and be deceived, in taking for a sappy a

nowyramper person, and thereby gue to

Goddes enemy the honour belove to hys

friend. And by this spirit whatfoucer be

written in the Legend of any sapte, the

church discerneth if any thing were at a

time in the good man a smal, and to

taketh it as a fowce for the syme and af-

terward amended, as we receade of some

of Chryses owne Apostles reportad in

the bart gospel, and the church allo both

not precisly bindeth any ma to the belewe

devery thing written in a Legend, as

though every sodius Legend were part

of the scripture of God. But the thynge

Lindal is offended with is this, that the

legendes of sodius teftive their holy li-

uing and miracles that God proved for

them, whereof we finde no Legende lyke

that wever was wynter for any scalp, that

in obtinate heresies departed and drey

out of the catholike church.

How confesseth Lyndall that all the

sodius legendes be not so corrupted, but

he faith a moft al. In which wyssh he fat

eth enough for vs against himselfe. For

let him lene never to feme, tal vs which

they be. I dout not then in good sapth,

but were will in that beve fonde thynge

though to proue his heresies falle.
Yet goth he further against the church and faith: They have taken false books and put them to the name of saints Hierom, some in the name of saint Augustine, some in the name of saint Chrift, and saint Michael, and other holy men, where as they profane none of their parts, partly by the saint, partly by the saint, partly by the saint. Thus also they have taken false books.

Here would he hate good Chriftian reader, being as I in doubt of all the old holy doctours wrothes, because he was loth by his will, that any were of them so beloved. But what greater harme and loss were there in the matter, though it sometime happed the bookes of one good holy man to be named the bookes of an other, as a booke of saint Augustine to be taken for a booke of saint Ambrosius? There were in such a matter no very great hurt.

But our doctours of these eight hundred yeares last past, all who this wofull multitude called drakke, do confesse and agree with the old holy doctours of the other, viz, hundred yeares agoe. And as well all those old as he dare not call but holy, as these other thousand whom he calleth drakke. I draw by one lyne at the many, to shewe Lindal as a bridge of the diuell out of Chriftes church to an heretique, a man as I have almost a thousand times defined him, let Lindal tell us of all those old, which one taught it, so lawful a lyere to Wedde a wumc.

Nowe where the wretch the laylyeth by name tepo that holy doctour saint Chrift, the most excellent wryter and the most cunning men that the church of Chrift hath since his daies, have esteemd and called him the very soure of the theology, a man of that true perfit faith and Chrift, proving that, that God hath hym selfe assisteth his holylyke by many a great mystery, and made him honorly in his church in earth, as he hath created him to great glory in heavyn; this glorious saint of God both of other like, and those of truth of all whole man, both old and new together, at whom therfore by the whole thoundred an heapee (so few er he nombred then) both thoys disprospeslyu been taken abominable blathemes, and calleth them lyers and falsifiers of scripture, and makest them no better then drakke. But they that see the drakke hath not known so deepre in the byndles diggges, that but if he wake and repent him selfe the sooner, he may haue er ought long, to fall into the mefting farrce, and owrne hym selfe into drakke, as the hogges of belial streke upon and spill theys bellies therof.

But when God hath thus blathemed
The defence of the second reason.

A me them al, then would he bounde one with a twyle, and make me wene that he meant but the doctours of the last eight hundred yeeres, which were yet pouche to lap sur a rapling knawe egge hundred myle beyne in hell.

But lieth he saith a thousand lyke but to sainte Thomas, he can not to escape, as though he meant but sainte Bernarke, sainte Bonaventure, sainte Anselme, and such other holy men of these eight hundred yeeres passed last, but he must needs take into them, al the old holy saints of the seven hundred yeeres before, as many as in such thinges as Lyndall fineth fourth exposion the scripture against the minde of Lyndall, lykwise as sainte Thomas dooth. But now to colour his blasphemy, those woulde he showde his tame were none. And therefore to thus he sapeth.

Lyndall.

And it is al alledge and holy doctor against them, they giue him sw as they do the scripture, sw will not bære, sw say the church hathe otherwise determined.

More.

Lo good Christ's reader this fallse pageant plaist Lyndall in no places the one, making as though that in the matter of his heretiques the new doctours on ly were against him. And yet calleth he the new, the doctours of eight hundred yeere old, so such a newe cote I woulde he gat him, sw ware out his olde the while. And then maketh he as though the olde of the other seven hundred yeere before, were upon his part al the whole many, and contrue the scripture as he both, and condempne these explications that his new doctours of eights hundred yeere old and under hathe swane spede.

And he saith that against all holy doctours when he layseth any one against he sw, we giue hym oute, sw will not bære him, sw say the church beth otherwise be determined. Here must Lyndall understand that we never bindeth him to any thing of necessite by the laying of any one doctour he olde or yonge, but either by the common fall faith of the whole catholike Church, grownen as it ever both by the spirt of God, that made men of one impde in his church, or by the determinacion of the church assembled for such causis in the general countries. And then the common faithe of olde times before our dates, we presume to be such of lyke holde, as we receiue by the old holde saints books that they were of the selves. For otherwise why then by hokes can we not knowe what the people believed a thousand yeere agoe, but if we might talke with the men them tell's after the.

Now if Lyndall could lap us for his purpose peradventure, a wood of some one holye man, it were no reason to bap, we beleue that one before the content of many, not against the common beylese of the catholike church secretly growes to content by the holys fyght of God, not against the content of the catholike church disserting that openly in a general countraile throug the same spirtu.

Now when we thus do, Lyndall cannot say that we refuse to bære that one F holy man whom he call peradventure allege us for his purpose. For in this buying, we do bære him and folowe him, for every one of all the holy men did ever submit his owne minde to the determinacion of the catholike church, and bode ever man did the like.

And of them at we diskew well Lyndall syneth not one, that faith contrarie to this. How he is thus much base I knowed, rather to tel us somewhat of the authentise of the catholike church above any holy man, then for any holy man that ever I think Lyndall that be able to bring forth for the confiration of his heretiques. But now we putte this matters out of all boute and question, and that every man may se whether Lyndall speake here in eretween as he thinketh, or els faith at this but for a byst, let him now stand to his tackling, and strike him selfe thereto. Let us concerning the right construction of scripture or corruping the true sense thereof, consider some one because of his, for which the church call eth him herefyle, let bese now.

We saph that it is abominable for a monke 23 a freere to wedde a numbe, Lin dal faith we lap wrong, and that a freere to wedde a numbe is verye well done and lawfully. When we for bap, we lap the scripture for vs. Obse ye pat at p. 283, 25, and p. 29, and for p. 30.

And sanke Paulus speaking by the wold dotes, whych after these same hath be wedde into God, would fall then againe to maryage, seth that they had theys damnacion because they therin brake 1 Cor. 7. theys former sethe. Lyndall saith we construe the scripture bapone, and lateth scripture for bap part the woodes of sanke Paulus. Better it is to wedde then to burne. We lap he construe wyng.
A I will alledge for by ther profeis of saynt Thomas, or saynt Anselme, or saint Bonaventure, or saint Bernard, or as thousand such like together, I were alwaye at any time that ye eight hundred yere, Tindall would call it the Laudermule, and for they were all but false.

But then he saith against that what he will alledge any holde doctour for his parte agaynste vs, we will glose hym out, or els we will not here him, or els we will say that the church hath other wise determined.

To good readers here are we come together Tindall and wee to the verpe yole, where you shall see now how courteously I will handle him.

Let hym lay forth for his parte some one holy doctour, and I will here hym, and I neither will glose hym out nor saye the church hath determined otherwise. For I see ne their thynge was never taken for so doubtfull, that ever the church sholde have neded. But though it hath determined it, yet will I wynde therat and disturbyle it, and will not say, the church hath otherwise determined it. And therefore I will alledge no such thing. But let Tindall lay forth any one holy ma for his part, and ye shall se what I shall yet more do for hym. This will I do for hym. Albeit that I have for my part not only all the holy doctours of these eight hundred yere, all whom Tindall taketh for drakke, and albeit that I have also for my parte holy saint Gregoire, holy saint Ambrose, and holy saint Iside, and holy sainct doctors of Chistles church, and I hold them a great many that I could name holy doctours and saintes, and of a thousand yere, some of thic hundred, and therellene, and some very farre above, and yongest above nine hundred at the least let Tindall I take for his parte in the matter, for me for of all the whole doctours and saintes no more but even some one, and I shall be content this ones for Tindall alse take, to believe that one against all his sainctes, which I will nener do for no mans pleasure I promise you but even onely for hym. But now on the other side, if she cannot bring so much as one, as I wote very wel he can not, and we can against hym bring so many as hymselfe can tel wel ynothe: let hym then for very blame costesse he believed the church, when he saith we will believe no holy doctoure. And then let hym also for very blame costesse, that in hym owne pointes at the led bothuther and hymselfe, and all the shamelesse harlottes of ther seethe, for shamefullye misleadyte scripture, with the new Casmude of the devilles devile and ther, do corruppe and falsse for the verpe true gospell of God. Thus to see well Tindall must graunte at the last, which if he do shamelesse as to verpe it well, then will ever man that white hahte, graunte and agre if for him. And then must it nede folowe father, if all theire whole doctrine is but playne frantkynke hereflesses, and that thamefleses being to shamefull shamelesse unreasonale rapsyling ribautes, be men full bmite for god to sende on his message in to create a matter, namely as to tourne he wyll he wyth rybounde for synne.

To thy goode palte hast Tindall brought this peace, he duringd vs here two solucions, both one and both suche as ys se. But noo that ye se him play the mae in the inide. For thus lo he teacheth his discypleys yet a thirde snts were, because he teach well that the other riboine were notought.

Tindall.

Hewe therfore whe the afe as howe we know that it is the scripture of god, afte them howe John Baptist knowhe, and other propheyes which god stooed by in all such times as ys scripture was in captinines unter ioriceres. But John believe that the serubes, partries, and pristees, were ys true church of god and had ys spirite, and could not errer ws taught the egles to spise out their praye even to the chilidren of god spy out theys father. Christes erctes spyre out therz lozze, and trace oute the pathes of ys secte fowte yea though he goe up the playne and liquide water, which wyll receve no stoppe. And yet ther they finde out his foute, his elect knowe him, but the worldd knoweth him not John. If the worldd knowe hym not, and thou call the world pite, wath, enup, con-touistesse, fowth, glotony, and lecberry, then our spirintually knowe him not.

Christes thorpe heare ys voice of Christ: Job,i.when wordd of ioriceres as the knowe him not, ene to the wolde hace not hiss voice, but cornet the scrupule to heare them and to speake what they luff, and therefore except the lord of Sabaoth had left vs here, we had ben all
The defence of the second reason.

As Doddie and Sommoe sayd Ephas in his laste chapter. And even in sayde Paulie in his time. And to euen say we in our time, that the lode of the hostes hath laed hym seere, and hath gathered hym a flocke, to whom he hath givenc care to heare and eies to see, that his bvide leeters of the blinde cannot see, and an barte to understond, that the generation of poisoned vipers can neither understond nor knowe.

More.

Lo good chysten readers, here may ye clere see what a strenght this read of holie laynet Anfite hath, against which these heretikes are so loth to finde so many lystes and ever the latter the lewder. For in this aunswer were Lindiell to ret for her fallen in talie, then in any of the other he made before, as sounde as they were bote.

The effect of all these sunners is, by himselfe and such other bps seelowe as take opinion against the knowne catolique church, neede not to be recognised and knowledge the knowne catholike church for the very bprop, and that the reason that laynet Anfite made therefore is not sufficient, that is to saye, that laying for this catholique church they should not have knowne any truth at all, not so much as which were the true gospell and which not, and therefore should not have believed the gospell laue for this catholike church.

This reason lauth Lindiell is nothing worth; for we are electe he faith and therefore are the very churche, do not know by this catholike churche whiche is the perpe alspell the true scripture.

As no more then did saynet John Baptyst the other holy prophets asforesimon, know what was the true scripture of god by the scriptures and pharrisies and the high priestes, whom the did not knowledge for the true churche, nor for those that hadde the lypste of Godde and could not errre. But hps seelowe be both they be goddes electes and therefore the very church, doe knowe the faith which is the gospell and which is the very scripture by the same meanes, by which saynet John Baptyst and other holy prophets before hym knewe the very scripture of god, that is to wit by the secret inwarde teaching of the spirite of god, even in likewise as the egle without spGreifhning of any other spieth,

perceiuet and knoweth which beke 9; G. birds is meete for hps meete and conveinet for his pay, by the secret inward motion and instinct of nature. And therefore by this aunswer is that reason of laynet Anfite auowed.

Here is so good chysten reader, all this aunswer and this goodly solute, nothing left out that hath any strenght and force towarde the putpose, but lappe yet more directeely for hps purpose then Lindiell lappe it himselfe, same for leading out of the rapling, whereof we may perdure the sometouch by the way. But speel consider what blende toptes and what tootle the fallaces be hystere in this aunswer. He would bringe vs from the point, upp hystere the whole catholike church of Christ, is to wit a whole multitude of all true chysten people of which our matter is, into gottes the pharrisies 9 the high priestes, as though they alone had ben the whole church of Christ, of these gottes of one town, of whole universal sinagoge. This lypste of Lindiell is as bliont as a blooche, and to great for any man to stumble at that hath any even in hps bede. As I neede not for this matter to defend that the whole sinagoge could not err in 9 chople of the scripture, nor that this whole sinagoge was until Christes comming the very church of God neither, nor to admite as Tidal here makest it every thing to go like between the whole sinagoge of Popes and the catholique church of Christ, between which thain albeit that the other was for 9 whole the erpe church in dece, there is yet in manner as great differenc, as is between, the figure and the thinge, the shadow 9 the bope, as by many maner thinges 9 farre different I might well werde you and amoung other no small differenc between them, in the thinges that most properly pertayned into the qynote whereupon specially dependeth my matter that we have in hande, that is to wit the keping and preserving of the ton 9 the other from all damnable error. In this point I say there is speciall dissimilitude between the sinagoge and 9 church, for the pharrisies of Christ hath made into the church to sende hirc bope spirit into it to lead it into all luffe and that it should dwell there forever, 9 himselfe be permanent also therin for ever. And therefore lish all these infaullible meenes of teaching of trouth and
against Tindall

As t'lerescuation of the trouth, hath bene made into the church of Christ by hym that is honeste trouth and therefore as not lye, which yunifes were never made a lyke into the Jewes: I mean not here as I say no man answere Tindall, though in deed I have done and well, then I wene in a maner the would put his enamples by some other that were a fals church and were decreed, and had false scriptures in deede. For it is enough to me that the church of Christ hath that gift of grace by his great powres, that it shall euer be by hym a hys spirit led into every necessary truth, of which one of the moste necessary is, to know which is the true scripture. And it is pouht against Tindall that his owne maister Luther saith that thys catholike knowe church hath that gift. And it is a clere lyenge to me and all christen men, y none other church hath that gift but the catholike church, simp[e]ly every man seeth that the thinge is true which is given Austine saith, that he had not known which had ben very gospell, and therefore the church thereof had not believed the gospell, saue for the catholike church. And as that holy saukt of himselfe, so may every man well say of himselfe, y by the catholike church he knoweth the scripture, which no man can reken himselfe surelie to knowe by any other soke the those whom he rekeneth surely to be the very true church and messenger of God to tell it hym. For els may every fool see, that as he doubted of the messenger, he must needs doubt of the message. And therefore nowe let us looke on this alluoure of Tindall.

I learned nor saute he of the catholike church to knowe which is a true scripture. Of what man than say we: Of no man faith he but even God himselfe, s to saute he do all my fellowes that are electe of God as I am. We leere it now of our lo:be himselfe, as byd of olde our fellowes that are gone before us that were electe of God as we be, y is to say saunt John Baptifi and the other holy proptesses before him.

Pere ye fee good reader for augeth that eue I can do, Tindall will be said John Baptifi selle, and all his companions fellowes with the olde proptesses and with Chirstes apostles, and in some places with Chirst hymselfe also.

But thys will I promisse you, that if saunt John Baptifi and the olde proptesses, eche of the other proptesses in theye time, had hadde wyth the Jeeses the same thinges in question that we haue wyth Luther and Tindall and these other heretics in our time. It is to say if Jeeses had saide that they had before the scripture some other traditions delivered them by Moyses, and pretensed it to dought without wyting, and that they had varied together with the right understanding of scripture, and then the Jeeses would haue saidy ye knewe not whiche is the scripture but in ye believe, ye the if ye believe in yt, we tel you Moyses tolde vs this why should you not as well believe ys when wee tell you Moyses tolde vs this. If ye thinke we lye in the time, ye may thinke we lie in both, and then do ye know neither nether. And also byt ye believe vs that God hath given vs the true scriptures, and unto no man els so much as the same to knowe which it is, but only by ys, why should ye not thinke ye he hath given vs the right and true understanding thereof as farre as salbe requisite and necessary. If these had ben the barmance betweene the Jeeses and saunt John Baptifie, 0: betweene the Jeeses and the proptesses, as it is betweene these heretics and vs, and that the Jeeses had the laved this unto them: that then saunt John s the proptesses could have made no better aunwers to the for theyeself, the Tindal both to ys now for himselfe, surely than thys as this answer is much ye may well lang him at, so had it be such as the Jeeses would have laughed at them. But neither these poynthes the questions then betweene the (though some of this was afterward in debate betweene Chisk and the Proptesses) and therefore these enamples of saunt John and the proptesses bee layed here to no purpose. And also if it was to be, saunt John and those proptesses had other anuers to have made the suche as I have shewed you in my first booke.

And finally if thes would haue said this aunwers that Tindall here mas keth, both for them and hymselfe, then if the Jeeses had laughed thereat, and sayd bothe proue you ye god hath taught you to knowe the true scripture without vs, they had not onely the knowne approved breue of their luying, but also miracles to proue them true witsensers. And thus had every one of them, s saunt John both in his father befoer his conception, and then againe at his y. 1175. birth,
The defense of the second reason.

About, and the old prophætes fulfilled in him, and the witnesse of Christ testified for him, and thereby did all CHristes miracles beare witnesse with hym.

These things had they for their answer, with which the Jews would might and of reason must, have holde them themselves fully content and satisfied.

And now in like wise, so as much as I know well that God is at his owne liberty hauing his power absolute, free, and unbounded unto any maner of his ordinary course, and therefore may it please him by some secret inspiracion, teach Lindall, and Luther, and Huskyn, and Stungius, and all the table of choice electe and special chosen heretiques, which written in his very scriptures of God, without any derogation of the catholike church: therefore if Lindall or Luther or anye of all the remaining made by mitace ane dene poute that god bath done in deede, and that he so bath sent hym byherto: for such a new prophet to teach us, he haue me pleade. For after that prose ones made, let hym tell me what he will and I will believe him (at least) if come. For till that time I trust heretiques bath done no miracles. But as for yet in the means reason, if I see none other man say fo of himselfe, as Lindall saith of hymselfe: the prophec of hymselfe: this Lindall poute it true that her saith of hymselfe, that her knoweth the true scripture not by the church but by speculal inspiracion of God inspired into hymselfe, and some such other speciall electe, suche as nowhere in this world I were god could have choen woefe, Lindall must of reason giue vs leave to laugh at his proude invented folke. And I haill find hym tower hereties very good and sufficient, that at what time hereafter he poute himselfe a true prophet, I haill upon reasonable warning onlaugh upon it at. But yet let me Gioue take him for a fool, if he would be fette suche a pointe to saue richelie, and therefore do farre incffed, with one and all people at all, to poute it at by left wise by the example of a very good ly byde and king of all foules, the pleasant est of egle. For so that suche a lawe can lyke bys pape be taught, which he could not doe but by secret intimite of his excelle nature, to Farre eeuing at other: it must neede follow pery that Lindall and Luther in like wyll, and Huskyn, and Stungius, & such other excellent heretiques, being in Goddes fauour as farre above all the catholike churche as an egle the pride rylling of al byde, is above a poore peny eglake, must neues I say not any learning of any man, be taught to know this true scripture being their pape, to speele: or kill and devoure it as the life even by the especial inspiracion of god.

But now ye fe wel good readers by this reason, that sauyet Auffine in respecte of these noble eglies that lyke this pape Wyllowitnesse without the meanes of the church, was but a sepy poyse chcked. For he described playfully against such lyke egle heretiques, that hymselfe had not knowne neither the eglie nor the catholike church. Howbeit it is no greate marvel; for God is not so familiare with such simple chckins, as with his very glorious eglies. But one thing is there that I cannot ease to meruelle of, that God inspireth Lindall and such other eglies, and thereby maketh the eglie pape themselfe: how could it be that the godly godly old egle Sar-tine Luther himself, in whose godly godly thing this egle pape was hasted, lacked that inspiracion. For he alco wrot saint Auffines saying, of the deep, not but that himselfe spied and perceived this pape of the true scripture of God, by being theed by it the catholike church. But if Lindall say that Luther therein lyeth, and that himselfe with his setting forth so more in Lutheres faith concerning his believe of the scripture, than Luther doth himselfe.

Howbeit I wolle yousse eglie Lindall learned to lyke this pape first, he was not yet fully fethered, but scanty com out of this, not to lyke spiered in this sport above all our heddes to learn it of his father the old egle heretique, but was content to come downe here and walke on groundes among other pope foules the poorish chikens of this mother thys known catholike church, of whom when he hath a laid, he learned to knowe this pape. And now takynge that to straunt as straunt it is in deed though Lindall liyt to lyse and tell vs that he had learned of this church which was the scritpere, this wote I was held by reason not himselfe at that time to undersetand it by especiall inspiracion.

For I can proue that he red some conuious and holy doctours, that wrote
against Tindall

...positions stop. And to what purpose do Lyndall read their books to believe himselfe better than them all? If he be more, then might he well have spared labour. For he might have believed himselfe and let them in all alone. Now if he left to believe himselfe in thynges being yet to acquit, where he feele them verry and doubt: yet must he believe the better, in thynges to plaines and clere, that he feele them therein al of any mynde agreed. Now goe the yet againe to serue the father his master and his maistre the name. Wilber is he cannot. it may but they doomyne hym all, and then shall ye fee for lacke of other shift they may ege by the foule before his night. But yet is it a world to heare what a goodly castell Lyndall buildeth in the pyre on hong pyon his egges backe. For when he hath solde by ones the egge of himselfe without any teething, spit out his peg, then goeth he forth bygodly with an high spiritual procresse, and faith. Year to the chil-ldren of God is pve oute their father’s mother. He meauneth of likehode god for the father. But what church meauneth he for his mother? For he cannot spee oute the unknown and the knowne catholique church where is the spouse of God in ivo. And therefore by all the obse holy fathers commonly called the mother of all chistens peple, he will not know for his mother. And so hee well Lyndall meauneth for his mother, some olde mother maude, some baudy church of heretikes.

But then goeth he forth with his flaxerie on this fashion.

And Christes electe spie out their ivoty, and trace out his pathes of his secte and soloy. ye though he goe by the planye and liquide water, which will receive no stappe. And yet there thei finde out his secte. These woordes walke so very goddel by hehearsers ear, and they make a man amazed in a maner and is what to subyde a must when he hearith to drau a tale told of such holy electes to spie out the foote where the fole receueth no sitting and steyning, after the stappe of Chistke in the liquide water which can no stappe receueth, therefore receueth the step of stauent Peter to hepe, y he stopped in above the knees, y had trente over the bed to electe as he was, had not his master holpe him, but the water both of thet receueth anke no stappe of any ma. why the body plassen from it, but it receueth shortly the stappe of every man, pe and of every woman to, but the gete her on a pace, with trip and go quikly & walke wondorous light. But now if a man in the reading forget not himselfe with mutlings, but confide what he readeth and examine it well, he shall not so much mar-uate of Tindalls. For stet holyneesse, as he that wanders in a ma vening bynt selfe to wise, to see such a foolish the forget-fulnesse. For where he saith now yet all the electes search out and follow the very stappe of Christ surd sole for sole, where never a stappe appeareth: he hath himselfe heeded so in his other chapters afore, that the electes through the faute of their traile members, thoghe never into deadly sin, yet now and then among stappe into theft and abuowiria, treaason, manlaughter, and perjurie, & other such horidde deeds. And these things so many right honest men reff not in their reaon any folowing of the stappe of Christ, but if Tindalls elect church have tried out any special gos-pell, fo; the catholique church in all the souere euangelistes, spet not Chistke stepped and such other steppe in al his nights of his life. Some men would heere take that I should also lay to Lyndall, ystappe of true Lyster into y nine bed, whose stappe as they electe other lewde electes follow, boe far fro. But stepped y Christ stopped on the moist of cauaurge. But let y palle for this ones, y here loth for willia Tindals sermnons.

Tindall.

His elect know him, but the world knoweth him not. John 1. 18. He would know him not, and thou call be world pride, wrath, envy, couetousnes, loughe, glo-teny, and licen bred then our spirituale ge know ypm not.

More.

Those warded of our souerne fasting for teching of occasse of rapling, Tidal bringeth in here to very little purpose. But as he lyseth here to raple upon the clergy of their catholique church, so is it like he now to turne his glasse the ake againe upon himselfe the holy spiritual benedett of his owne sectes, Luther, Lambert, Husskin, and Suinglins, with all the rable of heretikes under theye rule, he shall find by the same text, his own es-positiions thereof, that among all the other clerge nor lay knoweth Christ, but if rebellion be no pride, nor rapling pro.

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The defence of the second reason.

A their betters none envy, nor malaug-
ter no wryth, nor robbery no concede,
not slaggilg a bed no bond, nor dhole.
整洁, nor glorome, nor steres, taking a
bed with names no lechery. But he ly-
keith to well hys calling, that on hyn
ner therwith and sayth.

C Tindall.

Christes spreke here the voice of Christ,
John, x. where the woode of yppocrites
as they know hym not, even to the wol-
nes hate nor hys love, but compel the
scripture to heare, the to speak what
they lie. And therefore excepte the lord
of Sabatrye had left us seede, we had be
all as Sodome & Commor capad Elias
in his 80th chapter. And even so sayed
Paule in his time. And so use we in
our time, that s lord of the hotes hath
saugh him seede, s hath gathered hym a
woode, to whom he hath given cares to
heare and eyes to see that the blind le-
aders of the blindness cannot see, an he
art to understand that the generatic of po-
sioned bipers can neither understand
nor know.

C More.

Now good Christ, the reader here hath
Tindall made the prophet Ephes. saint
Paul, s our savour himself as his ser-
vates, s instrumets abuting their holy
woodes against catholike church of
Christ, which woodes they shake against
Painypms Jewes s heretikes. Now s
yppocrites and wolnes be called the cat-
holikes, s the wypee lambs spoke he
called s heretikes, in this s hym mean-
ing very plaigne and open. But now s
seed s god hath left them as he faith, s
which the God of hotes hath gatherd
hym, this stroke he meaneth not. But
sith ye know the stroke that he mea-
nethe, may some percease the men of
whole seed s stroke is seede. Hose
stroke then upon the stroke, wlyth which
h stroke of the catholicke church hath
been alway fed from age to age, in the seede
honde ye sainte Ignaci at, saite Polcar-
pus, saite Demitie, saite Cypria, saiyt
Chalilson, saiyt Addile, saite Grego-
ry Patarene, saite Jeneus, saite Ca-
tych, saite Athanase, saite Billyar, saite
Cypri, saite Birius, saite Leo, saite Pri-
rom, saite Ambrose, saite Affin, saite
Gregory the Pope, saite Bede, saite Be-
nard, S. Thomas saint Bonaventure,
saint Aisfume, many an holy manus
of evere age since s apolites dales, wiby
she wer al left by god sere seede in h
know-
ten catholike church, which andscen

Now Tindall saith that the lord of hotes hath
gathered hym together, have bene Ps-
cholas heretyche, Ceuth heretike, Chist
heretike, Valerius heretike, Caron-
thus heretike, Artius heretike, Parco
heretike, Pontanus heretike, Panice
heretike, Phillipus heretike, Mac-
donius heretike, Ionius heretike, Pela
heretike, Cestestinus heretike,
which every age some such a showed some
downe into willke heretike, s Hulle
heretike, and Luther heretike, s Lam-
tert heretike, s Hulphyn heretike, and
Tindall heretike, and Barns heretike,
muche lycke to ferme. Of al which
every one cattarie hym seew in great
articles of the faith, s in therpolicie of
scripture, as by which evere one of
the would seeme to proove true his sake
cobtravoute error. And therefore as
God the king of peace and unity a very
loade of hotes also, sent the tryer good
seede into his know catholike church,
and gatherd he kept it together, togethe
hepke that light inflght of all heretikes s at the
great gate of hell is it no buthe s
the fower of dissente s king of rebellio
prince of pride the great devil himself,
hath gatherd this stroke to him, s let al-
way now s than such dargulle seede and
colde to seede the. But way well yet
again sw good reader that rial ende of his
caijing, wherein, he faith that the lord of
hotes hath to this stroke of these-her-
etikes given cares to here that s yppocre-
tis wolnes cannot her, s eyes to see
that the blind leaders of the blind can-
not s, an heart to understand, that s
generation of bipers can neither un-
derstand neither knowe.

I noth not to put you in minde, s by
the wolnes s yppocrates s blind leaders,
he meath the doctors s teachers of


In the catholic church, by the blind that are moseled into the diche, the lay people of the same church, and the other flocke have all these godly gifts of god, the scattered flocke of his unknow church of his electes, I belive it lawfull for them to use munines, among whom y the names men know many well known knaues. Consider now the present matter for which he bungeth in all these wordes, to warre the prode whereof he brought in the wordes of christ, and the divine opines here, his voice, but the warre heretoforth not is nothing else but to them, of Tindalles church of electes both not know y scripture by the teaching of the catholique church, but by god himself, as saint jo. Baptyst the prophetes did, as the ege kneweth his paye by the secret instinct of nature. Consider then how farre he goeth further nowe then ever he went before. For here in the end being onely concluded for his heretikes, that they here Christes voice, but also for the catholike church the contrary, that is to say that the catholike church neither can here, see, nor understand, nor know the voice of Christes, that is to write the gosspell and scripture of god. And thus he bringeth all his paynted prece to this point in conclusion, that it be here he matter Martin and he, would in the understanding of scripture, no man should stand to the saith expressit of whole catholike church, but such as god as he faith teacheth his electes him selfe, and they be no man knoweth of another, but by Tindal through the feyling faith euer man knoweth himself, every man as Luther faith beliceth for himself, and if he be deceived the preif falses also opprime himself, every matter soe in coftruing his scripture must look into himself as bither to they have thus said concerning the understanding, so both Tindall now teacheth the point that toucheth his knowing which is his scripture, for such as euer needless should be bold to say himself is one of Christes hence, therefore understandeth his voice, can bicerate his worde, knoweth himself which is the very scripture, as saint jo. Baptyst the old prophetes the apostles of Christ, as the ege knoweth his paye by an only inward motion. And the hall be thus call scripture what book his life, not save for scripture what book it please him, and some of the begin already giving no credence to no man but if in it be some of their own haine, some of such excellent holmes as all the world may perceive of elect etc. false, by raving, by rebelion, debate, strife, by hibbing, by stepping, by lepping, by squaffing, and worthless wedding of births. And here to the godly exlusion of Tindalles thire auiftere eno saint Augustines reale. But now shall ye see the solutions, for whereas at this while he hath disputed, I wold not be ashamed that this reason was taken of saint Augustines, because he would at moor liberty the other his ravings against it, being yet that the thing was to plain and open, he hath at the last in thought so. Therefore it seemed best to knowledge and confess it. And now therefore for his fourth answere, harbe I require you how properly y wife ma beith it.
The defence of the second reason.

More.

To good Christian readers, hear how you
Lindal's aitners. And now let us first
say what in this aitner be told us true,
that is, what Antyne mentes he saith
here he saith, that he believed no church
but for the good learning and vertuous
conversacion that he there saw in it,
and was at the last wise the church of
the went of, the knowen catholike church
and not an unknowne church of electes.
And so is Lyndall truly quicke over
thowen therein too.

As though Lindal said here true of saint Antyne
himself, that he believed the church because they
were then good men: yet for
that yoth with, that he spake
the catholike knowen church, and
see knowe and knowleged and believed
it, and beyond of it and by it received
and knowledge and believed the scripture to be true and good.
And so is Lyndall truly overthrown.

Pseudo Lyndall that is true, but
he was brought into the beliefs of
the church that was, by the good
venrous living that was in it, as
Peter countened the Christen loves
with Christen living and venrous
conversacion, to ywone they Christen
hubbandes unto Christenbome. But for
we (sayde Lyndall) should not believe
the living of the spirituall conversa
ts, we se the same longe
ough nough by veliev.

Well suppose
that Lyndall sayde true, yet followed it at last that saint Antyne was
none of those electes, these gap golden
glees, that be taught in wordes
for any outward teaching. But
now would I that Lindall here revealed what was the living, and which
was the venrous that is flourished in the
church, that was in last Antyne's time.

Yet as for perfection that Lyndall
spake of, the catholike church had not
in his time any greater perfection
by heretikes in Almayne, as he wene
with many good Christen men have con
tantly fulfled harme, and as muche to,
in Barayne, and Schichelande, in some
other partes of Germany, by the Luther
man heretikes, and the Pypmys, and
Swingilane, as there dorc in his time
in Almayne in the Donates. Then
as for the other heretikes and maners
they were in the church, so, which left Antyne dorc as Lyndall sayde belieue
it, and would not saye for believing and
cor unconverted, to receiv and believe
the scripture by the church: now who
be that Lindal had reformed those manes in those verteses, we sayn'the
thereby perseue whether saynt Antyne ye
were now alive, and such as he was
before his conversion and woulde not
be converted by the catholike church,
were like as to be connected by the
conversacion of the ioy, and the holy pruyng
of Luther, and Lambert, and Hallypyn, and
such a table of weded monches and

And yet ye be so, then made
it be preste well a knowne church.
For of an unknowne church could he
not be moved, nor take none authentique
and so were Lindall's church of his un
knowne electes clear gone made, and by
for any furtherance of saint Antyne say.
And therefore made we but of him for
there, which of all his churches, which
of thei false cristianphe sectes, were so
should do this bede and wyone in.
Antyne, that should be such a true
dorthe of the true church.

There is
(good readers) a booke which saint Ant
ynge writ at agayn the sectes of his
owne pyne, that dispayed the living of the
Christen people of the catholike church, ersetting the holy venrous
living of them own sect, by which we may well see that heretikes had yet
then dorc a right praise vsage of very
venrous living, and pleased not
there heretikes with decepe of one
full lecher, as these beastly heretikes
dorc now. But saint Antyne, all be it
he could not sawe nape, but that in the
church there wer as well bad as good,
yet described he partly the vices living
and partly the hypocrisy to, that
was then amonge those heretikes, and
besides that the venrous living that
then was among many good folke of
the catholike church. And what
verities be those: surely even the same
that the knowen catholike church teached
nowe, and which verities in this catholike
church many good manne bothe
spirituall and tempzzall yet unto this
day god be thanked very well hope
and obersue, howbeit the fewer a gret
manyn, the these beastly heretikes came
byze.

And this dare I well prome Lyndall,
let hym reade over that boke when
be yow, in which saint Antyne reha
ted the verities that he papled in the
curch.
A church, and when he hath willed and per-
fitively made it ones over, so it is he
hardly twice or thrice it can be no more
of his time, and this I say will I gladly
you will give it with it, let him take my
pictures and ay apple, if the senate in all the
books composed for any great vertue,
be there to be done a muttie.

And therefore this Tindall allows
that in the church of and the vertue of
the church where the vray, will
be done to none other, but that he doeth praiseth
himself. Let him no more
but believe the vertue of and shall
he believe the sacramect, and go to
thence, which be now calleth the evil
tincture, and shall take absolutely,
which he now calleth substuting,
and shall gladsely deignance, that he now
calleth sinne, and shall believe he
vno Catholic church and knowledge it
for the church of and shall take
them all for secret that depart out
thereof, and shall believe surely the de-
termination thereof, and take them all
for secret that will hold the crosse,
and then will he have his crown
againe, and savations and peace after
the other fashion, and put his knes-
ters and wear an honest man,
and then he will advise where he
to no more with nunnes.

Bytherto good chislen reader haue
I reasoned this point of S. Austine
wordes, as though Tidals auctor
be to the tresse. And the if thee so were
in vred, yet what good effect hath Tin-
dall therupon per receve. For though
is it were in vred, yet were Tindal nev-
er the nere, but alwayes would it follow
as I have showed you, the vre all
church must nevde be a knowne church, and
the other any church of unkowne hert-
tiques, no ane alwayes knowne church of all
these that are knowne nor, no at all
other but onely the known
\Catholic church.

But now good reader, so as muche
as Tindall saith that the church doth
fallacy take sainct Austine and contra-
ary to his minde even like manner
as the saith they do at the scripture, to blind
and begie the people with: we be very
gladde he saith so. And as Tindall hath
here himself put these wordes of sainct
Austine for example thus the church
which it was well in the exposition of script-
ure, so shall we be very well contente
and take it, and that by this one pointe we
may perceiue and judge, whether the
church do Tindall expoune, here sainct
Austine no truer, anotherly judge
likewise as Tindall here would have
you, both the church and him in this trus
of the falce exploiting of all the wytten-
ture of god, where either part the
to other expoune wronge.

Now faze we then that the Tyn-
dall saith that the cause why sainct A-
utine did beleue the church, was because
they were a good men, Tindall both
but doth that talleth of his owne hede,
take some euation where he might
gete out. For besides that it appereth
plainly by sainct Hierome, that ther
be that same, theie in the Cath-
olic church, that are, all the church
that had bowed chastety, I say that in the place where sainct
Austine wretteth these wordes, he spe-
theth never a wordere that the vertuou
lynting of the church causeth hym to be-
lieue it, nothin in that place spe-
theth of the vertuou lynting of the
church, noe of the persecution, but in many
other places he calleth, that the church
the then was as wele it now, is, a con-
griration and companye of both good
and badde. And that in this booke
written against Cretconus, he alle-
gath that holy Martin sainct Cyprian,
and descriueth his wordes written in
his book that he wrot unto Marcius,
by which he sheweth that men may not
leane the church because of the evil folke
be therin. For in the church ther
be both good and badde, as there are in
the field of god where Christ speeketh.
2 Tim. 3.

These wordes of holy sainct Cyprian
both holy sainct Martin and Cyprius,
whereby men maye well perceive, that
both sainct Cyprian and sainct Austine
to, by take the church for none other
then the knowne Catholic church, and
knoweth the church right well, not for a com-
pany of one good men, but of good and
bad both, and to be they all the
cant Tindall saith.

But yet this one thinge by bothe
sainct Cyprian and sainct Austine,
that of all that depart out of this chur-
che, there is not one good no, cannot be
good, but all in harte they resort there
again. And for that cause it called
holy church, not for that every man is
holy.
The defence of the second reason.

A holy that is in it, but for that manner such

why church be not in it, and none can be holy that will

he may not be in it. And to thentent that ye

may more clearly perceive \\n
Ebdal here

to bind os, despeth of his aone

heed of this causen, that capt Antius

believed not the church in hys boses but

because of their conscience in perseu-

cation and their hoses of liuing: whoo do

lokke oupen the place where he wrieth

hose wodes, that is to wit in hys hose

against the pisle of Synachens theretike

of whos ette Capt Antius had been

himele, without any Consideration of

persecution or hose liuing, laved other

considerations that made him know; he

believe the catholike church of his dates, he

is to wit his content of the catholike chaste

nations, he he had the catholic church in

autistick, first for the miracles he wer

bewed therin that therup his faith y

credence quen therunto, was nourished

a fostered with hope encreased with

charite, comfirmed with antiquitie. Therfor

helde he him in the gruing of faith y

credence to the catholike church this

thing also, he is to wit he sawe the suc-

cession continued in se of S. Peter,

to whom our lorde had after hys resur-

rection committed the seeing of his hope

Safy Capt Antius, for Capt Peters boses

vnto his owne syme. And finally even

the very name he faith of catholike, he is

to fat bintenial, game to ward y getting

of hys credence hys catholike church gret

autostick, which name of bintenial the

same church alone among so many de-

replaces had vnto obtained, that whereas

every sect of heretikes would faime bee

taken for catholikes, yet if a straunger

howe should come among them y alike

where were any catholike church he myght

go to, there were none heretike but be

for some bingge hym to any church of

any house of theirs. These causeth y

laid Capt Antius, al which are

laid in the catholike church sitt, these be laid

I say for the autosticy of the catholique

curch, so: which he laid he gaue to fals

fime, unbound credence to it, y for y

autosticy therfor he believed y gospell and

teaching thereof. And these causeth he laid

unto y heretikes, as causeth he thought

would of reade more then them there also.

And yet to thentent ye that the more

clearly so, how Ebdal would with hys

lies blinde vs, and what is credence y

Antius gaue to the knowe catholique

church without mention of any per-

secution or tortures lying, as Ynn-

dall would here make be wene: I hall s

trate rehearse you here S. Antius

alone wodes written in the fifth chap.

of his said boke against y pisle of S. Antius

and Synachens is written and Synachens

in place S. Antius dispute against y heretikes of that sect,

proved the pisle as he that beleueth the

catholique church hath good certes

of this belieu, is able to shew good caus-

es of hys belieue although ther wer no

scripture written, so on the other side, the

Synachens because they beleueth not

the catholike church, ylikewise who

ever beleueth it as we, can never pone an

ting for their purpose, neither to hym

that beleueth the scripture, nor pone

hym neither doth believe y scripture.

And therefore Capt Antius having

rehearsed before what thinges be su-

ficient to make hym believe the catholike

church beside the scripture, both now in

this chapter dispute with them, and

howe them that they and all such her-

etikes as go fro the apha of the catholike

church, can never prove theye part

good, neither to hym that refuseth

the scripture, nor to hym that beleueth it.

And thentent in thus he saiteth. Let us

see therefore what Synachens teacheth me,

and specially let vs confef y seith

came bookes that pe call the pisle of the

foudaciation, in which is conteyned al-

moast all y pe beleueth. When that same

pisle was red onto vs at y time where-

nes that we were, we wer wont to bow

downe and fape Amen. Thus begyn-

meth the pisle. Synachens the apo-

style of S. Chrys. through the prou-

pitude of god the father, these be the hol-

some woordes lyinge oute of the ever-

flowing fountain of life. How I pray

you and it please se ye hearken patente-

ly what I halfe you. I believe you this

m to be the apostle of Chrys. I believe

you be not angry no; begynne to chide,

ye know well that I am determined no-

thing cathelye to believe that ye byng of

tooth. I alse you therefore who is

this Synachens. Pe anfver me the apo-

style of chryse I beleive it not. How have

ye nothing that ye can either say or do.

He promisst to teache me and make me

to knowe truch, so now ye would make

me believe the thing ye knowe not. Ye

will peradventure reade me the gospell

and laboure to prove me the words of

Synachens by the woordes of the gospell.

But now if I should finde you out

some ma that ye beleueth not ye gospell,

what could ye say to Synachens,
against Tindall

To him that wouldst say unto me I believe not the gospell. Now as for me, I would not believe the gospele but if th\(\text{e} authority of the catholike church mow\(\text{ed} me thereto. Then to\(\text{h} I obeyed the in that they bode me believe the gospele, why shoule I not believe therin in that they bode me believe now to believe not Hanche\(\text{us}.

Will ye nowe that I believe the catholike church not? Here now your selfe whereto part ye will, if ye bode me believe the catholike church theretoe therin do I say to any wiptye gave any credence up to. Wherfore believing them, I can in no wise believe ye. Then on the rather sode, ye would say to me, believe not the catholike church the ye not of cleafy bind me by the gospele to believe Hanche\(\text{us}\(,\text{ sith I had not believed the gospele it self but for the catholike church.}\]

Now if ye would the say to me, thou diddest tell to believe the catholike church in that the comedied the gospele, but I doet not well to believe in the in that they dipasie Hanche\(\text{us}.) were ye to so very a fool, that telling me no cause wherefore, I should believe whatsoever ye bid me, I believe in no wise what ye last to by me. Yet much more reasonably and more circumspectly doe now I, that I depart not fro\(\text{m} the catholike church where I have ones believe, c\(\text{e} tralate my self to you, but if that ye can spile not bind comand me believe, but openly and cleere some what make me knowe, wherefore good reason would I should believe. Wherefore if ye will shew me any reason, then let the gospele alone. For if ye take you to the gospele, their will I take me to the church, by whose commandement I believe the gospele, then by the commandement of the same church, I must in no wise believe you. How if to towere that ye could by possibilitie finde in the gospele somwhat, I could cleere by pre Hanche\(\text{us} to be Christes apostle, then must it folowe thereupon if I should believe you therefor? I must then not believe the catholike church which hyd bode me believe not you. And than agayne if I believe not the church, then I could not believe the gospele for the church, and so could nothing ferre you that ye should bide of the gospele. And therefore seeing no cleere thing oute of gospele to prove Hanche\(\text{us} Christes apostle, I must ether believe the catholike church thereto. And ony other wise, ye founde so; Hanche\(\text{us}.

any manifesse thing in the gospele then could I neither believe church nor you. Not the church, becaus they bled to me of you, when they tolde me ye were not to be believed, nor you because ye pese for your part but by that scriptur, which scriptur I beleue not but though believing them where I fought not to beleue, because they proue themselfe solde in making a lye of you. But god toby that I would not beleue the gospele for believing the gospele I can not sub now I should beleue you. For among all apostles names that are there found, the name of Hanche\(\text{us} is not found. Le I good children readers here see ye plainly that Tindall is telling ye that saint Auffin, where he saith he would not beleue the gospele it selfe sauing for the ano\(\text{t}o\(\text{r}y of the church, byd me therein nothing elles, but the good liuing that was the church, and theye, byde not to beleue them in teaching which was the scriptur: it well appertained by saint Auffines oun worde, that the church truly taketh hyse worde, and Tindall buttruly glosseth the. For neither both saint Auffin in this arguing restrue the liuing of Hanche\(\text{us}, not excote and commend the liuing of the catholike church, but in such waye maketh his argument, as it both may and must ferue for the knowne catholike church against all kindes of heretikes, whatsoever liuing be of the one part of other. And this argument is made more stronge now by these partes, than it was when he made it. And set the church shall as Christes promis nowe solye, the argument of saint Auffin that for some of the causes cabbred, that everydaye be stronger for the church thereto, as long as the world shall stande. For saint Auffin alledged there for one of causes that moved him, the continuance of the church, which than had continued in successe about the space of two hundre pete. How much is it stronger now after the continuance in successthe space of your. And as for miracles whiche as saint Auffin faith they that be not be spyte commonly moved to your faith and credenke, the common known catholike church neuer lachte, no church of heretikes never hath.

And thus I say good reader, ye may perceibe by place in saint Auffin where the I have rehearsed you, by bys other
The defence of the second reason.

A frower chapters immediate before the minds enter of saith Austin is plain, God of his goodnesse offereth men occasion, and by good and substantial causes helpeth them that are willing to learn, that God doth know the true church, of which every true preacher is a member. And then lyke as God willeth mysteries it by three other means, by which meaneth his help and grace, is the willing person to perceive and know which is his very church: so both he affir visite the same church for a mene, by which he maketh a man know which is very scripture, and one that in things necessary for salvation, which is very sense and the true understanding of the very scripture. And when God hath dyed the knowledge of the church, to make a man know which is the scripture, and is the scripture, what is very true mean to confute hym the faster and more surely, in the knowledge and beliefe of the church, he shall so surely therein see proved the thing he before perceived believed, the catholike church is the very church. And this is the true order and the playne entend and meaning of saint Austin, as it plainly appeareth as well as in his before remembered books, as in the worke of hym concerning in the order of his own connection, and very plainly in a question of his against Donatikes, which is in his buse of questions, et cetera. In which faynt Austin plainly declareth that the knowen catholike church is plainly by scripture proved to be the very church, and that in all doubts and questions, every man must stand unto that end, which shall be presently the same church determined, as by general custom of the same church approved. Saint Austin also in his thirde boke against the pitile of Per- menian faith in playne words, that there is no truer of any bitt but this church be declared a knowen, which according to goddes promise let by upon an hill, can in no party be byden, therefore must it needes be, that the church is through the world known. And none is no nearer than by the world known for the church of Christ, but only the knowen catholike church.

Saint Austin also in his pitile to Vincentius, which pitile is in order the pitile, faith in this wise exprest.

How can we believe by the scripture of god, that Christ is comen into the world to knowen, if we believe notththereby the church is also not ampeyt and knowen let any man whoshall and put in against the playne truth, all the sheeke handles that he can, let hym cast afose our peson what in ofly falsely helpeth, when he hath all bone, looketh how he is accere, that wol tell ane that Christ neither worldlyly done nor worldly to into againe, ete: likewise accere that he be, that wol tell ane the very church, any other then this comen catholike church of all chyfter nations.

Lo good reader Tindall fayth here before, that we should not declare faynt Austin in any of his holy doctors, as though hymselfe woulde. And not bye have we heard saint Austin, whom he Tindall wol believe, all our questions is declared. So he faileth as we say, that the com catholike church is the very church. And if ye will not believe him, let him lose theke as he is to lay his own name to other folke. Good christen readers, if my purpose were here to give you by the conse of the holy doctors of Christ's church, that the knowen catholike church is the very church: the number of these authorities would fill an whole boke. But my purpose is here only to make Tindall's cause his solucion, that which he falsely gloath the words of faynt Austin, fayth he believed not the scripture it selfe but for his authority of the church. Wherein I have plainly proved you by saint Austin his words than fullysale, as shall is in the question purpose, as in his he layeth falsely to the church for the church both is vbiere fayng of faynt Austin. And therefore lyth he fayted that they mysette on true and falsely alledge the scripture, even in like manner as ythey do faynt Austin, while ye simply be at that place point which Tindall putther, for the sake, the church faith true and he mistelfe shewd: good cause have you to help cue thy's leve be folowe in the remanent of this. But note that ye se Tindall defense you such a shift that contrary to all byth shifss above, he shall cleere: he fayted that he both knowledge his knowledge the scripture by the catholike church, for now commeth be to his fourth solucion, wheth which he cleene destroyed all the other there that he made be before. Lo this he fayted.

36 Tindall.

And when they all se whether we receveth
A refued the scripture of them, I answere that they which come after, receive the scripture of them that gone before. And why they are wiser we believe not, it is goddes wode by the reason that it is so, I answere that there are two maner of faythes, an historickall fayth & a fayth fayth.

More.

To good reader here shall ye see that the thinges whe where he had bombed all this while, that he kneweth not the scripture of the church, and to prove he beleueth to not to bee the scripture of god becaus the church so told hym, perecing at length that all his answeres were weak, feable, and fPRECATED, and that none of them all woulde stonde, he is byprake at last for they dame to confesse some part of the truth, yet for shame also to deny a nother part. For by this distinction of these two faythes, an historickall fayth and fayth in fayth, he witt in the end fell by that ones he knew the scripture of the church in believing the church, but that was but an historickall fayth, howbeit he wold say that now he neither kneweth if nor believe in it by the church, but by the inward inspiracion and teaching of god himself.

And where as in his matter he many times mocketh the doctors of the church, forsaking of true distinctions in all finges where they be requisite. Hymself hath here devise an evasion by means of a distinction made by Melanchthon, in which distinction as in a mine he woulde make a way to walk away. But I truently shall se the most break by so sape, that he shall not escape so. Lo thus goeth he forth wither.

Tindall.

The historickall fayth hanceth of the truth and honesty of the teller, vs of the common same and content of many. As if one tolde me that the Turke had wonne a ctye, I knoweth it moveth to the honesty of the man. Now if ther be a nature that semeth more honeste, or hath better vertuositie that it is not so, I thinke immediately that he lied and lose mee faythe agayne. And a fayth fayth, as if a man were there present when it was wonne, and there were wounded, and he there lok all that he had, and were take presoner there also. What man should so tolde, that all the world could not turn him for by fayth, Even likewise if my mother had blowne on her fynge and tolde me that the fire woulde burne me, I shuld have beleued her with an historickall fayth, as we beleue the stories of the world, because I thought it not have mocked me. And so I shuld have done, if the had tolde me that the yse was cold and would not have burne me. But as some as I had put my finger in the yse, I shuld have beleued, not by the reto of her, but with a fayth fayth, for I shuld not have perfurmed me afterward the contrary. So now with an historickall fayth I may believe that the scripture is goddes by the teaching of them, and so I shuld have done, though they had tolde me that Robin hase had been scripture of god, which fayth is but an opinion, and therefore as by that untruthfull fayth of a fayth preachers, it were ignoble reason to be made unto me, or if the preacher lie contrary. But of a fayth fayth it is written John vii. The shall be all taught of god. That is god shall write it in thehe heartes with his holy spirithe. And Paul also tellith a man, whan the spirithe reache recorde unto the spire, that we be the founes of god. And this fayth is none opinion, but aquare fayth, and therefore ever fresefull. Neither hanceth it of the honesty of the preacher but of the power of God and of the spirithe. And therefore if all the preachers of the world go about to persuade the contrary, it would not pous, but if they would make me beleue the fire was cold, after that I had put my finger therein. Of these we have an example John, of y Samaritanis lyfe, which left her pitcher and went into the ctye and fast, come to a man that hath tolde al yever I did, is he not Christs many of the Samaritane believed because of y faving of the woman, how y he had tolde her all yever he did, I went out into hym and defired him to come in, which fast was but an opinion. But fayth I could have lacked, or have brought out fruite, but when they had heard Christ, they spirtue wrought made the fole. Wherefore the name into the womanes said we beleue not now because of the faying but because we have heared our seelues and kneweth he is Christ yfavourer of y world. For Christes preaching was in power and spirtue made to in all seelues, y knoweth he is Christ y faviour of y world, for Christes preaching was in power and spirtue made to in all seelues, y knoweth he is Christ y faviour of y world, for Christes preaching was in power and spirtue made to in all seelues, y knoweth he is Christ y faviour of y world, for Christes preaching was in power and spirtue made to in all seelues, y knoweth he is Christ y faviour of y world, for Christes preaching was in power and spirtue made to in all seelues, y knoweth he is Christ y faviour of y world, for Christes preaching was in power and spirtue made to in all seelues, y knoweth he is Christ y faviour of y world, for Christes preaching was in power and spirtue made to in all seelues, y knoweth he is Christ y faviour of y world, for Christes preaching was in power and spirtue made to in all seelues, y knoweth he is Christ y favourer of y world.
The defence of the second reason.

And therefore faith the scripture, curfed is he that trusteth in man and maketh his arm, y is to saue, his streight. And eue so curfed is he that hath no other beleth but because me to say. Curfed were he that had no other waye to beleue then that I saue. And eue so curfed is he that beleueth only because the Pope to faith, and so faith though, out all the men in the world.

More.

Lo good chresten readers, here have I gaven you bys whole tale together, to the ende of bys whole chapter, which soberly looked on and redde over pleasantly yth him that lieth there euere he looke on it for faver of the sect, can not but scene very gay. But whoso conder one it and delive it well, shalle sone not one piece of trueth therin, rather then I haue already delived you in the ende of bys last solertia, where I touched in few wordes scant speding foure lines therin, that the mynde of laynt Austin was and is I were of all good men besides, that when we beleue the church ethere in knowing which is the scripture or, in the true sense and right understanding of y scripture, god both preuenteth is in giving us the occass, and woketh with us and we with hym into the persifing of our content and beleue, as he doth toward the perfait accomplishment of everthing whereby we walke toward our saluacon, toward which we can nothing doe without hym, as himself saith; without me nothing can you do, so that the inward secrete caue working with bys is himselfe. But ordinarily god ethere out-wardes meanes and instrumentes, such as every man may seewhate the same giveth a readt and cause of bys own faith to a nother man, and therefor tell hym  ye the same caue the man to whom he telles them should of good reason folowe and beleuie a byke.

And in these meanes like as god ethere the bodly senses which we call the five woytes, as wavyes and meanes toward that undersstanting which men attaine by reason, though there be sometime betweene the reason and the bodly senses some deuote and baritate; so both he die both the sence of the bodly senses and of the read of the soule toward the ter-venue of the faith, adding therewith because it is a thing farre above the nature of the body, his own supernatural agde a helpe of his supernall grace to pursuant & with occassions and motions of beleue, and walkeing on waye by excpete we leave of our selfe to the persifiting of belief in our heartes, and helpinge to encline our minde into the credence of those outwarse causes and motyns, which without bys helpe in thinges ord-ained of god for way to heareward, we shal not have done, no of goodes ordinary course we shal not have beleued without some fuch outward sen-tible causes nepther, as preaching miracles and some other such.

And therefore as I before showed you, laynt Austin albeit that without helpe of God he beleueth not the catholique church, no without helpe of god know-eth the scripture by the catholique church; ye were alledged by the catholiques the Christians, nor that inwardes cause the secret helpe of god by wought with bys wyl and bys reason, in giving credence to those outwarse causes for which be faith that he beleueth his church for therein the thinges saymes the themselfe bys matches, and sayes they were inspired, and that they felt they inpsacis in ther heartes to feelingly, that therby they perfued that ancients their archetyque was the very apostle of Christ, and that saint Austin eather had no such feeling or elles a false feeling and was derogated.

And therefore as I sayd laynt Austin laped them not that inwardes caus, but the outwarse causes of bys believing his church, which were so good and effectual, that the seeinges nepther could now never be able to hing the lyke to theiself. And then laeth he his same church by those outwarse reasons so proved true, for the outwarse open caus of the knowledge and belifes of the pery scripture, and then both the scripture being by that outwarse cause, that is to wite by the church well perceived at known to; the world of god, beare wit-nesse also is an other outwarse caus of the more fere and perfect knowledge, that the knowe catholique church is the very true church of Christ here in earth and that all other are bittere layned and falle, both the manifoyd terms of the scripture expressly declaring it as laynt Austin thoweth, and alio for that very reason by which god gruins the is of knowledge which is his true scripture to a church, and unto none but one 24; by one would neuer give.
A speciall ghostely gyfte and prerogative into any fals church, that bidst true church go leare the truthe of the fals.

How good Christen menses this way were saint Augustine with such outward causes, as might of reason savor of a reader with hym. But now commeth Lindal in saying that he cannot awe the reason of saint Augustine of these last samples of sayer John and the parables which he brought in disguised of duties faulsions to make one aunturuc scene twapne, or with false glossing of saint Augustine wordes where he saye

Lindal proued playne fauls: he cometh now and sheweth that same outward cause of faith in the scripture, graunting that himselfe and every man elles knoweth it and beleneth it first through the catholycke church. But then seeth he faith from the faith of the church into hyms faith by which he not knoweth and beleneth the scripture as he faith, and no longer by the church. And then he playeth by hiss faith ythas he folowed it by their remembering.

For if any heretike be taken and examyned upon his owne of any manner thynge which he will not confess for hope that it cannot be prove, nor dare well deny it. For seer that it will be proved as wherether he fayd such a thinge or laine such a man, he rennett strait to his remorse, and faith he fayd it not; saw hym not to his remembrance, though it were in lisse the half an howe abowre. For therein he seeth himselfe saue. For though the whole towne faile them together and hred him speake, yet whiche of all them can prove wherether he remembred it. Yt will saue have forgotte it were it neuer to late. And to played Lindall nowe, being saine to graunte al he be thought, he fleeth lyke rede Raynard the forre for his safetie into his malaparbus of his faith, in wheith though he have nothing to prove it, yet the Raynard trutheth to his saue, because he thynketh no man can send him out. For who can follow hym thither to make any triall what manner faith hym selfe felteth in his owne hart?

But yet good readers we shall set about hym, and then set in such terrery to him, that we shall traut euer coute him abode or make him curiull rest within. For let vs now reflete againe into the gap glorious proced of Lindalles holy distinction. And where as in the beginning thereof he callith
The defense of the second reason.

And where he biddest saynct Thomas of Inbo, who not thou bee in beleeuing but beleeuing. And where he blameth his disciples for not beleeving those he had before been yeomen from beating againe.

And therefore it is in my minde false that Linball layeth, that the mystical faith, that is to say, the faith acquired and gotten by giving credence to the stories and telling, both in the stories of the chistren faith bepede upon the truth and honesty of men, or come none alone. For albeit in such things be the outward occasions, by means whereof a man cometh thereunto; yet is ther exact more in every such faith the inward cause moving our will toward the content thereof, the special acte and helps of the great goodness of God, where without our will has never walked thereof. And likewise as not the man exalted our care without God working with the hinges into his blythe (as saynct Austin sayth) in banye somewhy at the care the word but if Godde were in the heart, even so not the manes tale alone blythe by faith in us, but as an outward motion it beheth as it brought, but principally beeth therin be? principally brought thereto, that is the inward working of goddes own holy spirt. And thus ye that this piece of Linballies tale is but a bare broken patche.

Now the other part, wherein he faileth that if there come a more honest man, or one that hath better persuasions to the contrary, that then he that hath faith upon the yeoman tellings, loseth it againe upon the second man telling the contrary: I say that this patch is double nought. For both as I sayd before he came to the faith by two motions, the principal god working within, and the secondary the occasions outwardly given also by God: llike as the good will working with God attented onto it, so shall never any mannes tale, not y tale of a thousand against one, ouercarref that inward motion of god, so long as the will of the man will continue will with God in cleaving to the faith, as it dyd in followyng hym in the coming to it. And therefore one man that hath by on right small occasion turned to the faith, and therefor with the much more merite, as Christ said, Blessed bee they that have believed and have not seen: coude never lyveth any maner occasion be pulled from it again, because of their good will working with to the inward cause of their faith. For if a man may as in deed he may, to obstinately let his will into the loynes side, that no persuasion of good reason can remove hym to be the better; how much it is more true, that when a man hath connayed his will with god, by inclining and cleaving unto grace, there can none such a will of counterfeited reason be able to pluck hym from it till the swordsmene of his will doe willingly fall thereto, as the towardsness of his will will do willingly cleere thereto, and as it again may when it is fallen from it, with helpe of grace willingly retourne thereto. For if Linball call this a selyng faith; yet were his distinction the clene baimished and gone. For therfore were every hisfical faith in matters in faith a selyng faith also. And therfore were the all his solucion confounded. But this piece is all ought for a nother thing. For in this patch he fappareth that for the faith of Christ there could not be given to good an outward cause but that the better might be made againe it, or at the least some such as might appeare the better. But I say that except obstinacy and woundrnese be in the minde of him to wha it shall to sone, it is es a thing impolise, that ever there shall be laped to great outwardly thynge against the faith of Christ, as shall be lared for it. But the reasons alreadie made, the thynge alreadie strowed for the faith are such, as ever reasonable man standing but indifferent a brief of obstinate woundrnesse, if the matter were but the troubl of a flup and not s mean of mannes salvaci, might well becriner at that may be made against it to be the weaker parte. And now being this matter the mean of mannes salvaci, towards the belief wherof god worked, Linballies tale is much the selle. For els were we theim a great excuse that lyf not to believe the truth.

But our Lord bade lyth to the preachers of his faith, who he sent to preach to all the world, that he would give the a mouth and willsome therein, that no man should be able to rell the reason why they should confere it. In which wordes our lordment not, every man would for all these reasons of prophetics, miracles, marries, smant other thinges besides, consent and agree to believe, but albeit of obstinacy they would not, yet to them that were
A indifferent, it should well appeare that they could never be able sufficiently to answer them, but that they might more by plain and outward proofs be laid almsotly confounded, and the true beleeuer able to declare to his false and faithlesse outward cause sufficient of his faith and hope, which the other might more naturally feel; he wold noe, but reasonably could he more lay why he should not beleeue and geneere credence on 3. And thus is the feall partes of Lyonsals by Vincent destroyed.

Now is the second parte, his seeling faith, which is he saith that believe and faith, not that a man hath gotten a concurred in his parte by hearing of other men, but by the plaine experience of his owne seeling. And this seeling faith believest he the battle of his hath not her other men take of: told it hym. but why himselfe both bene present there, also ben wounde therein. For no man believeth with the feeling faith that the fyre is hot, til he have at least wise burnt his finger in it. For al is but hypothetical faith.

How good Chistken readers, by thys tale Linadal tellthe that al ycredence which he gane into his church, in taking of the bookes of the four euangelistes for: very gospels of Chist, was attogether but like Linald mothers blazing up his finger, and ther by making that pretie babe her soune believe that the fire was hot and had burned her, that he would have beleue her no more, if he had told hym shee was by a cup of cold water. And that in like wise as he believest his church that the gospels were holy scripture, so he should have beleued them if they had told hym that a tale of Repye in bothe ben holy scripture. For the all was but an hypsy real faith, all munk nebes have bene one.

Consider by the way good reader the difference between sauns Austine the good man Linadal, in their credence going to his church. Saint Austine beleued his church in teaching him which he was the true scripture, because he perceived we the same church to be so declared by mysteries and many other means to be the true church, that therby he beleued that the doctrine thereof could not be false, and his church. But therefore it could not teach a tale of Repye bene to be the gospell of Chist.

Now Linadal as ye se taketh the credence of the whole catholike churche the mother of eurpe men Chistendome, like his owne mother blouying up her finger, and ther by making the bay beleeue what the lyfe. And therefore in thys poynct wherin sauns Austine and good man Linadal tel yeu two so divers tales consider well with your tell the wisede, the learning, yer mannes, and the vertere, of those two men, and then of them both look where ye lyve best, and by mynde abound euere him beleeue best.

But now both Linadal (he saith) beleeue the truth, that not a tale of Repe bene, but the bookes of the four euangelistes be the true gospell of Chist, because our Lord hath himselfe so taught it him, and so declared it him nowe, that all that he hath heard thereof before by the teaching of the catholike churche, mouths him nothing at all, for now he hath an innearly prose and experience of it, and slyly and sensibly seelth it, as he seelth the fysse bothe by the burnyngg of his finger.

And as he seelth it thys in hymselfe, so he percepyth it is with all the other electes the members of his churche, and that therefore of all throm there is none that know the scripturte by the catholike churche, but by their owne sure seet figthe, suche as they see when they burne their fingers.

This is the tale ye wot well that Linadal tellthes. But now is it perde good reason that Linadal telthes also, by what meanes he poureth it, or else at the leafe of wise that he tellthes some cause reasonable wherefore we shoulde be graunge and matter believe his bare word. For surely thought that in any suche thinge as he willaye that he seelth himselfe in his owne seete, a1d thereupon take hys other bpon his onelye that he seelth it in deere, reason required there: laki of other treuell, that we believe his owne wodde, confeyning that we make bee leede to beleuehim by the long experyence of the euens wher we have euere therefow founded in hym, yet that the lyfe seelngye is also in all hys felowe hearts how seelth he. And therefore how can he deecke that wee should therein beleue hym wythoute proper namele ye seeth so see that hys owne high spirituall mynyter, matter Martin Luther hymselfe, for all hys hyppye hellypse burthey, lapeth not in that matter suche seeling: for hys owne faith, but well lyketh and muche allowed the hyppye lapthe of laptite Austine, and playnelye pp. 4.
The defence of the second reason.

A confessed himselfe that the church that sancE
linke spake of, that is to write of the knowne catholike church, hath that gift given of God, that it shall perfectly discern the worbes of God from the words of men, and therefor shall never take any reach at a tale of Robin hodd to the true scripture of God.

Hencefore as I say, Lyndall made you so his seeling faith, at the least wyse for the faith of hys felo

ues, els shal he make be seel that for a yse to scape away lyth, he hath sought soe and founde out; the artyl

es of hys hertes, but ane true seel

linge faythe, but a falsely supposing fantasie.

Yet would Lyndall sene to prove his seeling fayth by scripture, and therefore he saith: Of the seeling faith it is writ

ten John vi. Thys hath be taught of God. That is, God that wrote it in their hertes with his holy spirit. And Paul also testifieth Romain, but, the ysperte beareth recorde unto our spirite, that we be

the sones of God. And this faythe is none opinion, but a sure seeling, and therefore very fruitful. Neither hangereth it of the honysh of the preacher but of the power of God and of the spirite. And therefore all the Preachers of the worbes would be aboute to perpilade the contrary. It would not be possible, nor more and so therefor woulds make me believe that the fayre were colde, after that I had put my finger therein.

How good chilston teaches here have ye first heard the worbes of God, with which Lyndall would make us see that he pouareth his seeling fayth of all his hertes, and after have ye heard the worbes of himselfe declaring the effect of the same, in himselfe to bepeere and so farreth written in his hart, that all the preachers in the worbe can not nowse scape it out no more, then make him believe that the fayre were colde, in worbe he had burned his finger.

First ye may soon see that the scriptures proue of his purpose not one pece.

And well ye wote your question is not, whether God with his inward working wryte in mans hart the faith whereof I have at length alredy shewed you that he doth, and have also shewed you what is ment thereby, that is to wpe his works

ying with the towardnes of mannes wylle, in leading him into the content of believe, which leading is the teaching whereof Christe speaketh in the worbes which Lyndall here allledgeth the worbes of our favour, rehersing the saying of the Prophet Elayse. They haule all Cat.54, taught of God, which worbes by y prophet were spoken of our favour and the newe law that he should bring, and of the great difference betwenee Hophes that taught the old, and Christe that shoulde come and teache the second. For in the siste, thought it were received of God, was yet delievered them and taught the y Hophes that was but a man, and they learned but of their neighbour, that is to wite of man of which every one is neighbour to other by kinde. But in the newe law the worbes received and lerned of Christ, which was not our neighbour, that is to wite of a very man. But also the maker of every mans neighbour, and himselfe also beire eternal of God, and the same teacher though he taughte before and was the same God that before taught by Hophes the synagoge of the chyldef of Israel, and gave them by Hophes a law written in books, either of stone or in heade hymnes. Wherefore he would after come to gather his chil

ten church, and teache in his own person, he would hys owne mouth give his church a law without books, and there out his grace so marvoulous and to plentuous upon the people, that though the mypsacles and the doctrine, deade hertes should ware tender, soft, and with willinge and appliables mindes, should by the spirite of God beaie law, that is the true believe, good hope, a well working charitie, graciously inpete in them. And this should it have bene, and by the same spirite should it ever have continued in the catholike church, although never worbes of the newe testament had bene written. And yet in the same maner remayneth wrytten in the same church by the same spirite, a right rule left by God, teaching the church to enterepte and understand the wryting that hys holy Apostles have wrytten after, and hys holy prophets have also wrytten before. And this wryting from tyme to tyme in the hertes of his church is the wryting that Christe so often promised unto his church, that is to wite that he would send the holy spirite to teache it althing, and to leade it into all truth, and be with it himselfe all daies also even unto the worbles ende.

Now what church this is, there needeth no man to dopte, when we dont not which church it is that bath by god that
against Tindal

A gospel to know by belief which is a true scripture, why do so many peoply one great article of the faith.

That church which hath the gospel of that article, upon which is the doctrine of all these hereticals them selfe, the credence of all the other articles depende, and none other church hath it but by its church.

I say may some be perceived and ought to be believed to be the very church.

Now what this teaching is, that is meant by our lavenour in the words that Tindal alledgeeth, ye see. And therefore as I said, now consider that the purpose of Lyndal is not to teache us that God teacheth his electees faith, but to teach and prove us by the textes that he bygangeth faith, that God teacheth not onely the true faith, but also the faithfull, of such a manner so as he himselfe hath declared, by being written in the hearts, and burning his finger in his eyes, so that he can never after at any time believe the contrary, no more never after do any deathly hymne. And now ye see perchance clearly, in those words of Christ rehersing the prophecy, they shall be taught of God, here is not one word of any such manner feeling, and therefore both that testament nothing pone for his purpose of his feeling faith.

Besides this, ye note well that Lyndal puttest this feeling faith to be the faith of all electees, and that honeythetweth not but that there were electees in every place from Adam unto Christ. And this prophecy that he nowteth bygeth faith, for is purpose, was as honeythetweth, spoken of the church of Christ, that should be after his own comming. And how can he than for that same facte, that it was spoke of his feeling faith of all electees, when they were openly spoken to declare the manner of excellence betwixt these new law and the old. But such is Lindals tugging to make every thing of every thing.

Let vs now go than to the words of saint Pauls in the viii. chapter of his epistle to the Romaneys, where he saith the spirit beareth witness to our spirit, that we are the sons of God.

These wordses good Christen reader which Lyndal here alledgeeth for hym, not onely make nothing for hym, but other that if we consider them well by then some wordes before and after, they make so cleare against him, that a man could not write for a place more effectually to turne over utterly his beelth clerely Lindal whole godly purpose. For to good reder, saint Paulus after that he had in the vii. chapter of that psalm, touched the great goodness of God, that had by the death of our lavenour Christ delivered in the baptism at the word that would be good Christen people, from all the grisse and dammation tow for a manner sin, left us in such case that all the likenes of original sinne, albeit they be motions and inclinations of sinne toward s. nate, and thereby called sinne, for the lack of that perfection which the body should haue had, if Adam had not by sinne, fallen for himselfe and all his posterite, from the estate of original innocence arise againe and be justified yet be ther is into man not imputed unto us, but pardoned and not injurious, remain as matter of our inexcuse, in case if that were ret�t these inclination of the field and follow the motions of the scripture. After this I say touched in the vii. chapter, then puruereth he still upon the same in the right chapter, declaring the excellency of grace that God hath poured th upon his people in the new lawe, farre aboue the grace which he gave yet abundantly in the old, but in the newe farre passagin, in that he vouchsafed him selfe to come into the world in his owne person, in the very nature of man and similitude of a sinne, and sufferinge his paynesful passion, thereby to dampe and destroy the sinne that the devil caused Adam to committ against God, to dampe it. I passe and destroy it, by the sinne the devil caused the Jews to committ in putting our sautions in tusklye to death.

And ahereth that in the old lawe, such as were good men, receivd their grace by the faith and belief of our sauition that after should come, and were by vertue therof made able to retse the likenes of original sinne and inclinations of sinne toward actual sinnes, and thereby were after Christes passion saucd; yet was that adiv the help of grace by Christes owne cunning, taken by the passing, of his sehly he dampeint the sinne in his sehly, so farre increased about as it was in the children of Israel befoe, whose sehly sacrifices were to faible of them sette to tussle, that tuche as are bapytised and recieve the spirit of God, may ye if they will farre more easely folowe the spirit, and retse the sehly sacrifions, and above and outse the quiblye members of Christes mystical lobyde, then mighte of the same before.
The defence of the second reason.

A Christes cunning, the chylde of the
Synagogue.

And whyt our Lord hath nowe done so
muche to vs, as in suche abundaunce by
hys owne coming, to giue oure grace
unto vs, that we maye with helpe therof
being to plentuous, in such memer diffi-
cultie muche more respite the selue, and
much more solowe the spoitour, and keepe
the spoitour with vs, and so the spiritu
inhabiuting within vs merite muche more
glory, fyrte in soule, and after in bodye,
the father of our soule that re-
seveth his, that for the same spoitour in-
habiuting in vs, fyrte and veritase to hisple:
therefore are we doctores fathe sauynte
Paulo, and it is our bounden devyse to
folowe, not the selue whom we maye now
by the plentuous grace of God so well sa-
easily resse, and whose affections if we
folowe we that bie, but the spirit of god,
and by that spiritu to masifie the dedes
and worcker of the selue, which if we do
we shall fyle. For who so faraye sauynte
Paulo be led by the spiritu of God, they
be the sounes of God. And then to shew
us that we shoude in mostespringe the
worcker of the selue, and following spo-
rite, not onely do it, but also do it glasfy
not to fere but to love, the Chylson
people receiue the spiritu of fleshall love,
s are in such wise ascriued to; the sounes
of God, that our soultre hath hymself
taught vs to cal God our father, so that
in respecte of our sake, the Jews were
but in fere and bondage: the seye fathe
saint Paulo father unto the chistiened,
that were among the romaines: ye haue
not receiued any the spiritu of bondage
in deed, but the spiritu by which ye ben
adopted and chosen into the sounes of
God, by which spiritu also we recev A-
ba father. Upon which worodes even by
and by solowe the worodes that Lymbal
here alleageth for hys purpose. For the
same spiritu beareth upmorente into our
spoitour, that we see the sounes of God.
And then if we be the sounes, then be we
helys, heores of god, coheores of Chist,
howe be it that it is to be unnderstaned
of we futter byth hym that we maye be
glossed bywth hym.

Lo good Chylson readers, here haue
I somewhat receiued into oure the matte-
ure by wyche for synke maye perceiue
to what purpose Suynte Paulo speake
these woordes that Lymbal here alle-
eggeth, that is to saye, the same spiritu
beareth recorde into our spoitour, that we be
the sounes of God. In all which woordes
I wonder what one woorde: what one
spellable synster, yea of so mouche as one
letter Lymbal synnerth makinge towardes
a proue of his feleynge faythe. He percei-
ve here that the meaninge of sauynte Paulo is
this, that because our lord as he bi faith
and bapisme choleth and adopteth vs
into the sounes of God, therefore by his
holy spiritu geuerly vs instruccio to cal god
our father, by same spiritu if we lift to
folowe, leadeby vs from al so in good spo-
ritual works, which are as sauynte Paul Ga-
alathis, faith to Gaalatiss, charite, gladnes,
peace, pacienc, long sufering, goodnes,
gentlenes, faith, meares, temperanci,
and by the same spiritu if we wil workes
with him, causeth vs to bi and myocard
the worcker of the selue, which bene (as
saint Paulo saith) manyspes and open, f
that is to lust adultery, whoeshuntynge,
uncleenes, wantones, idolatry, witch-
craft, cunne, lawpyng, emulation and
frye, in, confycions, seditions, he-
rulys, men, mangle, freynenes,
Hexcissinge, threly to lyst for faythe Paulo
that this spiritu beareth recorde into our
spytte, that we be the sounes of God,
as though he woulde lave this, the spo-
rite of God in that it hath taught vs
to cal God our father, and in that it leav-
deth vs into godly workes, and into
the mortification of the selue woorkes, by
which maner of godly following the spo-
rite we dwel in Chist, and have the spo-
rite dwellinge in vs: by these thinges as
very good tokens of grace, the spiritu of
God beareth recorde into our spytte,
that is to say, geuer us the spiritu the ca-
stor of good hope, as longe as we do vs,
that we be the sounes of God. But then
on the thatere spede when to overt we ware
bintowarde and lyst no longer to folowe
the spiritu, but al to the selue, a walke
in the woorkes thereof, and thereby put
the spytte oute of hys dweligne: then
recewe we to behfe the sounes of God, were
we neuer to bear deelynges to him be-
fore, and thall neuer be hys sounes a-
againe, till we menbe again, and learn
the selues againe, and fall againe to the
spytte.

Thys is good Chylson readers, the
mynde of Suynte Paulo, as ye maye
clearly perceiue. And therefore maye
ye well and cleareli see, that these wo-
ordes make nothynge in thyss woollde for
the proue of Lymballes purpose conce-
yncynge hys feelynge faythe, but byynge
unnderstaned ryghte wyth the woordes
goynge before them, they clearly hub-
neret
against Tindal

A quere and destroy all his feeling faith, which he felteth that being one of the sons of God, he can never fail therefor, nor never blame deadly after. For he supposed that Paul's good warning of death and damnation when they do, plainly speaketh that they may. And thus it is there also by Saint Paul openly confessed and damned, all they whole yeil of book, in which William Tyndal by his false construction on corrupteth's first pledge of Saint John labouring to make men wene, that who so were one good Christian, could never after be nought, though he never in the church be nought, because he can not be heirs, do it faith Tindal of purpose but of frailty, and that who so after his Christendom do purposely commit any crime, never was good before, nor never shall were good after, nor never be after for, being, but utterly damned remedilessly. Which false exposition if it were true, then had Saint Paul here writ large words in true, and given many monitions in parables, and had also done in any other place a bying of little effect, in regarding the Cottinians agayne unto the church, which had abominably misled his fathers yst. Whose restitution whereof it is certain, if after his restitution to the church after his great penance done, he should so all that when he died go strait unto the world.

Now that we see these two textes of scripture which he bringeth for hym, do nothing make for hym in deed, and the later of the twinere clerke make against him, being translated after the old latin translation, which he fol owed in those woordes, yet muche more against him, if it were translated after the Greke, which on other places is folowed, and in this purposely spateth fro, to frame the woordes the more against his purpose: let us nowe consider the third place of scripture that he bringeth to do of the woman of Samarre, whom many men of the crite believed, for that the said them that Christ had told her all that she had done, and thereupon they went out unto Christ, and desired hym to come in.

But this faith (he sayeth) that those men hadde, was but an opinion and no faith, that could have lasted; have brought us fruite. Nowere we go any further, howe proveth Lyndall this piece of his purpose, that this faith in those men, was but a bare opinion, and to sayeth that it could not have lasted; have brought out fruite. How proveth Lyndall thus? What one woulde haue he towards the proverbs any more the one and the same. And why may not we then say the contrary against him that is not saying faith? Why may we not say that by the woman's words, out of her himselfe abomineth yet without the city in his manshade, was within the city both with her and them in his godhead, and wrought with them towards world in the mens hartes, the believe that they upon the woman's wordes securite which was so strong, so fructuall, that tooold with them they came to fully to the hym, supped him into the city. Whereto bying of thens, I would we were fruitful and meritorious, when I fee well in the gospel that other whych would not receive his disciples, were threatened of hym owne nounite, that they shoulde at the ainge of judgement stand in more hard case, the thelyful Sodomites and others of Math. 10. Countese this.

Be faith Lyndall but pet was it but historical faith, for feeling faith could it not be, till they speak with Christ him selfe. For then the spirit woulde wakened (as Lyndall) and made them feel. Whereupon they came unto the woman's faits, we believe not nowe because of this sappiug, but because we have heard our evidences, and knowe that he is Christ the fauirour of the woordes.

What proveth Lyndall now faith, at this same moxe, the that theyr faith was augmented and encreased after their communication had with our fauour him selfe? But what is this for? hys purpose, both this proyce of them faith was before, but a bare opinion, that it neither could have continued nor have brought forth fruit. Because it was after encreased so, more expressly, was it befoe no faith at all therefor, be a bare fruiettes opinion. But it neded folowe that, theyr faith was changed in hynde, because it was augmented in degrees. The apostles thoughte as it fere of others, why they praised our Lord not to change theirs faith but to encrease it.

Also in the selfe same gospel of s Samarians, the playe there faith: Many of the Samarians belived in him for the woordes of the woman. But Lyndal faith nap, and faith it was no believe they had but onely an opinion, when the gospel by playe woordes faith they believed and hymselfe howeth nothing. Why

PP. 21.
The defence of the second reason.

A why he should lay other chyfe, but onely that their believe was after by the communicacon had wryth Chystrue more strong and more fastly confirmed. And yet ther was no wonder that none of the could fast from it after.

And thercfor theye woodes of the gospy reproue the one part of his tale, that their belief was no fastly but an opinione and no woodes proye the other parte of the same tale ther if the eth all together, that is to say, that thyse men of Samarye had any such believing faith as Lymbay de
scribed us, and telleth us this tale so, that is to say, such a believing faithe that could never after faile, lyke the faith of her in that hee hath burnede his finge.

For when findest he in that gospy any other, that all those men persecuted ever after in the faith, and not only were ever after faithfully believed, but also good vertuous liueres, never did dead by sinne, but were all santly saued.

This must Lymbay de byse, the bying an enample of his believing faith that heareth us. And yet must he prove vs further that theye believing and faithfully believed his false berys also. For elles hadhe they not bys believing fastye.

Now if he thinke he prove vs bys suficiently; by the reason that those men were enured and weren fastfully at the preaching of our Saviour hymselfe, in gospy onely person, which preached (faith Lymbay) not as the Scribes and Phari
seys bys, so as they do, that make a ready to call his goze to hear the same and raigne like mad men, but he preached with power and spiritu, that make them feeble and knowe and worke to."If Lym
bd say lye bys to prove that they had such a kinge faith that never could faile, because the preaching of Chyste was with power and spiritu; then goth he wronge, and overthroweth his princapall purpose of all. For well he wisteth that Chyest promyted and sent the same spiritu to his church, to teach it and lade it into al truth, and hymselfe also to dawell therin for ever. And that

by the knowne catholike churches is it that onely hath the same spiritu, appeareth byseth bys, onely the knowne catholike churches hath in it declared and continued the power. For none o
ther churches of Chyest is there in wher the myacles continue.

And therefore if there were any such believing fast in any churche, then must be in this churches, and then were thys g
churches the churches of Lymbay electes, and then were there withall bys whole purpuso loste.

Now if he will not in any wise agree that any papystes may be electes, say the believing faith; no any man at theby preaching becaus the do but rane and rage, but the menne of Samarye were electes and must notes have the believing fast; thys onely cause, that is to wit because our God preached to them seyle, so that ells they could not at thys preaching of any other; then let it lyke hym to remember, that Chystrue preached to many men that beon mouthes, of which there were some that theye theye toward hym believed never a biting, as for enamply the Scribes and Pharisees.

And some believed at the first fully well, and afterward yet faile away, as bys al
most at the many of his decepies when John.

he told them of his body and blood, that should be both meate and drinke, leent them not from him than, as Lymbay hath done since, for that fell same cause, because he will none other believe, but that it is onely cake bread a wine. And had not Judas Iscarioth herd our God as often preached and as longe, as bys those men of Samarye, yes and believed as well to sometime, and yet fell after to nought as Lymbay is fallen now.

Say (faith Lymbay) Judas never bel
uced. How poueth Lymbay that againe. For all his likehode he bys, eth Chyst took him and made him his Apostel and sent him thor to preach, and further as Psalme 54:

some good commentours expoune these verses, faith of him, hymselfe: If myne enemy had cursed me, I might have suf
fered and borne it. And also if he that hated me had spoke high words to me, I would perceauture have bys me to hym. But thou man of one mynde with messu gude and mine acquaintance, that diddest eat with me sweete meate, we walked together in the houfe of God with one agreable mynde. Here fastrh our Saviour of hym, not onelye that he was his acquaintance and familiar, and that theye pleasauntly did eate together, but also that there wer of one minde, as walked in the houfe of God to good client together, had Chyst ben of one mind conset to Judas at any time,

if Judas had at no tyne bene of eyght beliaue? Yet lye Lymbay saue, but yet had he but an historicaal saue, and not the believing faith. Now when is theen be

John. 16.

Psalm 54.
I come the prose of Tindal's tale, that the men of Sarmay must needs have the 
seeing faith, because, they spake to Christ, 
and could not have for all the women's 
voices, till they spake with Christ, ye 
Christ spake to Judas much more 
then with them, ye yet had Judas but 
either historial faith, or else no faith at all, 
finally his seeing faith failed, and fell as 
away, whereupon it followeth that there 
averely a tallet away Lindal whole 
tale withall. For howes provert he howe 
that their believe was a seeing faith, 
that never could laspe no fall.

And thus ye see good readers howe 
likely Tindal provert his distinct of 
historical faith and seeing faith, by 
sample of y Samaritans, by which he pro-
vereth as ye se, neither on thing no other.

And finally he grant him that all 
was there true that he saith, that is to 
way, of the men that had the seeing faith, 
because they spake with Christ mouth to 
mouth, that except his personal preaching, their faith had ben but an opin-
ion sain, seable and trutelc: then wer 
Tindal yet brought into the wurtse 
point of al. For the m it needes folow 
thereon, that neither Luther, no; Edoal, 
no; Jilaim, no; Eytlingius, ca bynd be 
to believe that they have y seeing faith, 
et they bring be the ye good prover 
that they have spoken, no withy other 
that preach them Christles wordes, but as y 
men of Sarmay vpo, even face to face 
with Christles owne person present.

Howe ye se well good Christen rea-
ders, that of at his conclusion of his-
tical and seeing faith, wherupon fain 
bepege he at his purpose to winde away 
right and rightly bnyt seyle no pro-
be at never a piece.

And yet as though there must needs 
hec a seeing faith as he describith, he 
proceedeth soother and faith.

[Tyndall]

The scripture faith, curst be of 
that trusteth in man, and maketh his 
arme, that is to sawe, his strength. 
And every descended in that hath no\nother believe, but because men to sawe. Curst \ne be that had no mother why to belieue 
then that to soape. And even so curst be 
he that belieueth onely because the Pope 
so saith, and to foother those we out all 
themien in the world.

[More]

Ye see good readers that these words 
way to prove that of necessite ther must be suche a seeing faith as he alliguc, 
Foese maketh Tindal as though no 
man could have any other cause of his 
faith, but the trust that be putte in the 
man that tellleth him so, and that fai: he 
is a thing accursed in the scripture. A 
little after Tindall alledge saime 
Apostle in believing the gospel for the 
churche, and now se ye caute him accursed 
for putting of me in so much trut. But 
I suppose the scripture speaketh of these 
proverbiously thus, that even them 
selfe suffe enough by worldly strength, 
ably to conquer: any woman up y world 
with multitude of me, of who the scrip-
ture faith that they put trut of victory:

Some in hocks: some in chariotes. These 
kind of people to make flet their arme 
and not every man that belieueth an-
other in telling of a tale, for they belieu 
not by: their armepede, but as they 
walske with their bondes, for they 
call them not of. But Tyndal by disab-
neyth to beleue the churche, he be by Gos 
own mouth accursed out of the church.

So who foa, faith our saunter) will not 
bear the churche, take him to a pub-
ican and a very Papimyn.

But nowe good Christen readers, I 
have declareth you before, that saint Au-
fris in believing the scripture because 
of the authorith of the churche, and all 
we that do the like, do not thereby, putte 
our trut in man but in God, that bi his 
inward spirt and outward mysteries, 
clineth us to believe his churche there-
in, and yet by the same scripture also 
serteth the same beliefe by his great 23 
miles therin conteyned and made into 
the same churche, and of why we day 
the same some performed in the same, 
and the remaine therby y more fastly con-
firmeth and believed of the same. And 
therefore being believing the churche, we 
put not: I lay our trut in the men wh\\nhe 
believe, but we put our trut in god, 
for whome by whom we beleue the me.

And yet followeth it nothing rather 
that there shoulde be any suche seeing 
faith as Tindal oneli talkeh of, and no 
peece pouthe of. For there maye be, and 
none seethe, a sime and fast beliefe with-
out any other seeingye then belieuynge 
onely, so as sarrre as concerneth onelive 
faith. And the faith of a right good man 
a and a very electe, may be full fast at one 
tyme, and at an other ful seable, and 
say away, and yet by grace and god will 
come to the man againe.

pp.iii. And
And therefore is all thy chapter of his feeling faith, bringing no praise to his purpose, utterly spat about nought. And thus as little purpose he speddeth another penitent chapter after, in which be because he would yet saine haue it some necessarie. There should be such a feeling faith, he tellleth us a long tale, that the faith which besteth upon another mans mouthe is weak. And surelie tal- ling that in that chapter he babbleth byly, and babbleth strangely, and babbleth mildly, and babbleth plainly, is al his matter bylye, marvellous seable and woeke.

This chapter he spendeth al vpon rythemoue rappingly, to shamefull and abominable, that I were too: vrging shame and offending of honest mennes cares, it were better borne it then rehearse it. Howbeit at least some might happe to saye that I mynde report hym, and would make menne weene that he were to babble as to wyte suche seibly rappingly, as honest cares might not well endure to heare: I have in necessitie though I be in the cherie, bee saunte to rehearse you for a sample, some parte of his beastly inanearce. Lo thus he beginneth his chapter.

Tindall.

If I have none other feeling then because a man so faith, then is my faith faithlesse. For if I have none other feeling of lechery is sine, that the Pope to preacheth, whom I be before my face set in Rome a kyne of xx.0. or xx. thousand housers, takeing of euery one tribute percelie, and his bisboups with all other discipyles following them in myghtie, and the Pope therewith not content, but set up a laves of boies also agayn nature.

More.

No further, here is to mache alreadye. What honest care can endure such a beasty processe, to full of abomina- ble filthy styes, whereof the effect and conclusion is, that both the Pope and al the whole clergy be in euery kind of abominacion, as thy abominable beastly abominable belithen them, the faute were fastesle and brutesse, by which a man by thys precechure believed that any lye were spyme.

But first he gettest yet against the point, and to take occasion of rapping he turne the question from his whole catholike churche to the clerge alone, and sometime to the Pope alone.

Beseides this, albeit great spume it is for any vicious person to take his hym to the office of a preacher, and to presume to tell other folke thy fautes before he make his owne, so as it be of much of his audience may take occasion of his rupill leuing to haue the truth in contempt; yet may they that rather liert to take good then harme, finde therein a great occasion the more strongly to do note, time be in the truth. For if a lechoure dispose lechery and commend chasti- ty, the proue preach against prude and praise humility, the courteous wordes rebuke aunercy and laude liberality, the gloton decommend gluttony and exhor- ant men to abstinen, and to suit F in such other lykes, though these wordes some burdens in such mens months, yet may he that liert well to consider therein the great strength of truth and of vertue, where the expell the lye out of the mouth of his enim, and hym that taketh shame therto, a holdeth a torch light and bright burning in his owne hand to let the people the better be hold his fautes, and the more to wonder on himself in honour of the truth.

Woulde God yet that Luther the le- choure woulde ones growe to the same saune, and blame himselfe, and suche as ther as he feres, and wete Marsues. I woulde wene it woulde do good borde to some other and himselfe to, For thereby should I wene the thing to be very naught wher ever he that doth it can not but dis- praise it, and himselfe shoulde at the laste waye have but one faute for twaine, For nowe is he bothe a lechoure and an heres- tike to, and then should be but the same, and yet might therby growe to further grace, and after be better norther. How bet it in the clerge as there be bad, so bee there also (God be thanketh) good, men of such excellent vertue, that these here- ties hertes even create so empe to see them. And litle the can in byse say nap thereto, they blaspheme all holy vi- ous, and therefore he that liert to learnie of good men when Tindall hath al believe them, yet in the catholike churche he may hymselfe.

Fynaalyse to protest you that Tindall doth in this rapping, but some hymnlese a fool, ye worte so that our matter is not of the living but of the doctern. And then can not hymselfe lay naps, but that in the pointes wherein hymselfe and the cathe-
A catholike church vary, we agree, and be
vartied from all the olde holy doctours
since the apostles time to this owne, in
whose holy living he neither doth nor
is finde daure. And if the say that himself
agree with them, and not we: let hym
yet againe tynde of them all some one,
yer ever helde it lawfull for a stre to wed
alone. And then as for the doctrine of
the catholike church: for of the doctrine
is our mater: the trough of that is so great
and of such vigour and strengthe, that
those which are in the right faith ther
and abiding therin, doe preach and say
the trough, and call the same name, bee
the preacher never so stynke himself, al-
thought his known name tynde upon
his preaching, should never so faile
to come to his owne name. For: never
wastere with us so great a泄漏, y
never would preach that lecher was
so infinite. But this is the preaching of
stre Luther, stre Hulftain, stre Lamb-
bert, and Sinningius, and of this blessed
apostle of these apostates William Tyndal. Which as they were of all abomination
wetches, most shameful, so are of
all abomination beasts most shameful,
noworing the brook of their bones
and their lecher with nunnem, men for
men of honest, and for good and law-
elawfull marriage. Which thing tho Chi-
tes death unto their owne daies, never
was there heretike so farre faile in their,
not those Turkes lawed, not Saratines,
not Jews, not Paimins neither, that ever
sayde fhe thong, or Turkes so very
name, so that at the welche they may
ever perceiv and be, that of all shameful
hamele niece lectes that the puchell can
devoule, these be the barome of the baste tub
and the most repented bybes.

But no mother Tyndal after this to
prove the credence gennent unto ca-
tholike church, must needes be weake
seble, bring in the Turkhes the Jewses
against vs in this manner wors.

Tyndall,
The Turkhes byynge in number synce
ymes not then we, knowledge one god,
and believe manie things of God, mo-
ved onelye by the authorities of thee
elorders, and purseus that God will not let
so great a multitude erre so longe tymo.
And yet they have erre and ben saphe-
ellethes, two hundred years. And the
Josewes believe this bap as muche as the
ceremone of the ever belyued, moned
also by the authority of thee elorders on
pe, and think that it is impossible for
them to erre, being Abraham sone, and
and the children of them to whom the promi-
ises of all that we believe were made. And
yet they have erre and ben sapheille
thes, two hundred years. And we of like
blindnesse believe onely by the autho-
rity of our elorders, and of like pride
think that we can not erre, beynge such a mul-
titude. And yet we see howe God in
the olde testament did let the greete mul-
titude erre, referrying alway a little flocke
to call the other flocke againe, and to re-
shige them to the right way.

More.

To god Christen readers, in these
words Tyndal gansch a special goodly A
doctore, that if we believe the doctrine
of the catholike churche of Christ: then
have we no more sory of our faith, the
the Turkhes haue of their, or the Jews
of theirs, considering that the Turkhes
exceede as so far in number, the Jewes
matche vs in time. I maruely much
Tyndal addeith not unto the the Paimins
also, as his master Luther did in ym
argumet. For the Paimins passe both
the catholike chiste churche, the false Je-
ovses, Turks, Saratines, the false
hertikes to, as well in time as number.

But yet I maruely much more that
he hath so little wo, as to write, that the
shinggyn in any of them all were ample
thing at all to purpose. For well are
these Christen readers, that as I have
touched already we have in gentyn cre-
dence unto the catholike church, two
maner of motions, one tynde of out-
ward causes luche as myght if the mat-
er were worldly, in our minds reason to
the full agreement and consent thereof.
And that the other motion is in them
that before they baptisme bave die of
reason, the goodnesse of God little
prevenuage them, with the occasions
of some outward worde, and the walkyn
and woorkyn with their comforable
wylls into the content of that godly truth,
and therwith gyping them by baptisme
that grace is so rewardable with glory.

In gentyn cre
pence ther
churche we
have two mo

The defence of the second reason.

Ainto Chistis catholike church, according to his owne commandement vpon the preaching of the same church, in the reasons which the same church by god's good ordinances giveth as outward means of credence and enuironing to the beliefe, both of it solle and of the scripture and of every part of faithe, as I before spake of, and shall hereafter speake more. Now as for this inward cause, we can not binde the heathen by. For though we tell it them, they will not believe us, or præaduerture tell us the same tale of them selfe, and say that God moveth them.

But on the other side unto all good Christian men this thing mused needs make it open, that Lindal in hypping forth for his parte the Jews and the Lyrkes, to make us believe that we maye be as well believe in beleuving the catholike church hypphe Chistjes beth by in the books of the new testament to be the true scripture of God, as the Jewes be in the Talmud or the Lucisses in these Atcharan are deceyved in the beleuving of these elders, is a very frantick hyppndee.

For by the amonage all Chistia men, this is a plaine beliefe, that the churche of Chist is governed by the spirite of God in the truth, and that al those other churches are governed by the spuell in their fallehod: now is to good Christian people Lyndals argument none other then euyn thys. The churchees that are governed in fallehod by the spueil that leadeeth them into fallehod, maye be deceyved and erre, ergo the churche that is governed in truth by the spirite of God, leadeeth lento al truth, may be deceyved and erre in lyke spueil, lykwise they bee not so many as the falle Lucisses, but they have not continued so longe as the falle Jewes have.

Is it not this a substantial reason to you, first for the inward causes of our faith and theiris, whye these causes are betwene vs and them more faire balke, then are they faith and ours.

And then as for the outwarde causes of our faithe, Lyndal maketh as though we had none other but length of time or number of people, wherin some false sectes pashe vs. But surely if we were now to talke with either Lucisses or Jewes, as we be to talke with these heretikes, we would have outwarde causes enougb to lay, whyse the catholike church ought of credo to be belived betwene any of theiris, and against them al to, and yet no good cause have we to say point to lay against these heretikes, then agaunt all the other.

But Lindal wol happlye saye to me therein, as Luther answered the kings grace, that the Lucisses would laughe at all our reasons. But this is a lytle unlawful, surely, that we should be ashamed of every reason that the Lucisses would laugh at, and lay feste none, but such as we before sayd Jewes and Lucisses would allowe. Then mak our sauntour Chist have hold his peace, for the Jewes allowed not his. But lykewise so though the remaunt would be if not, yet hadde they causes inuigne showed them why they should: so should these nowe haue to.

But lyke the Lyndal wol in no wyse agree, that for the catholike churche we coude laye anye cause into the Jewes or Lucisses, becorne they shoude of reason giue anye credence to it, and upon the credence of it, to take the newe testament to scripture, as saide Austin falsly that he him selfe dide; then if we would anye sende thespere to preache the crewe scripture amongst them, and make them first perceive and beleue whiche books be the very scriptures, lyblye they would beleue of lykelyhoodo no one manne of the catholike churche in that point better then all the whole, and that pointe mucke needes by Lyndals doctrine be knownen ylyste, as the thynge lyblye whyche nothinge canne be poued; ther is no remebye, but sende some of Lyndalles electes. For the crewe reasons and effectuall, haue onelye ye wotte wel they.

But first how shall we know them? Yes well inouge the perde, For if they be Freceres, we knowe them by wedding of Pynnes. Wel sende Luther ther. How he it that may not be, to be shoude be but laughe at there, because he alloweth the reason of tapeute Austin, that he knoweth the scripture by the catholike churche, because the churche make he saide, the knowledge and byspervning thereof from all other hypping, spesicallye gonne by God.

Wel, we wil we do wel then, let vs sende to good a man, as no man can dout of, but that he art elecute, and who shoulde he be but holde William Linder himself. What reasons wol he lye to them.

Fy
A He will say by theephoth, Da you Jes-

ees and da you Lurkes to, and all ye Sa-

racenes heades, baren hem herto into me, a
gene credence into me, and believe me,
that these booke be the very scripture
of God, but believe it not the rather,
though at the knowne catholike church
say fo, fo they be at as bad as ye be, and
each of you as credable as any of them,
and then be you felowe of more antiqui-
tec than they, and ye Lurkes and ye Sa-
racenes fyre tyrant as manie as they,
and therefore why should you believe
the catholike church for any thing
that they canne sake to you. But fo
shall tell you whom ye shall believe, I tal
pe that believe me, and I shall tell you a
good cause why. For I have a feylynge
sake, for what so ever I tell you, God
hath himselfe to written it in my hart,
that I feel it to be true. And thersore
this is a plaine entier open cause whe-
erefore ye shoulde believe me.
To when Tindall would tel the thys
tale, they could not pe wrote well laug
their, for it could not be the feeling
sake of bys false harte they must nede
seele at they, when men sengers end.

Yeth be not wyfely handled thys ob-
section of the Jesuws and the Lurkis,
and the anoyning of the catholike
church, and the y知ng of bys feylynge
sake bring them to a goodly purpose.
But then cometh he fayth in the ende
of thys chapter, and helpeth us that god
ever in the old testament by let a great
multitude cre, refering always a litte
droke to cal them backe againe, and beve
them the right way. And to be menech
that God hath now sent him his may-
ster a those other holly heretikes, to teach
the catholike church the right way.

But as I have said before, God harte
promised to send bys holpe spirite into
this church, to teach it at strouth, and to
reunappe therwith hymselfe also per-
etually to guide his church from such fail-
ing of his catholike church so the right
faith, that he shuld nede to sende any fuch
oll prophists as thes heretikes are, to teach
his church the faite, as it appeareth
well by the old holly saintes of ever-
age like the Apostles days, with whole
p doctrine as it is by thys bookes spored,
the doctrine of the catholike church a-
gainst all these heretikes agree.

And what he sent his prophists of old,
hath he shuld alwayes to sende honest
men bys errand, that spored themselfe by
myssages, and not take the calll rybant
bes as cal themselfe Apostles, and prove
it but by secting and raving.

Gods messenger were wont also to
teach evry man cennenese and honyly,
a not as thys deadly felowe do teache
folke to take them bys woes, and freere
to the fyste and wedde unnynes.

Moreover if the true socke be always
a little socke, then be not these heretikes
nowe the true socke. For they be nowe
grown not onely to a great manype
of men, but also a great shere of foste of
sockes,学科ing in manye countries
of chistendome full fast, and in manye
plaice much harme hace done, and muche
more they go about.

And therefore in some places the
heretikes be nowe the greater multitude
en the catholikes the little socke: ther are
then yet (sith the the truch gashed by Tin-
dalles tale in the lykenece of the socke)
the catholikes become the sate full
folk, and the heretikes the false, with-
oute any chaunge of belief on oyer
other side.

Finally all of those few folk that god was
wont to recuere; sende to teache they
the right way, did agree in their doctrin.
For els had the world wyte wel well not
wise which of them to solaow. But now
these heretikes be almost as many sects
as men, and nere one agreeth wityh oth-
er, so that if the world were to leane
the right way of them, that matter be
much the, as it a man walking in a wot
herneseth that fail would finde the right
way to the towne that he entended,
shuld merte with a manys of leud mock
king knowes, when the poormen hadde prayed them to tel him the waye,
wolde gette them into a coundell tun-
ynge theym backe to bache, and then
speak all at ones, and with them tell
him, thys waye, edge of them paintings
wyth bys hande the way that his
face shalbeth.

Finaly that little socke that God re-
cuere to ca the great multitude bache;
and to thewe the world the right wayes,
they were euern yet a knowne compny.
For if men might not have knowe the
they never coude have herd them nor
believed them as folk of the true sock,
if no man could have knowne, where
were the true socke.

And the myght therupon folowe, that
yet the true churchs must be a knowne
churche and not an unknowne sorte of
electes onely, with such an unknown
kinde of feelung faith, as no man can fele
in his
A in his fellow, nor no man came to see it in himself, but he whom all true faithfull folk may well and easily see for it a false shambling hereticke, which by that false slumbering sayde lyes that the blessed sacrament of the altar is the sacred body and soule of the holy body, and, have none, how he come to it, nor be tale for nothynge else, but either for bare bread or marke. But now when he sayth so well quaint to him with the false Lyches of the Jews, against the true catholike church of Christ, he commeth forth with another chapter, and therein for the small conclusion of all his matter concerning the knowledge of the true church, and for the small solution of the second argument made for the catholike church, and for the small confirmation of his fals fancy lyes, he knogeth not where with these wryttes wrythes that follow.

CTyndall.

Thow this wood churche, hath a double interpretation.

This is therefore a sure conclusion, as Paulus in Rom. vii. that not all they that are of Israel are Israelites, neither because they be Abraham's seed are they Abraham's children, but they one only that follow the faith of Abraham. Even so none of them that believe with thoyse, mouthes, mowed with the authority of the sevens only, that is, none of them that believe with mister Moses, faith, the Poppes faith, and the yuelles flesh, which main stand (as master Poppes conteynt) with all manner abominations, have the right faith of Christ, or are of his church. But they one that repit and feile that the law is good, and bave the law of God written in their heartes, and the faith of our Saviour Jesus, even both the spirit of God. There is a carnal Israel, and a spiritual. There is Isaie and Israel, Jacob and Clan. And I amale percuted Isaac, and Clan Jacob, and the spiritly spiritual. Where as Paulus complaineth in his epistle to the carnal Hebrews, as we do in our preke, and as the elect more and shall do till the worldes ende. What a multitude came out of Egypt under Moses, of whiche the scripture testifieth that they believed moved by the miracles of Moses, as Saxon Pagans beleived by the reason of Phillipes miracles Acts, viii. Neither else the scripture testifieth that, bit. Judas thoubteth of those believers perfited they? and whith faith, and left their carcasses in the wildernesse, and never entred into the land that was promised them. And even so shall the chilbren of Poper Moses faileth the fayth that was made by the perdition of man, leape those of the reft which our Saviour Jesus is riyen into. And therefore doth thys present wrythe as they doe, whole chilbren they are, though they hafe so to be called. And hereby seest that it is a plains and an euenyyon conclusion as byght as the Saine Wypynge, that the truth of Gods woorde dependeth not on the truth of the congregation. And therefore when thou art asked, why thou believest that thou shalt be rianed toowe Christ, 4 of the fye principles of our fayte, answere, thou wost not what it is that it is wripte. And when he asketh how thou knowest that it is true, answere, because it is wripte in thyne heart. And the ahte who write it, answere the spirit of God. And it be ashe how thou canst first by it, or by hym, whether by reading of books, or by hearing it preache, as by an outward instrument, but that inwardly thou wast taught by the spirit of God. And yf the ashe wherter thou beleuvest it, nor because it is wripte in bokes, or because the priestes to preache, answere not nowt, but only because it is wripte in thine hart, and because the spirit of God to preache thereth and so to spede before thy soule. And take though at the beginning thou wast moved by reading of preachinge as the Samaritans by the wordes of the woman, yet now thou beliefeth it not therefore any longer, but onely because it is wripte in thine hart, and because the spirit of God, and read it wripte in thine hart.

And concerning outward teaching, we allege this scripture eter then any church that was this, this, hundred peaces, and olde autch the fruyes which they had brought a keepe therwryt we confound theye les. Remember ye not how in our owne time, of all that taught gramer in England, not one beshold the latine tolles, how came we then by sultan tom against, not by the thought we termed certaine rules of principles of the by which we were moved i had an occasion to feke further, but out of by olde authores. Eve to well with by olde antiquities out of which we lerthe, not of our church, though we receiveth many principles of our church at the beginninge, but more falselye among, then truthe.

CPote
against Tindal

More.

Powe good children of God, I geue you all his whole proscele together upon an heape, whereby they endeth also bis positions concerning the knowledge of the heretich. For now after all that ended, he fallith from dissensions to preaching, from his matter of the title of his book, that is to wit, which is the church, out of the two great conclusions that God hath he faith written in the hastes of all his electors. The tone is he faith of Christ, by whereby they know how God is to be honoured, and thereby they live and perceve well enough within themselves hastes, that the sacraments be as Tindal faith but bare signes and memoriales, and none effectual instrumentes of grace, nor the sacrament of faith nothing but bread of Barche. And the second conclusion is the love of their neighbours as themselves, by whereby they can sufficiently judge (faith he) between good and evil, right and wrong, godly and ungodly, in all conversation, deceits, lies, heresies, sectaries, heretiques, and decees of men, and know what the office of church degree, and the due honour of every person, for that by this ye may well perceve that who so ever have any lest knowledge then this, he is by Lyndals owne doctrine none elect.

But now lyte the God hath hymselfe written these conclusions so fullie in their hastes, Tindal needeth not it seemeth to make the so long a sermon. But as though he feared yet so: all his words, that God had not so farre wriete it, but that some of them could not read it, he goeth forth with his collation of a great length, and teacheth them after his faith on what is very worshipp, and then a long processe of images, pilgrimage, sacramentes, and ceremonies. In all which long sermon be they the same length, nothing, but either such as is so comely knowe alreadie, that a man may hear his words tel as much to her maybe, or else so foolishe, that a very noblye pope might be a shamed to say it, or signifie so faile and blaphemous, as scantily he durre teach it, facing that in so end he gathereth a lytle hys fine wrythes well about him, and expoundeth the wrythes of the pope Kentryman which I reheare in my dialogue concerning Sandwyche hauen desroyed thowe Centerden steeple. And there to knynte by all hys whole sermon word, he con-

cluded against me thate of berye trueth of the building of Centerden steeple & other steeple and churche in ye same, have bene in vde the berye destruction both of Sandwyche hauen, and Power hauen, and all the other hauenes of England, and of all the good bye that by good polse might in any wyse have come and grown to the same.

And thus with this goodly compone against me for his comparisoun lackyng no more but an erossation in the ende that mene should therefore put downe Centerden steeple, and so should Sandwyche hauen amend, a put downe all the churche in the same, and so should neede no more polse to make a merue wond: the good godlye man makest an end of his holy sernom, and gaffeth a litte and galphest, and geseth hym downe of the pulpeth.

But for as much good readers, as all this long sermon of his goeth farre fro our present purpose, which is as ye wot wel onely to wit which is the berye church, which once confoundd oute auncient and avoide plaine, as itself wel perceptu, at his whole heape of heretics, so for as much all of the pointes of hys sernom do especiall pertaine to sode byyers chapters of my dialogue: I shall heretofore in awsering of hys particular objections, touche in thez proper places, the vynlye doctrine of this his holy collatio. And for this time wil I touch onely these wrythes that I have receeved you ye cravenge a lytle farther hys selynge gaffeth, and upon gis owne wrythes wil I make it open. And on the wrythes of hys fellows and hys mapler to, that none canne be the very church, but one the catholyke knowne, and thusly will I pushye all thys present wrythes.

Let be therefore now consider what greaathing thys man hath taught us in this chapter. To make be clerely perceve that onely elecetes that can not sin, though they be, he the very church: that the catholyke known church, is not the church: he telleth us here for the synal speciall ponde this wordz church hath a double interpretation, and that there is a carnal Israel and a spiritual Israel, and that one so is in the church.

What a great high secret mistery this man teacheth us here; and other then the self same I haue told him already, no times the his hand hath fengers, that in the church there be both good and bad; And
The defence of the second reason.

And yet is it for all that the church be as the arch of God was the right figure thereof; that therein both clean and otherwise, and of the same also not all enter; and so of God by his own sons one poor soul was so bad, that his own father accursed him.

One of the parables of our Saviour fig niseth thus: that is his church, catcheth and keepeth both good fishes and bad, till it come out of the waves of this world into the bank of the father, where the net that be taken with the fishes of the sea, and the good fishes are the good cast away, and the field of God that beare both weede and corn, till the harvest come that both be reaped, and the corn cometh to the barn, and the weede cast into the fire.

Peace and many very elect are at some time full nought, and many sometime full good: yet you were after nought, and go to the diuell at last. And therefore I can write no better for my purpose, than the very thing that Lyndall here layeth against it. For the that in the catholike church be both good and bad, out of the catholike church be none good but all bad, as none was taken out of God by his Rypppe: this one thing alone to even in the beginning brought in by Lyndall himself, is sufficient for all the matter: for my part against him, as thing cleserely pouing that onely the catholike church is the true very, and all his other counterfets and false.

Now where it pleased him to teffe, he say: Even to now none of them that beleeve with them months nor month the authorise of these elders only, that is, none of them that believe with Bayster Popes faith, the Popes faith, and the onely faith, which manely (as Bayster Popes essayeth) with all maner abominations, have the right faith of Christ and his church. Every man here well see how loud he believed me, and what folly he layeth forsoxe in this little space.

For why? I never sayde that any man believed with his mouth, whyhe thought it be the member whype which a man is bawn to confesse his faith, yet is not the member whype a man believe, no more the his bane. And therefore in this point Lyndall belieueth me none. Moreover I laye never that men believe with mouth the authoritie of these elders only, but I have that safing for the evidence given to the autotype of the known catholike church.

The Lyndall himselfe had not known nor yet were they at this daye, whyhe beloue be the true scripture of God. But I say therewith that like as God hath odered the boyled wyrtes as waves toward the understanding of reason, so toward things above reason he had so amended the boyled wyrtes and reason both, for waves toward the persuasion. But yet as the mind is heavie and so highe above the nature of man, that the nature corrupt, could not without help of God, attaine and receahe thereto: God helpeth then therefor that is willing wight as hys supernaturall grace, toward the inclination of reason, into the silent and obedience of faith, and that the whole catholique church be it never so strife and so in other Lynnes belowe, he is yet led into the trouthe of beleue by the spirit of God. And this is it that I have every sayde, and therefor there be Lyndall beholde me true.

Now where he sayth that the saphye which may stand as I confesse with all maner of abominations, is not the right faith of Christ of his church, but is as he sayth the Popes faith, any faith, and the diuell to, and that the right faith is onely in them that repent and fee that the law is good, have the laws of God written in their hares, and the saphye of our Saviour Jesus every wight the spirit of God: I say that the very thing that I say of faith alone, that it stand with all abominable yses, Lyndals owne seeling faithyeth and affirmed the same. For Lyndall faith that his electors having his seeling faith, may and do by the frute of hymn remaining in them breking out at them splalle members, fall into right horrible yses, and that yet their faith standeth for therwight and never failth at any tyme, and that because thereof all those horrible yses be they never to greate abominations, be yet no deadtie yne.

That Lyndall thys playnely sayde, ye have your selfe scene in my fourthe booke before. And then that it playnely foloweth upon bis tale, that wight by his owne seeling saphye all maner abominations make stande, and houres and yses, and ymes, and yeares, abide and dwell together, ysee plainly your selfe. And therefore ye see also as plainly, that lyse I never sayd as Lyndall rehearsed me, that men may believe with these months, no never commended saphye alone for luttichi, as Lyndall here beareth
A breeth me in hand, making faith alone to be mine, and in that case that faith may be not alone onely without other vertues, but also also with all abomnabile deces and vice: I say but faine and yet not at the same, for faith alone, that Lyndal faith joineth to his own feeling faith, nor alone but accompanied as he would have it seeme, with hope and charitie. These things being thus, when he teacheth him else well, and wereneth he teacheth as properly as a camel damastes, in calling it my faith, and the Popes faith, the chuẩn faith, everti ma I were yel marke or the matther, will be likely to call his proper crose but a very cold content of my gospe, that he found and rapeke at others house.

I say to Lyndall yet againe, that as faroistly as perversely onely to the nature of faith, thus to wotte to the bare belief alone, that faith that may stand with almanie of abonination is a veri right faith and a true. But I say that though it be as it is both right and true, yet as it is not sufficient to bring a man to heaven, if it not onely may but also doe, stand with ane knnde of abominable pyne, because it is than lewde Luthers faith and Lyndals faith, that is to say faith not alone, but faith coupled with abominable pyne.

But now that faieth alone, that is to say believe alone is very right faieth and believe, is a poynct which I have alreadie proved him much more ofte. I dare well say then by myselfe hath faite made this moneth, and therefore I will not now laboure much about it. And to saie the truth the thing is so plain and open of it selfe, that saies for the imposant babynge of these heresies, no man shoulde ever have neded to go about the passe of at. For what shoulde I go about to proue the thing that saie Paulus prouethe me, which faith of him feth that though he had al faieth, yet he lache chariop therwith he were nothing. What neede I now to go ane further therin, lyth the saie James reasoneth, disputeth, a disconf the matter, concluding that faith may be without good works, but then assuming that when it is so, then it is deede, not dead in the nature of faitye but dead as unto the state of faulcie, as the men of lywh our savoury spake, when he faieth. Let the dead me beere the dead men, to solwe the maie, he me not I suppose that men naturall ype deade in deede shoulde bear the dead corps to beryeng.

Pers, faith Lindal, but yet this is not the righte faieth of Christe. I saie yes, fo for as a foyr as belonging to the onely faieth, that is to saie to the onely belief of these pyrovates and articles that Christe wyl have be known to beleue. Not faith Lindal, this faith is not sufficient for salvauch, but if it hawe with hit hope and charitie. What neether Lindal to tell us that talle, who hape euere faynay to that? But yet be faith, hope, and charitie, the shiers a different vertues. For as saie Pauline faith, fayth, hope, and charitie, the greate of these is charitie.

Pet faith Lindall chooseth three be three vertues that never be a funder, for who so euere happe ano one happe all. This is plaine vtrune. For if that hereof be true, then who so euere had fayth haue all three, and who so euere haue all three, had all that euer he nedeth. But now because of that failure hereof, lest he be beleneth right in all the articles, build vtrn that therefouse he lacketh not charitie, so for saue sauee enough he needed no more; this was the verie cause for, which both saie Pauline and Saynte James, laboured so much to tell that Lyndal lype, that that a man maie haue fayth and charitie, be without hope and charitie.

Pers, faith Lindal, but that is but an hydropical faieth, that a man gathereth by myselfe of his onely natural power, he is not the werk of God in his soul, and therefore that faith is but faie and faie, is soone gone a yappe, and is therefore no right faieth nor no chrisi faith. For the right faith is wrought and written alwaie by God himselfe in the mans hart, and therefore it is neuer without hope of charitie, wrought and written within the hart together with the faith, and is therefore a forecast fayth that never can fayle, and thereby never can cesse both to hope wel and worke wel.

This is of truthe the whole somne and effecte of Lyndals holy tale, when he bydeth some what he shoulde the ype have proue of yalle. But sryke I beere that euerie hydropical faieth, that is to say every hydropical believe a credence, is so faitt and so faible, that it is to done as Lyndall fayth it is. For we fee proie though that with many menne it standeith kill all their lyse, by the truthe true of fayl, as the fayl of Pheeme the manye Turkes take for so true, if they will not withstandyng manye sufficent causes, wherefore of reason they should reken it for faiel, they will I saie.
The defence of the second reason.

A pet of obstinacy standst still therein and abide bound noses in Christen countries upon the borders of Turkeigh, yeas a yere thereon to rather then believe the contrary. I say further that it is not true, that mâ in the belief of the articles of the Christen faith, getteth his belief by himself of his owne natural power, without the help of God working with him, and yet I speak here of bare belief, charitie not yet impoved with it.

For the every man that leached so far his belief, and endeavorth himself thereof, purposeth thereby to seek the way to salvation: the corrupte nature of man can never begin to enter into that journey, nor walk forth one foot therein, but if he be both first prevented by grace, and have it walk with him still. For our faith, if we have one, we must have nothing to know or say, as a man may by God help to call all men over men, enter in to that way, the belief, and yet leat in a general ere get it, and believe some one point, yet leave of at another: so may he go forth with God into all the points of belief, and yet leave of and take hope. He may also go forth in belief and hope to, yeas and our greater hope to, and yet for the purpose of some hechel he delyte whenhe he is not impoved to leave, he may leave of and lacke charitie.

For though the blunt men beleeve such things as he beleue knowneth, believe some such articles as we do without any prevencion of grace, so as much as in him being perpetually damned, the beleef ca be no furtheraunce toward saluation, y therefore ca in hym be no matter of the work of grace: yet in ma to whom the fathpe is by Gods ordinaunce provided for a way toward saluation though the way be two long lanes before faith, and therefore he may leave if it like ere he come any of the lanes end, that is to wright hope and charite: yet never can he abide the entering in the first lane, that is to wright into faith, no: never ca he let foxt any foote fo faster in it, but

If God workes by his wyll.

For our faine labour, no man can come to me but by the father dwawen. And who so be fallen into a deep ye pyte, and thence drawn outis, is not dwawen from the bynhes but from the botome. And so the bynhes God by dwaweth, dwaweth eue from the beginning and eaveth downe the cnd. of his grace to take holde upon, whereupon who to eateh holde and holde by will, is by God dwrawn by to God, and helpeth hymself to be dwrawn. For as saith Paul by faith, we helpe f the wyll of God.

I have also that after that God hache wrought with mannes wyll, and called him by prevencion of grace at the yer of discretion, either from Judaiyns, or fro Gentilte, and finding no letter in the man, hath by baptisme fully impoved the fathpe, and wright hope and charitie puyte hym in state of grace, whiche is all the wrighting in the barte that ever I heard of: this man haung not now in the barte. The wrighting fathpe alone but hope and charitie to, and standing in such state of grace, that if he be of decreased, by sounde whith the wright the into blisse before hys body were colde: yet when he drote are the infusion of fathpe and grace, an thes of adountrice, he leeth charitie alwaie, and by allsome of syrne some syrne hope to, and leaueth but bare faith that is to lay belief alone, and somtyne by faltte doctrine of heretikys leeth some of that is. And pet is faith alone good to be kepte, yea and the deep yee commes and fragemens of the fathpe also, for they be manys by whiche a manne maye the more easely come to the remnants that he hath loste or lacketh, and they helpe with Gods further helpe, to keepe a man from some syrne though thes they keepe hym not from al.

For some man that fell to there, f somtyne remembereth yet his baptism, and being by the blunt enticed to kill the man, maketh a cross upon hys head, spyareth Christ hepe hym from it, and in adountric like wise. And God in that good mynde preventeth the ma by grace and wolvers with his will in kepping him therefor, as he gaue him good thoughtes and offerd hym by grace if he wold have taken holde thereof, to keep him fro the tother to. And I doubt not but yf God left him in the same as he lefte God in the tother the diuell that w his seethe bought his wil to theke and adountrice, wold bring him to manslaughter alter, and make him ful muster the tomen and for his money, the tother man for his wyll.

And thus ye see that of Eindals rape tale, there is not one woode yet powerful true, fauing when he faith that al which come of Abrahams seede, are not Abrahs childen all, but they one by that folowe the faith of Abrahams. For I wyll grant him this, and a great beale more to. For I lay further, f al be the Abrahs children that haue Abrahams faith, but
but if they have his charitie too, as there, by workes his willes. For our lavour faith, ye be the children of Abraham, whom ye the workes of Abraham. But ye be faith, the children of the devil, and after his besyes will ye do.

We will Lindall yet say, this it is so that S. Poe graunter himselfe, that though faith alone be a berye faith, and right true, so to farre as it strecheth, yet because it strecheth not far enough to saluation, in that it being but alone, lacketh both hope and charitie; whereby both matter S. Poe speake so much therof, being as himself confesched but insufficien, and not rather let it tame and exhort every man to my feeling faith, is both sufficient and also can never faile. 

As for the first pointe, the blame be theirs that have genet thcoracion. For men haue sayne to speake so much of faith alone, for the self same cause for which S. Poole did speake thereof; and S. James both that is to wit, because these heretiques now solowed the false secte of some suche as were then in the apostles time, teaching that faith alone was ynowed to saluation, as Llandes master Martine Luther, doo manifestly plain in his Babilonica, where he faeth expressly that a chyld man can never be damned if he wil beleue, no; no finne can damne him but onely increduilite, that is to say lacke of beleue. For as for all other finnes whatsoever the be, faith faith he if it either appere still or come again, suppreth them al by in a moment, that God hath no nece of mannes good workes, but he hath nece of oure faithe alone.

This makest folke to speake of faith alone, and by the authon of saint Paulus and saint James and no other place of holy scripture, that Llandes master hop Luther loatheth.

But yet will Lindall say, S. Poe stripe of faith, that is seling and worketh well, and by reason of the seling cannot but worketh well; what holde maker S. Poe eyle nowe to speake any more of the matter onely, that for lacke of seling worketh not, considere this. S. Poe haue the faith that selch and worketh well, add reymance also of all that thene dom amisse, what saunt thesore findeth he nowe, oz what would the man have more?

Yet if there yet cause to speake of faith alone, because Lindall is nor an heretike alone, but that there be many more beside him which yet false still as Luther did before.

Also there is cause, because of Lindall specially, which would gloze Luther's olde heretise with these newe woordes, which will be no wise hang, with which he would make the word to vowe that in faith alone he meant faith, hope and charitie, and that it could not be that he anke other mean, because there can be none other faith but onely that alone hath both hope and charitie therewith; and by this bald gloze that these breuets be all one breuet, that one breuets were these, agayne he both reason & scripture. Woulde he moche unlearned people, and make the beleue that Luther ment wel, that all other men were so madde that they could not understand him. And therefore to make open this olde folly of Lindall, is also a cause why that I speake so much of faith alone, besides the necessarie of underthis him, concerning his foolish euasion of his owne these faith, on which he hopeth that he may be holde, because no man can come into his breuet to see what manner of feeleinge himselfe feileth there.

But yet hath god of his great goodnes begyled him, made him to mad in the brain, that he hath bittered himself such things with his own penne, as our lavour saynghimselfe the mouth speake of the habundance of fulnese of the heart must Needs make every manne to seile eu at his fingers end, that Lindall in the bottome of his heart with his fulsome feeling faith, feeleth a soule full of the heart, that the devil feileth herselfe. For yet is his faithe vsede then faith alone, which he calleth the devilles faith and mine. For as S. James saith: This is the vsede of the devill, to dissemble also, and vsede, but thou (faith he to Lindall and every such as Lindall, that for his seeling faith faith that he is so great with God, that he may doe manye horrible deses without any deadly finne; are worst then the devil because thou dost not vsede.

Besides this, lizh Lindall teacheth such a seling faith as no faith as he faith can cause a soule but it, and the teaching thereof, all that towards the getting thereof, no matter. Any more done then a child can to the begateing of his owne father, that is to say, almost lesse then right nought: what both he by this teaching but teach every man to this still goe nothing about it? And why be faith good workes benneth of our will, but necessarie speyng out of the feeling faith.
The defence of the second reason.

A false, and yet he but like leaves rather than fruit, for he faith they shall never have reward in heaven, but yet it were batingly to thynke that ever they should, though he would by other wyses hide men to do them, yet both he by this tale so strongly teach the contrary, whereby beliefeth him that leafe the all undone.

And when he teacheth repentance without the issue of penance, and layeth that shift is the intention of the devil, could he ever have come into the feeling of that false faith, but if the devil's own hand had furnished about his heart.

I passe over his false faith in all the other sacraments, his calling of Christ's blessed body bare cake bed of fresshe his doctrine of lechery between freshe * namnes, and many mad infectious mor that he teacheth before, this one thing is enough, and nayse serve for altogether, that he teacheth his feling faith onely to serve for salvation, and without which he believe every man must needs go to y devil. For other faith he puttest none, but such as he faith is fruitless, & then teaching therwithall that towards the gereing of that faith (which excepte the gere, he must needs to the Devil) no man can any thing at all doe by good endeavoure: he both teacheth that it were in dayn for any man to labour for it, or so much as piase therefore, or in his heart once to wilke it, yet he could with no such thing help any thing toward it; or for to helpe be any thing the newer, but Steven still, and yet God would be alone. And if the fele any good mind, never labour to kepe it. For he that lent it can keep it if he like. And if he will not, what can the man doe. And if he will, the man then shall not nede, no nothing can he in turning toward god, no more then the bache can in a mannes hande, though it was in that manner hande to serve the tree, yet can it not of the owen nature anything help it self, to move and curve backe toward the manne.

This is Tindall teaching, and this is his own ensample, whereby he belieth us that we cannot doe in turnning toward god, but god both al alone.

And this both Tindall tell us well and boldly dare, nothing apear of god that curseth the contrary by the mouth of Salomon, where he faith: Tourne agayne thou Sunamite, tourne agayne. And where he faith also, Tourne comme and I will tourne to you, would ye the Prophet (for ye do) have fayre so to the hachet? Howe where he fayth also. Tourne to me and ye shal be faued: Like as if man could tourne without god. This would not be done: for if this other side man could nothing at all doe in tourning toward him, no more then can the hachet in turning toward the ma, God would not so often and so earnestly call and yewe unto us, no; and ye knocke at ... the sake of our heare, if our feste could nothing doe to the opening thereof, and then by to lette him in.

Now Tindall not enely teacheth us this ungraceous lesson, by whyche he would make men so to looke for grace, that for the lack of theyr owen endeavoure they may be without to lesse it, but also forth he both teacheth this that whychoute that faith every manne is damned, and then teacheth us also, that to the grettyng therof no manne can nothing doe he teacheth I saye, by these two things together, every wretched willfull beast is to lay the weight of bys wretchednes, the malice of his owen wretched wil, but to y prouidence yursedination of god. And thus this is to high an heresie, so for blasphemyng yhigh matricke of god I say that Tindall teaching faith is yet farre worse, not onely then bare faith alone, but also then no faith at all, as it were lesse wil never to have heard of god, no; never have thought of him neither, then to believe that there is God, and then to beke to blaspheme hym.

And whereas Tindall calleth faith alone, the faith of the pope and of the descence, and, what faith the pope hath of my felse faith, god shalje judge and not Tindall. But sureely as for his owen faith, himselfe here clearly declareth that it is double as beastly as the devils owen faith in debe.

Suff for the poynent of James speakes of, because of his malepertyption, attempting for the felyng faythe he may doe much horrid the deedes without any deadly sinne, therefore is as fayth James fayth out of the devils of God, 00 that there is then the devils this be both believeth and trembleth also for beast. And secondly is his felyng fayth would then the devells is, in that the devill believeth that the body of Christ be in the blessed sacrament of the altare, and seacheth and trembleth, and generall reverence thereto, yea and unto the image of Chystes crosse alfo, as hath in every
A every age been proud in sundry places of chrieffe domes, dapply appear'd yet, whereas Tindall calleth blockling a crost-slinging but was against of folkes fingers in the aye, a feare not (like one will would at leaft wagge hempe in the winde) to mocke at all such miracles, 3 tap the dells from folkes blocklinges as men see from children laming the self same of them when they lift to sport and play with them, nor feare to mocke the sacrament the blest body of god, and full like a stetch hempe, call it but cake bed of feare. And finally, yet is his faithles seling faith farre worse the is the delites, in that the bent I bare tap belueth and so lavish to mennes charge, suche as doe not believe, might if they would, and such as doe not turne to god, might if they lift, and laphet on the damned soules the cause of their owne damnation, where Tindall teaching vs that they could doo nothing to the contrary, lavet on their damnation all the blame in God. Whiche blasphemous heretics is such an hegeous kynd of abominable outrageous blasphem, that I bere to suppute in my minde, thy good point that Tindalles faith seeth in his hearthe, the very worst damned beast in the deepest dungeon in hell would abhorre.

And thus hath Tindall in telling upon my faith, to this good point which brought his owne.

And now where he goeth such holily and preacheth vs, that ther is a carnal Israel and a spiritual, ther is Isaac, Israel, Jacob, Esau. And that I sould persecte Isaac, and Esau, and the desily the spiritual. And that Taint Paul每 complained that he was persecuted by his carnall brethren.

What wise conclusion will Tindall make of this? Mary no little thing, no like no small sole I waile you. For, thee thus he concludeth. And thus do we in our time, as the elect ever did shall do till the worlds end. By this he teacheth vs to, that evermore the elect be they that be persected, and they be the verre Israelites, the verre Jacobs, and the verre Spiritualles, the verre apostles, the verre Pauls, and on the other side therefore all they that persecte any, what can men cal them by right but Israelites, and Esau, and reprobates, and verre carnall brethren.

And by Tindalles holy tale, when David was persected of Saul, then was David an electe. But when he persected either the Philistines or the rebellious of his role with Abibis, mary so for shame, for he was a foule ma, he ther was he a Regis reprobate. And Perseus when he was persected of fed, then was he an electe. But when he pursu'd with the well believling people the false pedlars of his own company, then was he a reprobate and as many as went with him.

Sainst Paul every were he was persected of his carnall brethren, then was he a good man and a ver electe. But whare he persected Pomerancis Alexander, Tindal. gave their bodies to the devil to teache them leane them blasphem, then Tindall made them an Israel and an Esau, and but a carnall reprobate.

And our louver himself also while vs Jews persected him the agree Tindall by this reason, he is all vs sly good, a holy, a spiritual. But when he made a whippen once and persected the, John, he better them to call all that bought xe sold within x temple, the temple being but a temple of stone (by which maner of tempes Tindall letter'd not a fire) what maner man Tindall here makest our louver, that he tell you by yeatle for me, and in this wise reason of his, he tellleth us peace well already.

And even in likewise now, when true men, catholikes, and good men doe persecute theues, heretiques, murthurers, then are all true men, all catholikes, and all good men, playne Israelites, Clans, carnall, the theues, heretiques, murthurers, without any change of purpose to the better, here by by because they be persected, not for justice, but by injustice turned from ill to good, 3 todaynly he become the I saakies, and the Jacobs, and the drye spirituals.

But now what when the theues, heretiques, and murthurers, persecute the true men, the catholikes, and innocentes, as in Sowerland and Saremy they doe, what will Tindall call them than? will he call them by their right names, tell what they be worthy? I fear me the turning of Tindalles solwose to his side, will alter a change the case, make him somewhat to mollifie and mitigate his judgement, and play as the taskt bibl, of whom when one asketh what that man were worthy, which haunt a serv ant, a woman to his wife, take her mayde beside, the gauent sentence shortlie 3 todaynly he were worthy by the marvly made to be haged by the necke upon the nexte bough. But when the was then demanded for
Obser, what were that woman wotysh, which having a goodly young gentle-
man to her husband, took yet his fre-

Thus would I wene Lindsay be both

And also I remember me now that he
can not in beede woth his confeyence.

He should be also in thys matter in a
mercifully persecutie if he wer made
the judge. For how should he bear he
himsel bypage amongst all his felowe,
when he leet with himselfe that of them
all, as all persecute the catholicke, so eu-
erpe leete putrucht other. For the Hus-
kynge and Swinglaterns persecute the Lu-

But synce he said the Law
some hit to curve all the able, rather
then to call the perfection that heret-
lices make any maner finne at all.

We will therefore never ask Eyndall
who would here synge some hit to curve all
the able, rather then to call the perfection
that heretikes make any maner finne at all.

It is well
done to pur-
that the cult.
Gen.41.
A letter their carisses in the wildernesse, and never came to the lands of behelte, whereupon his condition was, and his entente as it testeth, that in lykenesse to of ofter be by manne or mynacles indued to believe in Chryse, shall leane their soules in hell; and never come to heaven, so that there is our land of behelte.

Nowe if this thynge be so perilous to be persuaded by manne or mynacles; I meruele somewhat wherfore our louyur himself bid those means to persuade them, and so for layd it to the charge of them, that with the wooste of his mynacles would not be persuaded to believe his woodes, and also did rebuke his apostles for that they dyd not believe them that had seen him risen.

But to the intente that no man shall mede to be afeare for Tyndales tale, to take the frute of the mynacles that god waseth blyly in his catholike church, to cause it thercy to be perceived for his very church, and thereupon to be some evidence given thereunto, both in learning which is the very scripture of god, and also the true fruitfulness of the same, with all such other things as god hath, both, shall with his owne spirit teache unto his church before unto the wooses end. We shall a little examineth here Tyndales most solenme wordes.

Fylke will we bide hym preue, that all those viuided thousand dyed in deserte for unbeliefe, and be told to tell them that he beth the scripture, for the scripture fayth not so; for the scripture teyth that many of them dyed for inordinate pertse of meate, or in grate nessestie, or for feare of famine, but for the insatiable appetite of fulfyllynge bely e wantonnez of them: tak, which not conset with the pleasaunte meate of manna, longed for un murmedyr they might not frampe in flath as the lollardes thewe to doe on good cypday.

And therefore had they shone granted them, and thery bare grant therwith, for they were chosed therewith, and so will some of these at length.

Some of the wer also swallowed up quiche with the grounde openynge bender them, nor property for: unbeliue, but nathelie for: that byce whiche goeth nexte it, that is to saue, for a feynise in gathering together with Abyd, Daathan, and Chose, a blye swarme of rebellious company (as these Septimatiscall heretiques do nowe) that swarved from the obedience of Poles and Aaron whom God hadd appointed for: they of governours, whereof God by great mynacle the open bongeance.

And some other there were that there left their carisses in wildernesse, for byse other causis besides unbeliue, as by the process of the byle appeareth.

But now if they all that left their carisses in desert, had there persicled for unbeliue, what had thes made to the purpoise against us? for we say not but that he which at one time beliefeth very wel, may for all that another tymie fall fro y faith again, as we se proved by Tyndall, and Luther, and Huschyn, and many such other no. But this I say for all that yet, that euene among the people Exod: 14.

While they were in desert, the number of open unbelievers profaning their beliefe, never was so many at one time, but that the true believers were yet the stronger part, as it well appers when your faithful full folk were command to be by Poles, acole and lente with hym, and perfeccted and bettered, and fubducde the shipples, and killde of them great number.

And so thi etuer be by Gods grace in thyseendome, that never Hall there ryse to many unlie believers, but that the true believers shall be fyll the strong ger. And though the shipples be some tymes sufferede to prosper in theys malici- ous rage by some enm soffenes of such as should repay them, as dyd the naugh- te people whyle Aaron burnit not with stande them; yet Hall God alway long after sende downe some good Poles to the mount, that Hall with the courage of godly yealer red by the faithfull, and show the proud and faultishe heretikes, how farre they be to fieble and soules of. And whyle it Hall come to thetyrenttite, Chist Hall come downe from his high mounte, and gather hee stoke together, and with the mightie blade of heys own Deut 3.

blest mouthe, Hall owerty voue and destroye the strong captyny of all these heretikes, Aniichis himselfe, and Hall rule those rageous rebellious Septima- tikes with an yon rod, and all to fryst 2 to bese those earthly wretched heretikes like a fot of earthen pottes, Hall hold his doma day, byying thereto and from it unto heaven, no small number yet of those that Hall then be left. Of whome Saynt Paulus fayth: That we that lye and remayn, Hall be taken up with them also in the cloudes to merce our lode in the ape, and so Hall we for euere with our lode.

13.15. And
The defence of the second reason.

And even so were their of those believers in Lykindia, that believed by the mean of menne and miracles, many a thousand that came in conclusion to the land of behed. For this sake make no matter touching the Pythia revelation, which the Pythia of the selfe same perishes that came out of Egypt with Moses, or other, so that they were suche as to believe, were induced by men and miracles. And suche believers were all the believers that afterward came thither. And therefore Linabals tales of them that left their carnakes in the wildernesse, that not neede to feare us from the believe attained and gotten by the meanes of menne preaching by goddes miracles, with whiche outwardly meanes god in all those that believe worketh evermore. For Lyndall hath here no farther to saie, in that I can see to make hye tales serve anything for his purpose, except he tell us that as many as came to the land of behed, were electes and had the faling faith before, and that all those that hyed in wildernesse were reproved, and therefore had but the faith of men teaching and of miracles alone.

But now if Lyndall tell us thys, we will praise hym and proue it. For till be done more then saie we, we will not let to faye againe, that with as many as believed, god wrought himself with their willies, and that elles they had not believed neither manne nor miracles.

And we shall not lette to tell Lyndall farther, that of those believers which were induced by the meanes of menne and miracles, there hyed in wildernesse such as we may well trust to have been electes and to be nowes in heaven, and therefore that they either had the faling faith if none other might sufficiently solrce, or elles such other faith as deh had goe by the meanes of men and miracles, was for their sufficiencie proue. And surely if it be so, the yet againe we had not neede to fear, For if we may grant heaven, we care for none other land of behed, nor for none other both Lyndall put his sample by their comming to the land of behed of their leisuing thereof, to signifie which maner faith could attaine to heaven, and which should fally thereof and never attayne thereunto.

And in bose as it seemeth, Lyndall meenth that all those which left theye, carname in the wildernesse, perished of the same heaven for lacke of such a faling faith, therefore be concluseth, Even so that the children of maner: Moses saithles faith made by the pervasion of menne, leape theке of the rede which our saiour fesus is risen into. But nowe hath Lyndall forgotten that the Prophet saith himselfe that spoke with god, and was taught by him, he was not pervasated by miracles, either told him by other mennes mouthes, or wrought in his lyght by the meanes of other menne, but wrought by God by the meanes of instrument of his own handes, left yet so, all that his carakas and his bones in the wildernesse, and that he did truly, that never man should after find the to carry them thence. Now sith not onely such as attained faith by pervasion of men, but such also as Lyndall dothet nothing to be sure of salvation, left their carakases in the desert and never came in the land of behed; his example of the other there left their carakas nothing maketh nose against the children of maner; Moses faith as faptibles as he calleth it, then against the children of Lyndabals own faling faith. And therefore every man maye see that Lyndall hath brought in this pointe like a bery fool. For every man may well perceive that the faptible which Lyndabals reproved in me and calleth it faptihelle, because menne are induced thereinto by miracles and pervasion of men. Lyndall himselfe kneweth to be the falt of holy s. Augustine, as his words against the Sanciethes which Lyndall hathe himselfe rehearsed, testifie well s heare wittnes, though Lyndabals owne gloote were true. For if he beleued his church because they were better than good menne, yet was he then induced into the believe by the pervasion of men. And yet is not he lepte shote of that refe that Christ is vileny to, but is therein, and not in the refe onely, but in the bidde too, and so be many children of the same farty and many mo hall. But as for Lyndabals farty beleueth it self, that himselfe and his maitier and all their children shall be still and slepe, and therefore leape shote of biddes and life too till besmes day, and then dare I be held to warrant them so long agayne after.

But yet for Lyndall relleth us here, that this faith of ours is naughte, and by his wise reason the farty of S. Augustine too, because both he and we were induced to the beliefs by miracles and pervasion of men: let us believe Lyndall being to speel a preacher sente by god to geve us his good golde counfalt what
What we may do to come to heaven.
What will be avenger of what coun-
ple will it be given us? He will of likel-
hed, because he is the God to whom we will.

Tindall's book of Symon
Paganus, that believed for the miracles
which he saw, Philip, and Peter, and
therefore verse as Saint Peter bode him
doe, to whom he said: doe shame for
this thy wickedness, and pray to God if
he had adventure will forgive thee this
ript kind of thy heart.

We might here observe, that the fault,
which Saint Peter found with vs, was not the fault that
Tindall supplieth with vs, that is to have, the believ-
ing for miracles and by persuasion of
men, but for that he would with some have bought the grant of the holy ghost.

What best of Tindall I see well taken
this fault of our, as great a crime
as of that of his, it cannot be true to be
found it, but confess it: for such and be for
the, he knew him that we be full heavy
and repent it were good, that ever we
believed either the scripture the better
so: the church, or the church the better
for the miracles that are daily wrought
in it, or any piece of the faith, or any
miracle that Philip broughte (or Jacob
with or any Apostles of them, or
yet our suavier ether. But note that
we do to lose for it, what will he by 
more? Fastiely, praying, or pilgrimage,
or other works of penance, we
shall not need to fear. For Tindall
theth none, but faith is it time to doe
an. Well, we hole at his countable
contente for his pleasure to forbear all
those times of penance and penance to,
but yet how shall we do for faith? For
without the very seling faith, no repent-
ance can save us, he we never so well
ware in keeping us both to resist thrist
and satisfacion. What countable will
he give us therefore, how we may labour
for this faith?

He hath given us plain answer already,
that ther is with vs no remedee For
fish we have to highly offended God, nor
we men, sanctifie, so infective, as his
elects doe when they fall into their horri-
ble deeds by the fruit of their inerre
miring in their faith by breakin out at
their frailties, but even willingly
of purpose, of pure malice, when we
endeavour our self to believe articles of
Christes faith by miracles, persuasio
of it, which faith is (as he faith) the
results faith. Therefore as for the rest of
God is riefend, do he leteth us plainly we shall

never come therto, therefore biddeth us
never loke thereafter no more eare, ther-
fore, let it alone and thinke no more therwith, but play and make us worship
while we may, while we ca never have good
in it, we do to come, embrase therefore
Peter bode him that will perswade you all
the pleasures thereof while we may, be
not so foolish as to lese both.

Is not here (good Christian readers)
I say any comfort of this evan-ecall
docent? I will hereon Per
invented not Symon Paganus to
fors ye not well, but what, if there is
no revery with vs, but that Tindal will
needes dampe us all into Symmings
dale, pet lefte vs becalme him of his com-
forable counsale for some other good
fellowes, as have been by grace hitherto
kepe and preserved from such bad
sinye cumming into the faithpe, and have
so well resoluted all credence of my
miracles and all mimes persuasions, that for a
thing that God could do be made of
men or miracles, they stand yet clear
above and believe nothing at all.

If some such good fellow would now
besche Tindall to teach hym the mean-
how he might grante by sectyng
earth, what countable would Tindall
not so grante onto hym: will he bid hym
repent his delinest he to bid him, a man
will wene he mokes him, for how can
he repent the not believint of any arti-
cle, but if he yet believe that by us
tic is to believe it, and hard it is to conce
yman that a man may believe that
such a point or such a point every man
ought to believe, but if he yet believe
that point himself.

And Tindall hath also shewed vs,
that concerning the believint, the doer
can nothing done at all, but God make
him self both to see and feel and so
forth, and therefore when he telleth him
come to the faith, and then biddeth him
goe and repent by unbeliefs before he
him how he may lyse: he come to the
very seling believe the poore man may
well thynke that Tindall dooreth but
mockes hym.

What countable then will Tindall
gone him further? Will he tell hym
that it is the liberal free gyste of God, and
therefore advise him to pray God to give
him? If Tindall tell hym thus, then
the man calleinge to mynde Tindalles
fomare tale that he hath written and
taught, that the will of man can nothing
woche with God toward God, though
31.118.  it may
The defence of the second reason.

As it may work with God toward outward things, and noweth this prayer if it he not in his will, wherefore both Tyndall advise him to it. And if it be in his will, yet sith by Tyndall's tale it can nothing doe toward God, and the turning of God to hym and hym to God. (For if it could then could his will do somewhat toward God which Tyndall doth express, despite) the poore man will wene that Tyndall doeth yet but mocke.

Moreover, sith Tyndalle expresseth mocketh all endevoure of mans will in subduting of his reason into the service of the faith of Christ, and calleth it a besitleblinde reason, the man will soone see that Endall is hismyselt bellevlynde, if he see not that it is then but a besitleblinde countenable to by hym goe play therefor. For well ye wot, the last fame mynd and extent of playning that God may make hym believe, is some endevoure of his owne will toward the beliefe.

And yet when Tyndall hath moreover tolde us yet more plainly, that the man can by hym wille no more doe toward the gettynge of the faith, then can the child in the begettynge of hym owene father, and every man well woteth that the childe can not play God to cause his grandfather to begette his father: this manne must nedes perceiue that in bidgynge him to play for the faith, Endall both playnily mocke hym.

Finally good faithfull reader, I cannot in good faith perceive what countable Tyndall can gaine any manne toward faculation, standynge his frawthe heretike against free will, which is it is in every good and meritorious work priscured by the goodness of God, so both it is such as happe age and reason work, and walke on with God, not in other thinges onely, but with endevoure also toward faith, by credence geyping both to myrcles and good persuayons of men, whiche Tyndall gate here abadyned for the means toward it, convenient for the state of this presti life, and sufficient for the inest cause of damnacion, of all suche as for lack of their owne dower, and for towarde of their owne free will, do not oppon so sufficient causes believe, fith that if ther lacked not endevoure upon their owne parte, the goodness of God woulede have approved them with his help to the perfection and full inflation of that grace in faith, hope, and charite, that but if the will afterward finally fail therfo,
Against Tindall.

A him that it is as cleare as the sunne shyn-
ing, that the truth of gods woordes de-
pendeth not upon the truth of the con-
gregation. But yett ye see good readers
as cleare as the sunne shynging, that no
man saith the contrary, nor the question
betwene vs was not whether gods woord
was true, but whether the churches labyth
that goddes woord is true. (For to faith not
the church of Christe alone, but Ture
nes, and Jesus, and Papitama, and all
the creatures of heaven and earth,
and hell too, savoyng these heretico
ly, which woulde with them falsely
closer make his woordes false, even suche
as they knowlwedge for hys.) But yett you
see well as I say, that our question
is not what thing maye make God's woord
be true, nor by what meanes we know
Goddes woord to be true, but by what
meanes man know which is true woord
of God, whether we know not which
is the true godswell by the meanes and
aching of the knowne catholike church;
not by it, but by some other church or
congregation unknowne: may be your
self as cleare as the sunne shyning, that
Lyndall hyngeth it hys brighte cleere
conclusion, not so to shew you any light
of truth, but so to leade you from hys lighb
of the matter and make you looke upon a
wong marke, to leave you into the dark
where we should see nothing at all.

But nowe fowth Lyndall hath all hys
whyle pound in suche tople as ye haue
heard, that we be not hable to gue any
good reason of our belief, so farre forth
as we gve credece to Goddes church,
no more then the Jewes or Saracenes:
he remembreth hymselfe at last, and
left hymselfe and his discipules might perad
venture come to fall in the same fault, he
teacheth them nowe that are his electes
and haue hys feeling faith: such playne
evident aamswers to the pote of hys
feeling faith, that no man can alace
farther. For loe ye: thus he faythe.

C Tindall.

And therefore when thou art asked,
why thou believest that thou hast be-
sued thosow Christ, and of such like princi-
ciples of our faith, answere, thou wot-
test and felect it to be true.

More.

Ye wote well, good readers, that the
principal purpoe whereupon we goe,
is the argument which Lyndall would
some to tople, that is to say, the argument
by which we pouze the knowne catho-
like church to be very church of Christ,
for because of that church is none other we
knowe which is the true scripture of
Christ. Wherupon we contende that
same church wherefore none other is the
very true church, by which we knowe the
true doctrine. To this Lyndall hath,
as we haue heauye, scolded us out lyke
an hare had xx. brace of greyhoundes
after her, we aseard at every place to be
snatched up. For perceiving well, if he
graunt it to be true, he knowe which is
the scripture by the catholike church,
he must note that the same
church is the very church: he shiseth in
one, nowe yea, nowe yea, whereas he sa
in conclusion auoppe it, yet he finally
seke out a stiffe to linke away apple
some not to grant it, shewing us that he
knowe which is not by the scripture
of the catholike church, but by his seling
faith.

Howe is it therefore a good reason that
Tindall carie vs not apace with other
questions from this point, and devide a
question hymselfe, as why he believeth
that he that be saued thosow Christ: For
both is that question not to directeu to
the matter, and also ther may perceauen:
more oppo to that question appe another
question, that it whether the salvation
of any determinat person yet lyvynge,
be in the same person any article of be-
lieve or not, and some men will holde per-
cadventure that it is not properly any
point of the belief but of hope.

But therefore letting y question passe
for this present, I shall purpose into
Lyndalles discipule, the question that
goth next to the purpoe, and he shal
answere as Lyndall teache hym: For
I am loth to talke with maker Lyndall
himselfe. As his discipyle therefore this:
for Lyndalles discipule, ye saye:
that which is very scripture ye knowe,
not by the knowne catholike church as
sayes Antiene saide that he dyppe, and
Luther also you owne matters maister
faith that he deth: I saye you tell vs
therefore, howe doe you knowe that the
boses of the foure evangelyses be the
very scripture of God?

To this question ye heare how Lynd-
all standeth at hys backe, and prompeth
him in his care in this wise. Say thou
believeth it becaus he secket it to be true.
Very well y proteyter answere. Then
will I take him on question y twayne
more. Wherefore believe ye y good
work haue rewarded in heaven, that
frees
The defence of the second reason.

A scrues may lawfullye wedde nunes, and that the blessed sacrament of the alteration is nothing but cake: and so faith. To all these and twentye suche questiones, I answer hith in this way. Aumwore thou wost, and felest it to be true. And when he aste how thou knowest that it is true, aswier, because it is written in thine heart. And if he ask who wrote it, aunswere, the spirtue of god. And if he aste how thou canst feele it by thine outward instrument, but inwardly thou wast taught by the spirtue of god. And if he aste how thou belieuest it not because it is written in booke, or because the priestes to preache, aunswere, not nowe, but onely because it is written in thine heart, because the spirtue of god, so preachteth, and dostfeele it into thy soule. And so as at the beginnyng thou wast moued by reading or preaching as the Samaritanes were by the wordes of the woman, yet now thou belieuest it not therefore ane lengar, but onely because thou hast heared it of the spirtue of god, and readde it written in thine heart. 

Lor god readers, here ye see Lyndall hath instructed his disciple to make all were insufficienf to every thing may be asked him, the whole effecte whereof, fadeth altogether in two things. The first, that all the pontife of his faith he believeth, because he feeleth them written in his heart by the spirtue of god. The seconde, that though he came therto by reading, or preaching, and believed them for that writing that he readde, or preaching that he heared, as the Samaritane vppone for the womannes woordes, yet now he believeth him not therefore, but onely because he readeth it written by the spirtue of god in his heart.

Now soe as much as this outrайдs meane of preaching and reading is the spirtue meane, by which he came therto, which meane he regarde not now, noz had no longer any respect in his belief therunto, therefore thow he is now come to a high point of feele faith, by which he readeth, or preaching by the spirtue of god in his heart, both the bookes of the law, the gospels by verye true spirtue of god, he believeth it not now better of a pointe because the catholike churches sayeth soe: I will therefore alse this good scholler of Lindall, whether he feele written in hys hert by spirtue of god, yhe hath a better faith a more perfeet then saint Augustine had, after y god had by a miracle turned him to the faith a wrote against the maniches, from false alfe god had called him. 

Peradventure this question will somewhat seeme strange to this disciple of Lindall, because it is none of toole, to which his maister hath taught him to make a sayer. But yet I thinke in conclusion, y his maister will not abuse him to say, y he feeleth himselfe to have a more perfeet faith then Saint Augustine in any such thing as Saint Augustine and he believed bothe, lest every man should see the maister of such a scholler to preve a proude fool.

Howe on the other side, if he confesse y he feeleth not his own faith for any more perfeet then Saint Augustine was, but believe in hys own minde y Saint Augustine in any true point of believe common unto them both, had as full a faith, as perfeet as he then shall abuse him, because he doth not now believe the scripture or y autozite of hys church, as wel as saint Augustine did when he wrote of himselfe against the maniches, y I would not beleve the gospel but if the autozite of the church moved me thereto. He beleved it for the autozite of hys church alwayes stille, yet dare I saye, y Lindalle I suppose dare not saye y contrary, but that y spirtue of god had alwey written that conclution in his heart, as in the holy heart of any discipyle of Lindall, whom Lindalle here teacheth to aunswere the contrary.

And thus as concerning the knowledge of the verye scripture which is our principall matter: Lindalles aunswere in y verye chief point of a, but y be pane his schollers faith better then Saint Augustine hys aunswere that he teacheth here hys discipline is not wyth a speke.

But nowe lettes us in those other articles after this good scholler of Lindalle, fith it is so that he feeleth and knoweth in his heart written by the spirtue of god, y scrues y monkes that bave by bowle fore taken field, may lawfully fall from sight to womans sight, and under the name of weddyng, make floued trumpettes of names, y feloth also by the same feele faith y this good works are naught wythout, noz shall he be rewarde in heaven, and feloth also by the same false feele faith y in the blessed sacrament of hys alteration ther is another y precious body as y crome, but onely cake bradde y wine, or flour in hede.
against Tindall.

A in seck of brede: I hall aske hym I sape therfore the question, to whiche his master hath bounden him to make answer, that is to say, he came first by his sape, that is to say, the hypotheticall sape of them, before that the spirit of god with writing in his heart caused hym thare bo: to reade & seethe them.

For, aunsweere of this question, Tindall sape to his schollar. Tell him whether it were by reading in books, or hearing it preached. Verue well. Howe thi his master by bo: thyn tell vs, I wolde praye hym to tell vs, whether by preaching, or reading in boke: To this his master sape me that he learned those thinges by preaching. Then I ask hym by bo: preaching he came to it. To this must he saue to say, that by the preaching of his owne master William Tindall, Luther, Lambert, Huskin, or Swynglius, or suche other apostatycal preachers. But now to this shall I teell hym, that he had not the saue faith written by the spirit in his heart after his masters owne tale, till he first beleue of some thinges with an hypotheticall sape by the hearenye of those holy preachers, he must to vrest that he may leade vs into the same faith as they vs hym, tell vs what reason he hadde to believe them, seeing that they be neither men of mo: learning, nor of mo: wiete, nor of so muche vertue, as were saint Augustine, saint Hierom, saint Basil, saint Epistume, saint Chistophome, saint Gregory, saint Ambrose, with suche other like, whose holy living, true faith, and doctrine, God hath approved and distiled to the wyrd by manifold wonderful miracles, all which holy doctors have taught us to believe the contrary.

To this question Lyndall teell his schollar to make aunsweere and sape, that he beleued them because they lave so good authorities for them. Wha authorities lave they for them? Tindall. Howe of this question Lyndall hymself maketh adio:er and sape: Concerning outeordre teakenge, we allege for by scripture over the same church that way this, this, hundred yere: bebbad autenticall stories which they had brought to stepe wetur with we confound their lies.

Remember ye not home in our owne time, ye who taught grammer in Engeland nor one under Sode: latine tonge: how came we then by the latine tonge again: not by them though we learned certain rules and principles of them, by which we were moute and had an occasion to see them further, but out of the olde authors. Even so we see by olde antiquites oute of whiche we learned, and out of our church, though we receaved manny principles of our church at the beginning, but more falsed amonge, then truch.

Loe good readres, this disciple of Tindall in these articles of his seling faith, that good christen mennes god workes shall have no reward in heaven, that seeres may be deade, wittys, and in his blaspemey against the blessed body and bloude of Chist in the sacrament of the altar, he beleved his master, and his master his master Martine Luther, and the other olde masters of these neue sectes, nor without a cause, ye see well. For he sape them allegue for: their belief the scripture & olde antique foules, ethere with as menne have bought up now the true olde grammer againe, even so doe they nowe byng by the olde true faith againe, whereof although they took some principles of the catholike church at the beginning, yet theydore thereof more falsed amonge then truch.

How which those thinges are that he calleth the falsed: he sape they take of the church, ye know god christe readers of Tindalles well enowgh, those are the pouertes: for telling and which he to sone lacketh: raileth against the catholike church, the teaching that god too: kee shalle reward in heynge, and that folk shalle have se: holy bokes, se falsing dayes, and pray for at children bokes, se honours the precious bode and bloude of Chist in the blessted sacrament observe their holie bokes made to god se: beke that kee shalle webed vntes, and manye such other thinges.

These thinges he sape that the church hadde taught hym false, tell that nowe Lyndalle, and Luther, and Lamberd, and Huskin, and Swynglius, have restored againe the ryghte faith in all those pouertes, that hath been this eight hundred yere: lest, as Lyndall sape: These thinges have they nowe restred and boughte true againe by antiquitates and olde bokes, lye, as mayster W. Love, late mayster of Pauls schole, boughte his in London the righte reader in preching of grammer and learning of the latine tonge. This is good readres, the thing that this good scholer of Tindall by causes, of sines matter aunsweerde.
The defence of the second reason.

But nowe good readers, we must tell them again, that his enamples of grammar and the latine tongue, is nothing like the matter of faith that he refeth in it. For the latine tongue was nothing here our Lord: he intended to preserve it ever; and therefore it might by chance or occasions of battle and warre, perile and be lost, and the countries capellus to lose it & receive some other language in the Northwest. But as for sop she can never soe, no more than can the catholike church against which, our favour hath hinselves promised that all the heretiques that rebelle against it, nor all the precenters upon earth that enourage & appugne it, which two foes see the gates of hell, shall never obtain and prevale, nor in likewise all the devils of hell that are within bell or walking in this world: but about the gates of hell, shall be able to despoyle the faith which our favour hath in likewise promised against the devil, went about to sift it out of bps church, should be preferred kept by the meane of bps own special paper.

And therefore, first grammar in the latine tongue is a thing that may sappe, the true faith is a thing by the spirit of God, according to Chyphes promulgate perpetually taught unto bps church, therefore ca never faile, no not though all the bookses in the world should faile; therefore bps limittance of grace likewise into faith, is a more lyke then an apple to an oyster.

Sopwe as toughtunge any suche olde autentike foyes as he spoketh of, which he faith the church had brought a sepe, whereas he faith that Luther & Tyndall, and Hulken, and Synogylus, confounde our bps: I woule be of them to heare some one foyse, by which he prochet that fasting, and praying, and almsde doves, doone in faith, hope, and charity, he taughte: no nowe, never shall haue reward in heaven.

By what olde foyse prochet he fole have not pay for their foydes soules.

By what olde foyse will he rebuke, that chrysten women be prietes, and be not wont to fyng maile.

By what olde foyse can make it good, that in the blessed sacrament is neither felde nor bloude, but only breshe and wynn.

And by what olde foyse neve founden out, can be now make us know, that foydes o, monkes professed, were of olde wont to weede nummes, and we all owed and much commended therein.

We be berke that in all these poyntes except the last, we shall find unto these folke many old autentike foyes prouing their heresies faile. Howbeit, as for the last in dev, I find not as farre as I can remember, any old foyes against it. For I suppose berel, that untill we看一下 Luther neve begane of late, there never was druther to be assured, that ever durk for very shame attepte any such incestuous mariage before, but if it were only Julian apostates, which fell furthwith fro the faith, a became a cattie papine, & persecute the chyldren folke, & Chyphes quit him thereafter, and soe sent shameful death, and the wonder of all the world upon him while the world stood:

Nowe we come then to the scripture. For therein they make as though they were, we allethe (faith Tyndall) for vs the scripture, other then any church that was these, even, not.

Frythe when Tyndall here saith (we) I woule write of foyse where we, we Lutheranes, or we Hulken, or we Anabaptistes, or we Synogylans, or of the table of all the remanenat of those hundred sectes, of which we never one agreed with other, nor never a ma with bps felowe, but echo of them layered the scripture alwells against all the remanenat of the sectes, as against the catholike church.

Besdes this, where Tyndall saith that they allethe for them the scripture, we saye that some thynings ther are that God will have believed, whereas bps worde was deliered unto bps church without twyting, and in bps church without twyting preferred by the selfe-same spiritte that ensighted the writing. And thys doo we prono by olde autentike bokes of olde holpe doctores, and by the autenticye of the catholike church, and by the manysole mysters that still continue in onelie thesame church, for the composition of the doctrine of the same, and besides all this, by playne scripture too, as I have clearely proued unto Tyndall in the last Chapter of my these boke. And for bps purpose in that poyn, he hath not one text of scripture, but such as he may be ashamed to face against the right sense of them to brynge them fyrthe in place.

And our thys, for bps small confusion in that poyn, he have yore fellosed heard in my fowerth boke, that he persever.
A usual virginity of our lady, he hath himself confessed, that who soever heareth it taught must believe it, and yet is it not proved by holy scripture. And therefore must he not give over that false fable hereof, which he was wont to hold, that we be bounden to believe nothing but if it be written, and as Luther saith he customly is written in scripture.

However, in this that be faith, he alledgest scripture, he both doth and walle about in a maze. For well he wotteth good readers, as to sooth himself, that between these heretiques and the church, the question is not for the more parte in the works of the scripture, but upon the right sentence and understanding of the scripture. Nowe doth we see therein against them the olde ancient doctores, whose explication they contemne. For both the rewarde of god workes, and for fasting, and for the blessed sacramente, and for voices of chastitie, if they should stande unto the explication of the olde holie doctores upon the scripture, they can never auow it, but that the scriptures be clear for our parte against them, as elles as I have often sayde, lette Tindall tell vs some one of so many faineaters, as since the apostiles time have written ys the scripture before Luther's days, that expounded's scripture in such wise that it live by his explication, lawfull for a free to wedde a nunne.

Therefore in conclusio as concerning the scripture, yf yt suche popistes as God hath taught his churche without scripture, as the article of the perpetual virginity of our lady, Tindall can not teche his disciples that they allledge the scripture, so in scripture it is not spoken of. If he will saie that they be at libertie, and not bounde to believe it, hymself hath in that article confessed the contrary before, as ye have seen in my fourtenth booke.

And also in all suche other lyke, if he believe not the church, he might aswell not have beleved saint Paul. If he say that he could not but beleve saint Paul, because god brought miracles for him, by the same reason must he beleve the catholike church, for as much as god continually in every good chifffen contrary woeth miracles in it for the catholike church, and withal giveth his miracles from all churches of heretikes, and thereby declareth that he both those miracles not only in it, but also fo it.

And also Tindall knew not that god by the mouth of saint Paulie saith so, but because that the church taught him that God did so. If he sayes, he seyse it by the doubting of goddes own finger in his heart: he must consider that I spake of the same before that his hearte was so holie, that God spake to write with his own finger therein. For hymselfe saith, the hyroglyphicall saith goeth frst, and the feeling saith cometh after. Therefore at the least wipt in that time, why should he not at leaft believe the church when it sayes? This thing God by saint Paulie did tell, as when it said; This thing god by saint Paulie did wipte.

And in the laste psalm, the books of the written woordes of scripture, of which these heretikes receiue such as spake the, a refule such as they live, fith that in the beginning sauing for sa catholike church they neither knew the tone no other why should they not believe the same church, as well in the tone as the other.

And as concerning the books of scripture which they themselfe receive, fith the debate between the church and these heretikes landeth not upon the woordes but upon the sentence, if Tindall were a Turkie borne (because he beareth to often the Turkes for his part against vs), they woulde and well they might reken hym but for a profane sole, if he woulde no wise beginne to conforme them their Alksand in great and necessarie points of theyr faith, against their contenent and agreement of all the old explication of the scripture, and the believe of all the people from the death of Mahomet unto Tindals birth.

If Tindall woulde not strange obserction of the Turkes and their Alksand with obsercption in ypphecy aggravas me the Jewes, and the olde Pahant, which Christ and his apostiles taught the to conforme contrary to their old understantment fro Moses dayes to theyr owne, that the church of Christ both owen the same still, and will therefore say that to myn himselfe and his maister Martine, and Hulken, and Schwengelus, teache the church of Christ in ypphecy to conforme the scripture of the new testament in necessarie points of faith, contrary to the contenent of all the old expostitoure and the common faith of all christen nations, with the same of Christes death: his blessed apostiles be to our owne dayes, as Christ his apostiles the catholike church teacheth: Jewes to obstore their owne scripture of old
The defence of the second reason.

A oile testament, that they had hadde and taught so long before: I answere Tindall theambt, letting passe other answers for this syne, that Christ and his apostles and the catholicke church ever lyne, have proued and yet proue the authentique of their doctrine to be aboue the Jews in contriving of their owne scriptures delivered by Popes & the Prophets, by that it bathe pleased God for: the restitucion thereof, to draw by Christ and his apostles, and his catholicke church, continually to thys dape many monstrous miracles, and withdrave them all from the Jews. Now let Tindall, and Luther, and Huskin, and Swingius, do the like against the catholicke church, and then let them come and teache it to construe the scripture of Christ contrary to all the oile, But till they have the miracles among them the catholicke church leste them, if Tindall and his sone felowe will in the mean while goe nowe aboute to teache the church to construe the scripture of Christ, contrary to the continual faith for the apostles dapes into their owne, we maye muche better call them proud presumtuous fools, thelond the Turkes for teaching them a contrarie construcion of their Richard.

Wespest yps, hys enfaumpse of the Jews will not helpe hys for another cause. For the oile expositours of the scriptures both of Popes and of the Prophets, wer upon the part of Christ and his apostles, and consequenty of the catholicke church continually against the falses crebes and pharisees, and the falses doctors spere, in such necessary points as they and we barpe for, as appeare by hys of their books, which bee dapebye boughte and alleged by meyne at thys dape learned in theye own tongue, and also by that substanciallyl well learned man Lyse in his exposicion of the second Pralme.

Nowe if Tindall and Luther, Huskin, and Swingius, can lye, that the old holy doctors expositours upon the scripture did ever expoune it, so by their exposicion it might appeare the scripture of Christ appeared it for lawfull but not abhorreth it as a thing abominable, y sheers holde wedde nine: I will agree with Tindall to geneuer over all y matter.

And thus peere good readers, that as concerning the scripture which Tindall here teache hys doctyle to lye, that they alledge ether then any church the this piitie. C. pere. ith the debate and varietie is not in the words wherein they we both agree but in the tention, wherein not onely the commended faith of all christian nations, but also all oile holy bozoes & statutes ever since the same scripture was entertained with cristian church against him: his alledging of the scripture is not worthy a lete.

And therefore is he now bidden in all that ever we barpe for, to leue both scripture and all, and when he ake wherefore he beleueth either this or that, saen must he be to holde him onely to bys felling faith, and as Tindall for a more anker teache hys, lye he belieueth it only because he seelte it written in his byt without any reasonable outward cause wherefore he first beleueth it with a foyse faith, whereof as ye haue heare, he can for his heresies psoure be none at all.

Then lye he is commen to that point, that without any god owarde cause, he must defend his faith by his only seeing, mape not the Turkes is the Jews bothe, whome he latpe to faze against vs, defende their faythes against hym by the felse lyme: And when he can no farther lye, but that he seelte hys to be true, and excro of these false, mape not of them autower hys that they selte their to be true and his false: And thys lye were gone the countapa of S. Peter, that we should gowe a reason of our hope to every man that will affe his wherefore we hope to, and therefore leaving lypet Peter his way, ltere every man folowes Tindall and beleue what he lye, and lye he seelte it written in his own heart with Coddes own hand.

Sonne lye that he which hath been once at Hierusalem mape lye by authonte, because he shalbe sure to deome to meete any manne that bath be there, by whom hys tale might be controled. But Tindall lath here to lye without controlemente, with lende laboure foughte ou the hater wave, and as himselfsel finketh a sturer too. For he goeth not oner a booke therefore, but lye what he lye, and tell us that he seelte it true, and syneth it written withyn hys owne hearte, by hyn that can not write false the spirit of god himselfe. And ther he wetheth hymselfe sturer, then if he lye to wise to Hierusalem, a wise as far beyond. For yet must he ze: al that fortunate to synde some manne that hadde the same wave wallad as farre as he, and there souned Tindalles tale falle.
But whereas he saith that he selth it written within his own heart, he wotth himselle by sere. For he thinketh berely there can no man looke in there to controle hym, or see, whether he lie or not. But yet as wyse as that mention was, Tindall is therin beggyle, and god hath gone beyond hym, and made hys wyse stone founden out more playnelle then of late appere I came to contollement the selfsame wyse folly in Richard Webbe. This Webbe while I was chancelloure to the kings highe, was by dyuers heretikes detected unto me, that he had solde and bled continually to sell many of these heretikes books, so boden by the kynge gracies proclamado to be brought into the realme. And farther, I was by god and honest men entoumoured, that in Byskowe, where he then dwelled, there were of those pestilent bookes some thourst in the strete and leste at mennes doyes by nighte, that where they durst not offer they popson to sell, they would of theys charitie popson men for naught. Now being thus entoumoured of hym, and hauing berere sure knowledge that he was a great meddler in such ungracius matters, and bittering of suche popson bookes, of which I had a booke deliuered into my haces by Michael Lobler, whome I had attached for like matters, and also the saider bookes of Webbe, and afterward abuirded his heretikes. I gane out a commision to certean god worshipfull folk in Byskowe to attache Richard Webbe. Whereunto after hysteries there founden to appere before me, he wente at large, and cumming by to London, the same before he came to me, gate him to Sanyt Catherines to Robert Hecton, to whome he had attache of his bookes before, and fell in a secreete agreement with him what ech of them woulde say therin when they were examinioure thereof. And when Webbe thoughte he made the matter safe and sure there, then came he holye to me. But nowe was he seriel and begyled, for certe he came at me, certe fearinge that Webbe might hap to sell the treuch, thought he wolden himselfe for bes fore him, and sent me wyse to great hase of Webbes being with hym, and off the communication that had been betwene them too. And to Webbe unare thereof, beying crampped on the moyew, first of dyuers other things aunswered on his othemen a false aunswer, as I very well perceived, sauteing the false of his remembrance. For euere for the more parte, he referred and repressed all to his remembrance. And when he had al done, and saw that I found no faulte, no nothing objected against his answeres, but so did myself as thowgh I believed them, then he beganne to take moste lyvly bypon me, and sayde that he had yeuer heard, that those that in hys examiniation true and playnely into me, had been alwayes went to find me good and favourabe, and said that for that cause he had himselle bled me all that euere was in his stomake, as playnelye as he knewe it himselle upon hys faith to his remembrance. Whereupon I said to him that if I found him true, I shoule stynde me favourabe, but I feared hys answeres were not all true. He said if yu stynde any one false, never be ye good lode into me, nor never truste me after whyle ye live. Then for a say, I thought of hys to many lye to lay hyn with some one. And that I asked hym agayn of one say, Nicholasse, to whom he had answered me before that he never sold any such bookes, but that y priest had he faide offered hym suche bookes to tell, but he would none be, and that he had neyther seen the priest this halfe pere, and the last time he sawe hym was at Byskowe, and when he sett abode tharby of ydony his othe that thy was true, and elles to ybde I shoule never believe hym in any thing, no: knowe him anpe fauoure; then I asked him whither Byskowe went in bolouon, and whethre, dy lyes wer halfe a vete. And when he perceived by those queations that I knoue of a certane assamble of their in bolouone with the bookes before, then he calde down the head I said he had gote it. And when I layd binto hyn his pepper, he saide he swore no further then he remembered. But when he could not make me believe he had goote it then down he set upon his breastbones, pitouslye saye me to swere him selfe out, in which the truth he sayde, ought hym a shamme. So in god faith yere is not in al mine answeres, any one thinge true but y. And Webbe good I, in sayth if that he be true, then will I wilke at this one and lette it goe to none. But nowe if ther be any more lies, call them again betime, and I will then take your still tale for untold. Say say (yhe) ye find any one more, then never believe
The defence of the second reason.

A believe me while ye live, but take all so; lies that ever I tell you, and put me to open shame, and make me a trumper to all y false perjured knaves in this realm. Well was I, by the lord the remnant be well tried, trueth, ye would not else Webbe make so large an offer. Do in faith, said he, but if I were sure that all were true, I would not be so madde to tap as I doe, and to take your favour so foolishly. Well quod I, when I saw ye Robert Neckon then? Now by my soule, as I have the word your lordship by my mere othe, I saw him not this halfe year to my remembrance. Well quod I, remember your selfe well, ye know perdie where he dwelleth, and where you dwell, and therefore remember whether ye were with him at Saint Albinus; ye have it at hand, so that ye might alone together by a good man els within these three or four monethes. Then he began to faide a little, a claue his head, and rubbe his forehead, and said: Nay in faith, to my remembrance we mete not together this halfe year, and by my troth I cannot now call to mynde well where we mete then neither. Well Webbe quod I, let that passe then, and tell me another thing. Was yesterday halfe yeare agoe: And wery ye not yesterday with him at Saint Albinus, are ye not nowe shamefully so? I saw well ye had not forgotten this. Then down went the head againe into the bottom, and yet he meabled because I faide he was so shamefully, as though I could not looke into his heart to see whether he remembered it or no. He would have seemed not to remember such a point so yesterday. But he made me therewith remember a like matter of a man of mine done by preste afose, one Dany al a body and which had been married in England, and taping that his wyfe was dead and buryed at Wochester two yeare before, while he was in his countrye, and gretting her much praise, and often telling us how so he was when he came home and found her dead, and so he swere by he had made her better prayers at her grave, went about while he wept upon me at Briges in hinges busines, to marry there an honest wedowes daughter. And so hatted it that every day when they should have been made another clore and endured together, was I abode from London by my wifes letter, that Dany al wyfe was alive, and had been at my house to see him. Whereupon I called him before me and other, and readde the letter to him. Mary maister quod he, that letter faileth me, I think ye my wyfe is a lye. Yeas beaute quod I that the is. Mary quod he then? I am well apace, for she is a good woman. Yea quod I, but why doth thou such a naughtrye wretche like manner, that thou wouldst here weode another? Didst not thou say she was dead? Yea Mary quod he, men of Wochester tolde me so. Why quod I thou failest beaute, diddest thou toun tell me and all my house that thou wert at her grave by thy lye? Yeas Mary maister quod he to I, but I could not looke in ye worte well.

And as Davy thought himselfe safely defended against faileays, by that he could not take into his winces grace to see whether the better in I not thought whether he himselfe were defended in any one of purtray, because I could not looke into his heart to see whether he remembered the counsayl so studiously taken with Neckon the day before: no, no.

And in like maner hopeth Lindall himselfe sure with his seeing faith against all ecardation of his fals heerose, because he feth that no man can looke into his owne heerse but himselfe, and finde what he seelth written there.

But now as Davy my man was bewayed by my wifes letter, and as we was bewayed by Robert Neckon: so is Lindall much more closelie bewayed, and his countable utterd by almighty God hymselfe, for whereas Lindall would haue been were, that he seelth it written in his owne heart with the very hand of God, that erres may lawfully wedde nunes, god hath himselfe plainly tol the contrary to all the ole holpe laynents this yb. hundred yeare before, by all the same space to all chisten people beside, that now there is no good man in all chistendor, but he seelth and finder and written by gods hand in his owne heart, that Lindall seelth not that foule filthye herese written in his heart by the hande of God. But if he see it written there in deed as he faith he both, then he seelth it scribbled and scraped in his hart by the crocked cloude claves of the devill.

But yet if the seeing of all good men will not asure Eindall, but that he seelth alwaie kil written with Gods owne hande in his owne holpe heart, that the fawth of the catholike church is but an historicaall fayth in ane thing that augereth, and that it is full of heresies beside,
A belief and that therefore it is the church of heretics, as he said in the ende of his goodly solution to the first argument; that therefore theo that go out from it, be as he there saith the church. And then such as thou be by him the very church, al thou must by his distinction of the very church be none of heretics, and have by his own distinction also very feeling faith written in their hearts by god's own hande; I demande and ake of Tindall therefore whe he it happeneth that his holy church's faithfull feeling folk gone out fro the catholique church, feel not all one faith, but in great necessary points of faith: the faith of them is contrary, faith of other, that of them is another faith, and that faith of others a falsifying heresies, and though the fals theories confirme and agree together against his true catholique church, yet so they contrary feates so verry between theirselve, that Lutheranes, Anabaptistes, Presantines, o2 Swinglanes with many another, would one beyt of a mother's tale. And whereas the complayne that heretics be punisht here, yet one feate there punisht and likey another among themself. And thus good readers may easely see, that their feeling faiths so dissonant among themselfe, so contrarious and repugnant, be not written in their hartes as Tindall faith by the hande of god, whose spirte is the inspirer of bruite, concorde, and peace, but as I told you before, but oyster and blowen into the beasties hestes, by the spirte of discord, debate, and disension the devill. And yet for the better perspecution of Tindalles doctrine concerning faith: considere ones againe good readers that he puteth two kindes of faith, an historickal faith, and a feeling faith, so that every person that hath any faith, it cannot be by Tindall but one of these two byndes, eithe historickal faith or feeling faith.

Now historickal faith in the articles of a necessary is bestaine and goeth by an outwarde meanes, as by hearing the thing preached or reading it written; thus faith be called faith and able, able either to take a soure or to work well, and for concludes the devils faith.
The other kindes of faith, that is to wit the feeling faith they faith is that faith that Godde writeth himselfe in mannes hearte, and therefore that is a feeling faith. For he that bath it in his hart of goddes owne vising, he bath it so that it can never be washed out, but more of necessity dwell and abide with him, can never fable but he saith it in his heart, and that saith those hall of necessitie make him love God, and ever goe we ould and never do deadly sinne, though he do were so many unchristian deeds through the fute of sin remaining in his fleshe breaking out at bys strawe members.

Now good readers he began at his trau way, and after he faith it can neither enduree nor work well. I would wit of him whether if the man bee fath with as one as he bath it, with a good purpose to be baptised and to work well if he loved that, in such minde as manie martirs were there considered, should he be saide with such historickal faith, without any other fether feeling fath: or not. If he bath, then make the historickal faith be sufficient for saluation, ye and though he be so faine that it may falle yet make it perchase falle longe and not fable, and a man with it work in prier, fasting, and almosse deede, as well at the terrour as Cassianus Centurio the paynym byd without it. And then he wer in such place as he could not be baptised for lack of a ministre, and so did with repentance of his sinne and such historickal faith, and such working without any fether faling, though he not been saide. If Tindall sayes then sayeth he somewhat more for historickal faith the well stand with his words before.

Now if he sayeth then fith the man can do no more for his part, but believe well and doe well, and the feeling faith that Tindall saitheth of must bee by god infounded, toward the geetingWonder the man can hunselfe fath Tindall no more but can the childe in begeting of his owne fater: I trov Tindall that have no man that well considereth the great good nature of god, gue his credence in that point.

Now if Tindall say that in all falle cases god both unto him that belieth ones with a fawre fury, infouded the faling faith there, except the man have on his owne parte some other let and impedement of sinne, then say he thereby confesseth he that the manes endeuor inclining his undertaking to the fature of historickal faith, hath yet at the lastwile somewhat more done in.
The defence of the second reason.

A him towards the geaung of the selinge faythe, which onely fayth Lyndal calleth the right faythe, then the childe can de to the geaung of his owne father. And so lyth Lyndalles tate in hy dyme.

I fele alfo that it shuld beke futher by Lyndal that the hyfocral faythe ones gotten. God shuld not let us of good congruence any more to infoud the felinge faythe in hym, nor withstanding any other fumes into which the man is going, carted firth in his fapsy the rage of castpifence reigneing and riling his weake hyfocral members, then he letted to kepe hyt wout any faling at any time hy felinge faythe in all the hy ones have it, nor withadvyng all the hyrrible abominable deveds that ever they can doe after. And so shoude it appeare by thy, that who fo geate once the hyfocral faythe, hath always foath with the felinge faythe also, though he were in the way toward the doing, pe or though he were doing in deede never so great hyrrible miftiefse, so that he fall thereof for fapally. And then shall walache no felinge faythe full wetches, but he shall finde enough. I fele also that it is hyfocral faythe gotten by man, by that other good circumstances that may by possibly maye put unto it, God both ever wade and infound the felinge faythe hunte, suppling by the congruence of his owne goodnisse timbeclite and lacke of power upon the mannes parte toward attaining of his owne falute, being the great high gift of god to farre above the proportion of mannes naturall stature: then I fele low and destroyed the effects of all Lyndalles seuion between hyfocral faythe and felinge faythe.

For then enuy that ones hath weel the tyme, is by and by furce of the father, without which his good wacho were toward y reward al wought in baine, where thynge the liberal goodnisse of God coulde not of congruence fo any lacke upon hy owne parte suffre.

And thus for the tyme halle of hyss suspis, that is to wit the hyfocral faythe, ye shal now good readers to what popinet Lyndal is brought. And now consider I speake here of hyfocral faythe, as of the faythe in necessarie points of f belife, attainted and gotten by man, by outward means only not that I thinke mine owne selfe that hyfocral faythe attainted without the inward working of God, but because Lyndal catured it, therefore I thus reson it, to tement pe shoulde therbe so what thing shoulde it would worke upon Lyndalles untrue position. I have alfo beken in all this whyle to speake any thinge of the sacrament of baptism, because that Lyndall here in all his mater of fayth bothe hyfocral faythe and selinge fayth, never made neyther mention thereof, as though the sacrament had no parte in this plate, by which obvdquate kille men may as well percieve what he meeneth, as though he spake it out. Yet yet to make hym somwhat farther, we shall in the second parte of his defens, that is to wit in the considering of hyss felinge fayth, a litte oppose hym therin.

I akke hym therefore at such time as to the beginning there turned together to the fayth two of three thousande at ones, as hy at the preaching of lystere Peter as appereth in the second chap. of the Actes, and therupon were yestard, what toke thes by their baptisme had therby before hyss hyfocral fayth, gotte by peching any new kind of faith, or neve felinge of their former fayth insownded by god in them baptisme: nor ffrist the as touching faith belife, the hyfocral fayth gotte by that outward meanes, so as good and as full as fayth by god insownd inwardly. For I trute that Lindall dothe not thinke that they had such faith as was able to secure them to salvation, all those that ther truely turned, if they had forthwithe done on their baptisme decreed.

Now ps Lindal take the torder ye, and annuere ince that in the baptisme they had the felinge fayth insownded, the folowerth I tace that every m of age and discricion which belpye commynt to baptism, hath y felinge fayth to, that he harb by bapteisme the right fayth and the fayth sufficient for salvation, which is by Lindal none but the felinge fayth. And then be therby all they that come bely into baptism by Lindalles tate elects everyone.

And yet it nemeth farther by Lyndalles tate and hyss magister Bartyns added unto ye, that pe come to bapteisme inely that is to wyt walkinge outward, yet in way toward admouny, factigeno, o[murder], so he bring to him belife, hyss baptisme perfiteth all. For by Lyndalles granting that God insowndeth suffyent perfection of fayth in the baptisme, affirming that after the perfayt fayth had, the bater therof may do such hyrrible deedes and so all that
A that never fail in his perfect seruage

faith, I am not as I say before (cal
dring) by Lindalles tale such horrible
deedes; such false seruing faith may both
abide together) Receive 2e why such
deedes being put in in course toward the
busynesse; hould beleset that perfection
of faith to be by god inflouded any more
then they shoud after let the same to be
kept and preferred specialy by Lindalles
owne worshipfull master Marj. Luther, fa
tsch expresse that no

chstene men ca be dampeyn but if he
will not believe. For nothing he saith
can dampeyn him but onely unbielie
For all other stines he saith be tupp
by and swalowed all at ones in the
beliefs. And therefore who so come to bap
stine with only bare belief, all other
stines as Luther calleth them, 2e his
horrible deedes as Lindall calleth the
which he is as trulie of hopsche about
fo al his bapstine to bee when he
commeth home from the fonte, can noth
ing let anye perfection to bee by god
instronged in his bapstine. And the saith
that perfection must be by Lindall eit
ether the bapsting faith, or els the bapsting
of the faith while ther is by hym none o
other faith sufficient: it followeth that
every man which with his propre faith
cometh to bapstine, is false of bapsting,
how many stines he soever be a
hont of seblings and realtly to commit
after. However be if Lindall will for all
this make anye stiching I cannot tell
what.in them of the age and discorsion
come into bapstine, and say there may
be some let upon the age partie, by reason
that they make be absute to some wil
lyng and ethere of purpose or malicie
let be consider and well yweth this ma
ter, in them that ca do bapsting with
out any maner let. When chylde

are bapstes, which kind of faith haue
the the historial faith or 2e bapsting faith
For faith haue be 2e or elles they
can never stand in goddes faveur and be
saued,witnessing fapt Paulus, that to
out faith is impossible to please god.
And therefore of struch faith they haue
For though they come to the bapstine
be recuped to the font, in the saith
of theire fathres and of the hole church
that offereth the yet with the bapstine
is therby god inflouded into them his
grace, the habit of faith, hope, and cha
rity, wherewith they be made forth with
perfet membres of his misticall hop
the carolike church in earth, and ther
by made inchentable into the bleue of
goun. Now ahh: I therosfe Lindal,
which kind of faith is this:the his
torial faith or the bapsting faith? hot 2e
historial I know. For the childes haue
not yet other recche nor heard many
fables. Wherefore it must nedes be by
Lindalles own tale the bapsting faith,
For noe kyndes of faith putthey be not
but those thowynt noe sufficient for
salvation but onely that same one, and
sufficient muske the bapsting be that
chystian receyued in the bapstine, for
elles were the chylde neuer the rather
saue, in case he dyed as many chylde
ove in shoule some cloth or in the creable.
Peradventure Lindall gettynge now
whe where aboute I goe wille saue that in
the bapstine God infloudeth into the
bapsting faith, that is to say into his one
spiritual, 2e in their hartes he witteth,
and that into some other he infloudeth it
not and they see the recchautes, and he
will happily say that is agreed by doc
ours of the church that god giveth 2e
bapstine not lyke grace to every chylde.
But innto this I am wolver that though
in the bapstine either at the more good
esse and more infanty phase of the
fathers or godfathers of the chylde, or
some other cause scene unto his bapst
wilshome, he gyve for one greater grace
then to some other, yet gyve he them
all one kindes of grace and one kynd of
faith, though they offster in degrees,
and as very a manne is he that hath lit
tle nature, as hee that hath a great,
and a Pigmay as a Grootan. And Lindal
faith himselfe in his answeere unto
my dialouge, that our bookes must be
as peraft as the worke of Chist him
selfe, but faith be faithes is sufficient
though it be never so little.

And besidhes as I said before, god
gyverte into every chylde in bapstine
the habit of that faith that is sufficient
for saluacon, but that is faith Lindall
none but the bapsting eth, eys by Lindal
the bapsting he is it, whereas the
gabate Godde infloudeth into every
chylde in the bapstine.

But per fith I haue proved that if it
chylde beane any faith, he hath by Lindalles
tale the bapsting faith; nowe will
Lindall peradventure say that the bap
ste of faith is no faith, because it is
not actualy faith the chylde haeth not,
for lacke of the ide of reason, for
want whereof he cannot thinke bydnes actuall
be sent unto any porport of faith.
The defence of the second reason.

But unto thyse I answere, that he may by the same reason lap that child hath no reasonable soule, because he cannot think upon any reasoning, and therefore lacketh the specificall and kindely difference that deveth his kind of man from all kinds of unreasonable bestialbe beastes, and then is the child no moze man then a cale.

Also if the habitual faith be no faith, then is the child for all the baptismse hel out of the grace of grace, else muste Lindall say that saufet Paulus saide untrue, in that he tole the Hebrenes that without faith it is impossible to please God. Besides this is habitual faith be no faith at all for lack of actual thinking therupon, than birth more man vote of the faith that happeneth to die in his sleepe, he be never to good a great actual faith when he went to bed. For no man shall be saved for the faith that he ones hadde, but for the faith that he hath and in which he dyeth.

Therefore the truth is, that the habitual belief is in the childe, verpe beleife, though it be not actual believing and thinking upon the faith, as the habitual reason is in the child very reason, though it be not actual reasoning and making of speculations, and then it is as I say no story faith, and therefore by Lindalles tale none other then very thinking faith, faith be putted no man kindes of faith nor none other faith to sufficient, and goddes worke is to perscrue that he is incloised in the baptismse none sufficient faith. Howbeit though this be the trouble that the habitual faith be very faith, and infused by God in the sacrament of baptismse in every child, so that every childbe hath thereby the faith if Lindall tell strue: pet to put out all argument, I shall shortly prayne Lindall to grant a farther thing, or elles to forake his mater.

For ye shall understand, that though the church teacheth that the habitual faith is in the children sufficient, yet cometh Lindelles mayster Martryne Luther, and in his bookes that hee made against the Anabaptistes, hee teache by a longe precepte that the young children have infused the very actual faith indew. And therefore Lindall that is his scoller, may not deny but that childrens children have berpe faith, and then this is not historickall for lacke of reading of testes, the must notes have by Lindelles tale the feling faith.

Now ye will afte perlude shure what then and wherefore I goe aboute to pute unto Lindall that by yse woodsede the children in their baptisme hawe by God the feling faith indunoned: Now shalle I tell you that there be few worres ioe. I have proved this pointe good readers, for because that bye yse muste it cleere folowe by Lindalles tale magri Lindalles teech, that the Pope, and the cardinals, and the white clerege, and all the chrissten people before, but the verpe plain electes of Godde, and shalle be saue every where as manye as ever were christenned whyle the wer children, and that they can never lyve deadly in all their lifetimes though they do never so many horribile deedes, because as Lindall faie by the feling faie every one that hath it, is to be borne of God and hathe his teche in hym, that the maye well the horribilbe deedes, but he can never doe deadly sinne after. And then also he have a mytle to rape and test byd them ye were well.

Now can Lindall never gete out of this net whilebe be puthei, in which yse toole the false feling faith hath wrapped hym, but if he refuse not onely the doctrine of the catholike church of Christ, but of his owne mayster Martine antichrist also. And yet followeth is further upon Lindalles tale also, that by all the catholike church haue by yse alone the feling faith, and therefor are all electes, and then he steche that the electes hauing the feling faith, be very church: it cleere followeth I say by him that the Pope, and Cardinall, and the white clerige, and the whole chrissten people, is to say the known catholike church, is the very church of Christ, and himselfe and his fellows which he faith are departed out thereof as to the church of heretiques, are not departed out, no never can by this tale of yse departhe out of it in this world, but ever henge till thurr as stabbes and borches upon the body. And thus ye see good readers to what good purpose Lindall hath by his feling faith godlyly brought his cherche to cleane to the contrary of that he hath falselie tumbled aboue all thyse whole afoye.

And surely good chrissten reader, as for feling faith if the meane therby false and sure beleef without any mistruste or deute of the ocret, yse feling faith is in the folke of the catholike church in none other: If he meane by the forth written
against Tindall

A written in menes hartes, faith where
of god worketh with mannes will into
the consent, as the faith by god in
founded into mannes hearte: this writing
of God in mannes hearte is in the ca
tholike church and no where els. If he
meane by his fineling faith, that faith
lierty of the points that he believeth,
then one have undoubted assent and
abasement thereunto: then is it not faith,
but a nother kind of revelation and an
inflation of knowledge beyond thende
and nature of the faith, and a thing no
lefe happy nor blest, but lefe meriti
ous then faith. For god may where it
please him of his mere grace without
any maner merite, give a creature the
like degree of grace, and farre greater
to, then other hall with there merite
his grace attaine. But yet such kind of
revelation, if the give it any manne,
he giveth it only to such as are true
members of his catholike church, and
not repugnant unto his catholike faith.
If he meane by his fineling faith any ple
sure: compasse of hope, or any servour
and heathe of charitie: this fineling is the
fineling of them other two verrues not a
fineling of a bare belief of which the secte
of Luther giveth the all the glory, which
may be hadd and abide streme and safte
in his owne nature without any espe
hope or caritie, as by the woordes of
saunt Paulis playne appeareth. And
this fineling both concerning hope and
caritie, is in the catholique churches
and in none other secte. But whatsoever
hope those sectaries have, or fineling of
any esception, is but Tindalles fals
trust in fede of christen hope, and
Tindalles falle tranfalted long in fede of
christen charitie. And such hopers and
such lovers, were they themselfe never
ever in favour, and never so grete
with god, nor never so sure of salua
tion, are yet no lesse begyled then are the
beggers that diem they finde great heapes
of gold, and ware wonderfull glad in
their hepe wearing themselfe awake.
And is finally any maner fineling that
ought is, good meders of the catholike
church hath, and no secte of all these
sectes. But where as Tindall fineling he
The thinges fineling, that who so ever have his fineling
which fineling faith may be many horribled dedes with
out any deadly sinne, and that who
sweer time cubes willingly, shall neuer
be after forguen, and that god hath no
respect to any good works of men, but
only to faith alone, and that the free
will of man can be no more in turning
toward god, then the hache in turning
toward the devil, nor that they can
be no more to the getting of faith, the
child to the begetting of his owne
father, and where he felith that hyklyc
is the invention of the devil, and binne
to doe any good worke of penance, or
to believe that any good woole he hall
have reward in heauen, or to doe any
honour unto the blest sauctament of
s
alter, any other then only to believe
that it is a memoral of Christes saulte,
and nother els therein but only bare
bread and wynne and flace in fede of
bread, and where his fineling finale also
felleth, that folk shoule not care for:
home dapes no: faunting dapes, nee honour
any sapnetes, nee pay for: the fathers
soules, nee be bounde to hepe their
bodes, but that freeres may wher they
will lawfully we be mere: all these finelinges
and many such other like, the catholike
church fineling nothing, nor no more then
no man but such as Tindall is, who
shall not faple excepte hee mende in time,
for such unfaithfull fineling to seel the
fire of hel.

And now good chisten readers, ye fee
what ende Tindalles fineling faith is
come, with which declared from the his
toricall faith, he shal be knoweth now
which is the true scripture of God, be
cause he felith it written in his hearte
by goddes owne hand, and that he believ
ed it not longer now for: the teaching
of the catholique church, of whom he le
ned it first with a storie faith.

But ye fee good readers that in all
this procede of his fineling faith, he au
swereth nothing to saint Austin. For:
except hee feele better then saint Austin
felte, els while saint Austin confest
against the Manichees, that he would
not beleue the gospell but for: the au
toritie of the church, and foundo no faith
in that faction whic he was after bisho
at the time of his retractations, it may
become Tindall well in that poynte to
belieue the catholique churches gyll, as
saint Austin did. And on the other
side, the say that himselfe feeleth a better
faith then saint Austin felte, in the secke
thing that saint Austin did then beleue
as well as Tindall both now: then bace
I see holde to feele that every man and
woman that anye fineling hath, can not
fail to feele Tindall for: a ouer blin
ding scate. And that he do in debe,
ye hall ye the more fully see by this.

A. tis. For
The defence of the second reason.

If all these were all true which you say, yet hath your own words double proved that the knowne catholike church is the very church of Christ. First in that I have by his own words proued you, if as you say it must thereof needs follow that all christlike people being bapized in children, must have the seeling faith, and then were they by his owne distinction the very church.

Secondly nowe confunde well this good reader, that as he saith he believe not nowe no longer which is the true scripture, because the church so teached him, but because he seeth it written in his heart by the spirite of god : so faith he in lyke wise he believe now no longer any article of faith because he findeth it in the bookes, but because he seeth it written in his owne heart by the spirit of God.

Now saith Lindall not naye, but that as he came firstrate to the knowledge of the articles of the faith by the preaching or reading of the booke of scripture, so came he firstrate to the knowledge which was the scripture by the teaching of the knowne catholike church.

Now saith Therfore, that graxing him to lay well, and true in that he faith he believe now no longer the articles of his faith for the booke of the scripture, nor believe the scripture to be the true scripture for the teaching of the catholike church, yet followeth it for all, that in like wise as that by preaching or reading whereof he saith came to the believing of the faith, is the very true scripture, so is the knowne catholike church by which he first came into the believing of the scripture, and by whose teaching he took it and perceived it for holy waiting and for the very scripture, the same church is in like wise I say the very true church, lest that originally the scripture is known as Lindall himselfe confessedly by none other church, as the same is originally learned by none other scripture.

And this good christlike reader, to make an ende of this booke, heere declareth I have not onely proued you clearly Lindals false telling, and auowed his solution plainly, by where he would avoide that argument that clearly proueth the catholike knowned church to be the very church of Christ, by the true scripture as is known by the same churche and none other: but I have also yet ones again clerely proued you the common knowned catholike church to be the very church of Christ, by the very worde of Lindall himselfe, with which he would proue the contrary.

For this argument by which the knowne catholike church is proued the verie church, which argument Lindall hath all this while humbled aboute to sople, abuyeth in conclusion so strange and incivile, that in hearing to folde it Lindall hath double confirmed it.

And surely this no merucall. For where as all heretikes very wel percieue, that by the plain promisses of our Saviour himselfe clearly contained in God's word, his church can never be broughte into any damnable error, and that if it might, there were no suerte neither of doctrine nor of the scripture seft, and on the other side if they shoule grant the doctrine of the catholike church to be true, then were all theye hereyes drowned: for this cause loe binying biputien to confess that the church can not fall into damnable error, they be putien to take aboute for some other churches, because the true truth of the church dammneth and desvorste their hereyes. And yet was there never ane of them but that in going from the knowne catholike church to seeke out another, he walked so wildly aboute, that who so looked on, and beheld hym, would say the man were blinde, and thee walketh a blunders waye, and affligeth a dunere church, never one like another.

And for example ye may consider twayne, Lindall for one, whose church ye haue hearde all rede. The second thall be free.

Barnes, of whose church I will somewhat declare you before I synt with this worke.
The yeight booke in which is contained doctor Barnes church.

Here Barnes made the title of his proucie concerning the churche in this wise. What is holy churche, and who be thereof, and whereby men may know her.

After this title of his proucie, he beganeth to speake Lindsayes partes, first in slitting from the point, that is to wit, from the whole catholike churche unto the clargie alone, and after in lyke manner of railling. And certeynly notwithstanding that a man might weene that Lindsay were in suche sorte scoffing perniciously: yet both Eere Barnes as farre outrunne him in railling, as he baggeth behind him in reasoning, wherein with Lyndall Barnes can holde no foote, as down right as Lindsay haltheth e'er.

Eure Barnes launghet out against them, pride and pompe, and all there lines spente in whosem, as though there were not a soule in all that catholike church, and thei use the catholike faith and teble to heresie, for that can they not be but honest though they woulde, so than may Lyncall hold whores and reses and witties. But they testeth on them further, because they were crownes and long gowns, and bishoppes wear white rochettes. And why he hath likened the to bulles, asse, and rochettes to smocks: the he lyketh muche they mockes, and saide as he were fro a freer weren a sederly, and would at a tauerne goe get him a penp for a little of asmyth.

Howbeit as to crownes, gowmes, and rochettes, it is necessary, at large these things he puteth plain and sparcely so. But the things which he layeth earnestly to these charge, is that they were credence unto the olde holy doctours of Christes church, in the interpretation of Christophers worde, and that they meddle to see any good rule, and that they have charite, and so: that they teach not the people that faith alone is suffi-
The confusion

As what he would, was therein confounded to cierely and to plainlye, that all his euangelical brethren of his hundred sectes, would have been ashamed to let it amongst those his judges. I say therefore there were some such, as if Barns should in speciall way to their charge, the victorwise loving that he layeth to the in his blaspemous bookes among all the clergie in general, all honest engiusts, that know the would aunwers harteely for them, and tell them that he falsely believeth the. And I verely think, that some one of them hath more honesty and clemency of living, and more harte bene in him, then have al the heretiches from the fether end of England to the farther end of Almaine.

And therefore fisht is it now no new thing, a madde wise built to runne oute to cavers, and poure at every man that hemeseth, noe a rude ase for to make his rude running, noe a fonde ape to make mocches of moves, noe an abominable where to babble, chide, and scoide, noe a newely the devill noe the devilis simme to be false and lye: I say as I say sawe of thys sectowes falsifie adversitelle, and al his afcheved exclamations, and all his busie bulling, and all his abhomynable halotrye, and all his beastie lies which he spetteth and speveth oute upon honet men, and I haue goe to the matter sel, and concerning his purpose, I haue shet rehearse you (good readers) his owen very wordes, by which ye shall see what he callev the churche, and after all I shewe you how falsely, and how falsely both he handeleth himself therin. So good readers these are his owne wordes.

Barns.

This wordes ecclesi, both in the new testament and the olde, is taken oftimes for the whole congregation, and the whole multitude of the people both good and badde, as it is in the bookes of Humer: why have you brought the congregation: church of God into wylnderelle: Also in another place: The king turned his face and blessed the whole congregation: church of Jesu, and all the church of Israel stode. Likewise in the new testament: saith Paulus to the Corintians: I haue sent unto you Elmo the, the whiche shall leare you my wapes that be in Christ Jesu, as I doo leare every where in all congregations. Also in another place: Do you dispisse this congregation of God, and blame them that have not. In all these places and in many mo, is it open that thys greate worder ecclesi is taken for the whole congregation both of good and badde. Wherefore this is not the chirche that we will greatly speake of.

More.

But this is the church good readers: that spake of. For this is in earth very church of god, though it have bad foolke in it amongst the good, as testifie not only the parables of Christ, where he likened the kingdom of God into the nette, that oute of the sea gathered and bringeth to land both good fishe and bad, as the church here oute this whole world gathered first, and yet both good men badde both, and hall while it lacked in earth, but also by the same name ye sere Barns bringeth in here himselfe, to which the apostle writing to the Corintians, calleth the church where he were in beve and to sere Barns confessed both good people and bad, saith Paulus I say calleth the church of God, saying, dispisse you the church of God; and make them ashamed that have not of their own: And therefore the sere Barns bere himself and byth: he should for them that are bad dispisse this church, in which there be besides the bad many men better good, and which church saith Paulus therefore dispisse not, but calleth it the church of God, and rebuke such as do despise it as sere Barns doth here, I setteth it a side for mony, as the church that he will not be saith greatly bonthsafe to speake of. And wherefo ye good sir I praye you: To this question Barns aunswereth and saith.

Barns.

For in this church are there Jevvves and Saracenes, murderers: theues, bandes and harrlots, though we know them not.

More.

As for Jevvves and Saracenes, there in sere Barns over seest himself shamefully, and thever himself not to perceive and understand the leftesame places of scripture, that bonthlike bringeth forth for thys purpose. For neither in the place of Humer the payntines any parte of the church which the king there blessed,
A blessed, but as the very plainest text there telleth, which Barns hath himselfe re- handed, only the church of Israel, not also of church which Saint Paul to thee write, among the Gentiles was not the paymynge, whereof was plenty in the towne, nor the Jews neither, whereof there were happily some at that time in that citty, but the children people onely, that were in that parte gathered together into one church, a member and ye of the whole catholicke church gathered in like wise in diverse other places of the world. For then only wrote St. Paul there call the church. For himselfe faith, or else that be out of the church what have we to do? And therefore this must be the case, that these woodes consist, that is to say this church in England, both as freue Barns faith signifies in those places of scripture, and himselfe alsogeth, the congregation of the same as well paynynge as pains, and of Keeves and Sarafenes, as childrens folk.

But yet must free Barns saye, that though Keeves and Sarafenes be not of this church, yet in this church are there murderers and thieves, and whores, and baubers though they be not known. And therefore this is not the church that be will greatly doubtfull to speake of.

Oh holy Saraphy, in whose pride hart the poore publiques be so great abomination, that he not only lieth but not any thing to regard them, but also for their sake letteber at nothe the whole companye where manye errate people are among them, and farre by the church of Chist as did hike followes the olde Saraphies with our fauite hymselfe, whom they blasphemed and sayed, why eath be by publiqueans and sinners.

But yet must this great godly man, this highe and holy Saraphy, hols hym self content to knowledge at length this same common knowne catholicke church to bee the very church when he hath all done, while as himselfe hath ere he shewed you, this same common of good and baubes is the church that soke the holy Pauls himselfe calleth the church of Godde, whose one place of feynett Paul of Barns owne bringing forth, desoryth byrly Barns whole pure, but in church of god be not church of Chist, and except Chist be not God.

It is also to me great meruyall, wherefore free Barns should so hyglyly dye,

dayne the knouen catholique churches, because ther be murderers, and thieves, and whores, and baubers therin, which he taht men know not, while there is neither Luther church, nor Hulkins church, nor Sungius church, but that they have of all these people plenty, such as he knowe well enough. And yet those churches he neither teyght nor rapteth upon, as he doth by the catholike church, out of which all these churches are parted and call out, into some of which churches, Barns to hymselfe come nowe.

And as for whores and baubers, all which world knoweth, I appole, that the he masters the archeretekes of all these sectes, are the chisto which manakers being priestes, muniches, and sectes, that have professionne charitie, and yet make harlottes of professed nunes, under the name of vones, and nowe theye lecherie bouldevre, and have whole toymes open baudes into them beatly lecherie. And sith this Barns indlypent not those churches, but rather both hime self allow their whoedge and bauder: I see not why the good man should so folempnely looke over the catholicke church, and lett it at so light for any whores and bauders that bee therein. Of al whoone, but if they be beside their whoedge and bauder become engelie callis of these heretical sectes, there is I call not one, but theye knowledge this such living for sinfull, and often have remoost thereof many of the anemee, where as these archeretikes free Luther, and free Hulkins, with whoes whoedge and bauder free Barns sponthe no faute, but onely nothing repen it, but also like abhorrable beastes beast it.

Howbeit I am gladde that free Barns is wauen to holy note, I cannot abide it to have the known catholique church called holy church, because ther be not onely good folk in it, but also wille folk, and that he will therefore synvede as a mother church bese in earthe, that hall bee onely good folk, and prove be that the is the very church and the known catholique church is not the very church, no wothy that he should speake of.

Barnke best good readers this, the church which Barns must bring us, must be a church, that hath therein neither murderer nor thief, nor whoes, nor baude, and keep this note well in remem
The conflation

Rememberance for the while, and then shall ye see afterw. at length home well he will keep his promises, whereof he will make us a pious face. Yet lie thus hee describeth his church.

G B Olden, but there is no other church of the which saint Paul speaketh, you may know your impuys as Chiste hath love the church, and hath given himselfe for her that he might sanctifie her, and cleanse her in the fountain of water through the words of life to make her to himselfe a glorious church without spots or wrinkle or any such thing, and that he might be holy without blame. Here base you the very true church of Christ, that is so pure and so cleene with out spot. But whereby is shee pure and cleene nor by her owne merites, no; nor by her owne might, nor by exterior acay, nor by gods no; for no yet by precious stones, neither by miracles. No cross of naves, no by pillars no; no laces, but whereby the by Christ only which hath given himselfe for that endent that he would make her cleene. And therefore sayth St. Paul. He gave himselfe that he might sanctifie her, that he might cleene her, and make her to himselfe a glorious church. Also in no other place: you are washed, you are sanctified, you are in Christ the name of Jesus Christ, in the sprit of God. He prayes how the church is washed by Christ and by his holy spirit, not by your bleedings, not by your spirituall ornaments, no; by your spiritual holy water, for these things cannot helpe the holy church; for the is holy in spirit and not in outward biocriyce, hee is alse cleened by Chistes blested blood, and not by outward bisigsines. This book saith Anfine welle aone sayyng. Of Christ is the church made sappe, it was the filthie in sines, afterward by pardon bi grace was he made faire se. Here S. Anfin sayeth that Chist hath made his church sappe, and that by his grace and his pardon, and not by your pardons, no; by your grace, for this church is made by Chistes electors, not by yours. And if Christ have not washed you and chosen you, then be you none of this church, though you ride with a houllad spirituall horses, and have all the spirituall tokens in earth. For and if ye be of god have delivered you, then are you truly delivered, ye cannot make by all your power and holinesse, that we shall always finde good ale o wine where there angeth out a grett signe. And will you with your spirituall signes, tokens, make the Church of God to follow you, by them appare out where the church hath not may no locks; it will not bee, but they that believe that Chiste hath washed them from their sines, and stiches faith in his merites and to the promise made to them in him only, they be the church of God, to purify and to cleene that it shall not be lawful, no no for Peter to say that they be unclean but where they be Jew of the sinner, here of the cardinale, butcher, or bishop, fercher deberer or kennel raker, free or bounde, frater or sodeler, monkey or miller, if they believe in Christes words, and stiches faith to his blest merites, and truly onely in the merites of his blest blood, they be the holy church of God, and the very true church of Christ, for God, you call your spiritual tokens with all your exterior cleanness remaine in your lichine of sinne, for which all your bleedings, all your sines, cannot cleene you no; nothing you into this church: beke, crake, bleste, blest, cursed by your holy eyes cast out of your heads, it will not helpe you, for Christ chooseth his church at his judgement and not at yours. The holy ghost is free, and inspired where he will. He will neither be bounde to pope no; cardinale, archbishop, no; bishop, abbot no; nor pope, beke no archdeke, person no; biker, to mine no; freer. Musely esse at a whole rabble of you together ye call your self holy church, and exclue al other ye and take alone, moone and starres to helpe you, with at the frends you have in heaven, and earth, and yet shall you not bee of holy church, excepte that you have the spirit of Christ, be washed in his blest blood, for the holy church of Christ is nothingles, but his congregations is satisfied in spirit, redeemed is Chistes blood, stiches salt and sure ance only to the promises that be made thechar.

C Morte,

Lo good christen readers, here have ye reade his whole counsell together, wherin he describeth and describeth his church, with all his testing cooalaries, intermede betweene. In which when he hath all done, excepte stichs bynnges as the doctrine of the catholyke church teacheth them, he hath not of his owne one true word. And other are houly
Aight into no purpose, but onely to plante in couertly some heresie betwene. And as for the places of Scripture he bringeth forth, and of olde Aristico alfo, there is not of them all any one that both any thing private his purpose, that is to fay that any rich clene pure people as he speaketh of be the very church here in earth, but the same places of Scripture and of the tyme of Aufrize as ye shall see plainly at this, doe make playne agaynst hym, and dereby doe they declare that the very church here in earth, is the knoone catholique church of good and babbe both together. For first as touching his godly doctrine interlaced here and there by the waye, that all manner of people be pope, pedeler, knge or cobler, carter or cardele, butcher or bishop, munke or voyler, fre or fidele, or anye of the remnant that thus fonde frede sidelele forth here by letters, after the rube rumeleslumminge of a scottife iske bee washet and made clene of their lines by god, his grace, his perdon, his cionsele blod, not by theye owme merites not theye owne mighte, no by thecurrent araye, no by golds filer, no, by miters nor crosse, no by his fibles bleslinges, no, by their spiritual ornements, no, by their spiritual holowaters. To what purpose concerning the matter sueth all this proceed, but to thevse hys stull rethothe, and to contende with Lyndall in wittlesse eloquence, that had a lyke leedw fitz; twyn in his bokes lathed oute by letter, where freere Barnes here, solemnly, coldweath and encountered hymselfe to creede. For els hinselwe knoweth well that the catholique churche whose doctrine he nowe depauchaigneth, taught hym that lesson as muche as is true therof, though theye gaue him not in a frottelle te by letter.

For that no man can bee cleined of his sones but by the mighty mercy of God, a by the merites of Christes blessed passion; this pointe thee seere learned of the knowen catholique churches which he nowe depauchaigneth. But the heresies which he couercly joineth herethe with, those hyes to hath be learned of the dewill since he came out of the church, for he would make as though the fre will of man which he meanteth here under the name of mannes owne myght, beeu nothinge worke at all toward the obtaininge of perdon and remission of sinne. And that he thus meaneith, appeareth plainly by the behal of his master Martine Luther, and by hyes owne speaketh this also made agaynst for will. And that the dewill haue taught hym this lie apparerith plainly by many a plain place of Scripture. As where our lord saith by f mouthes of his holy prophet Esai: Be ye washed, be ye clene, and take away out of me the cupp of thy thoughts. And by the mouth also of his prophet Eschepel: Call off to you if at your sines in whom ye have transgressed, make you a new hart and a new spirit, why wilt thou by thy house of Israel: For I will not have the death of him that dieth dieth your lord God, but return ye and live. Likewise saith the prophet Dauid in the xxxi., xlvi., xliii.: Declare from euell and doe good. And againe in the same Psalm: keepes thy tonge from euell speache, and let thy lippes speake no gile. And Sacher, the prophet saith thus: Turne to me fay, sacher, ethe lord god of holiences, and I will euell turne to you eullen thy lord God of holiences. It is written also in another place: How great is the mercy of our lordes, and how great is hys perdon toward those that turne themselfe to hym. Moreover our god by the mouth of sayme Peter: God hath shew unto you the abysses of his sonne, and bath bath hym to bleese you, every mane应当 should take himselfe backe from hys wickednes. St. Paulo writeth also to Coloses in this wise: Bostes liay your mennes which are on eearth, And to Philipp. piasses fere Preble workinge our owne saluation. And toepole lante James Jacob. 4. faith: Daue we here to Godde and he shall drawne neete to you, make cleene your hade Dye sinneres, purge your harte Dye that are double of mynde. Moreover where he faith men be not waished by theye owne meristes, the knowen catholique churches taught hym all thys tale truely taken and well vnderstood John 5. anden, that is to fay that no man can Io man can merite the first grace. Fo toward heare merite the euen man can doe nothing, but if he be seke grace presented by grace. Fo as Christ fayeth: no manne commeth to me but if my father bate hym, no no merite of my can be sufficient to deserve heaven but the greatness of that reward commeth of Goddes more liberall goodnes, that, by the grace of God to give to great a price so: to simple a thing. Fo as baptize Paul saith: pat- ris of his life be not worthy of glory. Romans.
The confusion

As to come that shalbe science in vs.

**John 17.**

Bud we never so well, we have done but our duty, and to give the thanks of all the rewarde unto goddese without.

**1 Cor. 4:**

These thynge be not the known catolike church teache, in this wise to theyr interpretation and declare the scriptures. And therefore I doth Barna have here ment no other thing, he might very well have spared much of his gape golden procedes, beynge as it is impertinent to the principal purpose. But he meanteth therein that man maye towarde remisyon merite nothing at all, nor any merite of man haue any reward in heauen, but that altogether handeth in faceth alone, which lieth be halfe as I sayd lerned of the deuill alone.

And that he thus meanteth himselfe

**2 Cor. 14.**

Well declared, by his mad poyllen procedes, that all onely saith sufficeth before god. And that the deuill hath taught them, that it seemeth plainely, by the spirite of god hath inspired the contrary doctrine into his holy apostile Paul, which writeth unto the Romans. Not the hearers of the lively are taken before god, but the boers of the lively be insufficeth. And our saullor himselfe faith in the gospell of saint Luke: Happy be they that heare the word of god, and beareth fruit thereon. And againe also by the mouth of the holy and blesed apostil saint James: be doers of the wordde, and not heare, and deceyve your selve.

**Luke.**

Now where he saith that all the blessings all the holy water, cannot cleanse a man noz giveth him remission; this he learned of the known catholike church, as farre forth as it is true. For none of all the nevther the men noz the things can do any good of themselves as of themselves. So to faith st. Paul: 1 Cori. 4, we be not sufficient of our self as of our self, for the perfect and efficacy of all these types, commeth of God. But there is an other thing, ther is to all the blessedness, and all the holy water, holy brade, and so forth in all the ceremonies, and almost all the sacramentes vied in the known catholike church, none efficacie at all. Which be but all and devils limmes have taught him. For he to meaneth we know by his faires, his felowes both, archepsh, retikes, and brethrene of his many sundry sectes, which call the sacramentes but onely bare mages and tokens, and bynam places also of his own pelthe procedes, in which semideath noches and moves at the holy rites and ceremonies, and many of the sacramentes vied in the catholike church. And that the devils the devils limmes have taught it him appereth bothe by the catholike faith of all christen people thys, and pere, and by the plainnes of holy of scripture also. So, that holy brede is farre a nother manner thing the Barns take it for, apperebeth very well by the wordes of saint Paul, where he faitheth, every creature of God is good and nothing ought to be rejected and refuseth, that is receiveth with thanks giveth. For it is sanctified by the wordes of god and pravoure. And as concerning the holy sacramentes, of aneucheth thus written the blesed apostile st. James in his Jacob: 5 epistle: Is there any man sicke among you let him go to the priestes of the auming church, and let them pray for him, and let them anoint him with the oil in the name of our lord, and the prayer of faith shall save the sick person, and the Lord shall receive him by, and if he be tale times they shall be forgiven him. And of confession he writeth in the same epistle to the Colosban immediately after in this wise: Confesse ye your sinnes one to a nother, and pray ye to one for a nother that ye may be healed. For much is the surest prayoure worth of a rightouss man. For the sacrament of confiimacacion, it is written in the acts of the apostiles: then they, Acts 8, is to be sainct Peter and sainct John, leted their handes upon them, they reContinued repere the holy ghost. Moreover for the sacrament of marriage, we have the plaines open wordes of St. Paul to 6 Ephettes: This is a great sacramet but Ephes. 5, I lay in Christ in your church. And as for Ephes. 5, holy
And then be there in deed very few of ye and very fewe. And if any man be of it, one selle man is peraduenture of the church and not of the church; seven tythes in a cafe. For as the scripture saith, Seven tythes failing the righte one man and shall arise againe. And therefore this church can no men know to learn any thing of her which may then apply the turet of, because this holy church teacheth it hym.

But theto answereth Barnes and saith, This church is a spiritual thing and no exterioy thing, but invisible. And carnall thing of saith, and her cli- nes purueris is affre Christ only, and not above the world, for the world hath no Judgment nor knowledge of her.

This is some what grasse, this church should be invisible, where it is made all of men and women, of which euery one is visible. But theto answereth alfoe Barnes and saith, I say not that thet be invisible but that the church but that holy church is her selue invisible. Then after hym is holy church her selfe, and to that an- swere thet be nothing, but holy church be of such accoact of good chistien men and good chistien women, of which euery one is visible but the congregation of them is invisible.

Verpe well declared, as thoughts he would tell be that there were a woman that went invisible, and that he men not that her bandes, or her secte, or her hed, or any pro of her wer invisible, but all her partes being visible, her selfe were invisible. And as he might tell be, that of Poules church we may well see the bones, but we can not see the church. And then we may well tell him againe, that he can not see the wood for the trees. To say that the whole thing is invisible, where be saith we may see every part, in a thing above my pore wit, and I appose about his to make his saying trewe. But peraduenture he meent in he could speake, though we may see it, we cannot knowe it, because he sayeth it is spirituall.

For I may see a man that is spiritual, and yet not knowe him for spiritual, as a man myght have seene free Barnes who came late into the lande by the kynges lice, and yet myght happenly not have known him, although he had known hym before, but have taken hym for a monstre, he had to monstre be brest himselfe because he would be wondred on.
The constiration

And yet when he ware after a shamed of himselfe, because he coude no better answer to for his brethren, and that his follye hope had failed him: he haue his heart and went like a merchat of celestiall kinmes. And then a man might have mette him, and upon bys name reherced, might have knit him for Robert Barns, and yet not know him for a freer. But if he had onely known him for a freer, he might then upon bys right have known him for an apostate.

But as far forth as obsercheth right, a spiritual man is no more inuitive in this woode, then is a caull, and therefore the spirtuat church may be seene, though the spiritualy thereof be not seene, as by the bare light perceived and known for such.

But I will not shew with suche wyth freer Barns so a woode. The man is so seene beside about his rethore, the, that it is more mate though he can not entende to speake rethore nor true englise, nor the, as appereth where he transacteth learning for teaching, in his spytke declaration of this woode, etc., reherceth the wordes of saint Paul to the Corinthians thus, I have sente unto you Christ the, the whiche hall learen you my wordes that he in Christ Jesus, as I do leerne evrey where in all congregations. As though saint Pauls hade learen in evrye congregation where he came, and evrye ma taught him and not be them. And though that some have learen by these worlese arane for these worde teache, with his accentuall cafe set oute, as Richard erneleth Robert, yet saith no man but Barns, Richard erneleth at Orford, so Richard erneleth at Orford.

But this is specially to note that he saith after, that this church cannot erre, he cleareth so to the world of God that is so certe. And for this cause he saith that saint Paul called her the pillar and gosse of truth, not that she is so sure of and in her owne strengthe, but that the stichet so seet to the living God and to his blessed wone. How good reade consider that no man saith that the church hath his surety of it selfe, but of God and of his spiritus ever abyding in it, according to his manifold promise of Christ, and therefore wene not freer Barns to teale bys tale. But consider now well agaun, that Barns here gravitih y the vere church cannot erre, but as saint Pauls faith the pillar's ground of foote of the piller of truth because it is seuen to god, ought here to power that. Thef. 4. this woode, the piller, this woode the grounde, the foote of the piller, doe not bare the sight strengthe in the standing by themselfe, but they sight therewith the hearing by of some other thinges, and that they be sure thinges for some other thinges to rest and lene up, as the roce of a church is boone by from ruine and falling, by the pillers bypon which it resteth. And therefore these wordes of saint Pauls sight not only the church cannot in it selue fall into the ruine of damnable errour, but also like as the piller is a sure thing for an house to rest bypon, and the grounde of foot of the piller called in Latine sope, which is the thinge that Barns did transacteth there the grounde, is the thinge wherupon the piller standeth sure, to is the church the piller and the foote of ground of truth, upon whose doctrine every man may stond sure. And so this cause both the helpe doctores use and allege those wordes, for one thereby not only that the church cannot damnable errour in it selue, but also that therefore every man surely may and of duty must, give credece to the church and believe it, and lene therefore unto as a sure piller, and standeth thereupon as a sure foote of a piller that cannot fail. How good reade, if the vere church which cannot erre, be a congregacion inuitive, and a company unknown, though every one of the have the very truth in himselfe: yet if I can not knowe that church I can not lene to that church as to a sure piller of truth, but I cannot know it to be sure, and therefore I should happen on it.

And thus ye see good reade. Freer Barns unknowne church, cannot be: piller nor the grounde of truth for any man to rest bypon, but that the church which saith Paulus as Barns himselfe reheareth calleth the piller and ground of truth, must be a knowne church, and therefore this text of saint Paulus that he hingeth, plainly pouseth against him. How consider also good reade, that freer Barns in all thys his description and distintic of the church of Christ, sheddeth none of these properties, first that not be goddes electes, secondly that they be washed of God from their sinnes, and thirdly that they be delivered by Christes blood, fourthly that they stich falle into bys mercyes onely, fifthly...
A suttifhe that they siche onely to Gods
promises made in Christes bloud, first
that they be sanctified in spirite ,and fina-
nally for the feventh ,that they be cleane
and pure without spotte or wincelle, so
farre forth that saft Peter himself may
finge no faulte with them,
How first as for eleccis,free Barns
planted as Tyball both, walketh in the
darkne where he would not be caught.
For he telcheth not which eleccis he spea-
kes
Sing ende of everything before they
was taught, eleed the for such cau-
ses as his owne infinite wisdom safe
convenient, unto final salvation and
dennelse seluey, by t as the eleccion by
which Christ elect and chose the in
to his curch here in this woorde, into
which he chose and took both final ele-
cuce and final repobates For if he had
expected which eleccion he ment, he was
affected of the repose of some falle solace
that would have followed thereof.

As for the secunde pouint he breped
in every man of the common knownen
catholicke church, that cane but to chris-
tentunate, For every such man is by the
spirit of grace walkd in baptism.
And considering that almost all be chris-
tene mostly upon theyr birthr, they be in
effective all walkd clene by god, with the
water and the woode. And as toul-
ching the third, all those that be of the
common knownen curches are restored in
Christes bloud both good and bad. For
Chirist hath by his death padd every
mannes raceminge, and bath begyled
his if we will, though many men there
be that would not take the benefit thereof,
but some wil nedes lie fell in pison, y
some wyl nodes thyther againe, as no
man can hope some theues out of new-
gate, but let them be pardoned, they
wirke payed, and thenself set on free late
and beliuered our yet they thare for
good company tary late with theire
loves a while, and before they next visits
come fis as fast there again as ever the
late befofe.

Now when he faith fourthe that
all that are of the church of Chirist, do
put theyr trust in the merites of Chirist
onely: if he meant that they doe recea
all thare owne merites cannot breng
them to heauen without the merites of
Chirist, no not that they could nothing
merite at all without the grace of god,
no not do put no bold trust in theyr owne
merites, but of humilitie little steme
their owne works that they have done 2 bepe good
be they never so good: that letson bath illeon,
helearned of the knawe catholike curch-
e. And if he meant that no manis of
the curch noz may be saue, that bath
anoy fruite of rewarde in heauen for his
owen merites & bys workes worught to
help the of Goddes grace then meant he
falseh, and putter saith Pauline oule of
bys mea-
churc of Chirist. For he says: I have
fought a good battalle, I have full-
led my course, I have kepy my faith.
1 Timo.4
now remaineth there and is laid by for
me a crowne of justice, which our late
that is a righetoue judge, shall peld me
in that day. By which worde it appe-
areth, that he had good trust in the mer-
ites of the battalle that he had fought, and
the course that he had runne, when he
reckened of justice to be rewarded and
crowned therefore. Now if he meant far-
ther as bys mabe Luther and his fel-
low Linball doe, that no man is of the
very curch of Chirist, that wylth
helpes of gracie go about to adde any
merites of bys owne into the merites of
Chirist; then meant he verpe inchio-
ousselfo to munting of chis灭 menes
minides, toward the doing of good wor-
kes, and that letson bath he learned of
the devil contrary to v continual teaching
of Godde, shothing every man to good
workes with promis of rewarde in hea-
ventherefor. For Chirist faith in y gos-
pe of saint Mathew. If thou will ente
into the everlasting life, kepe the com-
mandements. And agan in y gospe-
le of saint Luke: Make ye strendes with
the wicked mannon, that when hall y
have nedeth may recieve you into the
everlasting tabernacles. Moreover sait
Paulo wright into the Cesinthis 1 Coesi.
this wyle: Every man hall receive bys
reward according to his labour. Andto
the Chiristes thus he faith: what good
dede loner any man do, that same hall
he receave of our lord be he bold or free.
The same thing he strinfeth also in an
other place in his epistle to 5 Galatihes
this stendi: whatsoever a man louewe,
that same hall he reape. For he that
work in yhs felte, hall of the felte reape
coruped. But whole worder in y spirta-
rite, hall of the spirit reape everlasting
life. Let us do godde fainte not, for who
this time hall be done, we hall reape youte
fainting. In 5 Apocalypse thus faith god
by y mouth of 8 John: I will give unto
evert one of you accredy to youre deserv.
And again in the epistle chapter of Peter, 2:11. I come not hereby, nor my reward is with me to reward every man after his deeds.

Now to the fifth point, what they are of the holy church, do stick to the promises only; I think that it is so. We have to the holy church. If he should say that every faithful point should stick to the promises of Christ; I would well hold by this hymn, for that lesson he learned of the known catholic church. But to say that no man is of the holy church of Christ, that sticketh fast unto anything before the promises, is a lesson learned from the devil.

For so should we stick to promises only, and not only fall from all good works, for which many promises of God are made, but one that should our faith fall and fail us, and fall away from all other points that be no promises, yet must be believed of them that will be saved. For the equality and unity of God and his eternal almighty power is no promise, and yet we must if we will be saved. Stick fast unto the belief thereof.

And lest it be also no promise of salvation, and yet make we stick fast only to Christ in the belief of his word, whereby we to be there is one, but if a man lack of knowledge that there is one, and is it out by the telling which he falsed in it.

Now touching the point that he saith every man of the holy church is sanctified in spirit, that is very few. Some man of the holy church that is confessed in his childbed. But Barnes thinketh mean that they be no longer of the church, then while they be holy in spirit, and that so holy, so cleane, and so pure, without spot or wrinkle, as appeareth by the last point, that in Christ Peter himself should have no fault in the. But truly as all the other points requisite unto the holy church be verified upon every man of the holy church, so is continual being sanctified is not verified in every man. And the perfect cleanness and purity without spot or wrinkle, is here in earth in all age not only verified in any man.

See ye well good readers, that if none be of the holy church, but that the holy church be verified upon every man of the holy church, that they be so clean and pure without spot and wrinkle, that is Peter can finde no fault in them; then is that true of the holy church, and true of Peter Lutheran out of the church, and true of all the rest.
A of charitie and worthy fruittes of penance
so liue here with his grace, y he mighte
after thes worldes breiue life to his glory.
and there haue the a glorious church, first
in soule, after in bodye too, where they
shall neither haue spot nor winkle neithe
er of sinne great small, nor spot of
corruption in the bodye, nor winkle of
bodely pleasure in the soule, but y sone incor
ruptible, no other impassible, both twain
in yow glorios bliss with godeternal.
And this ment there found Paul, that
the church shall here in this world
endure in continuance without spot or winkle
of sinne, so clean and pure that S. Peter
could finde no fault therein, that
as long as a man had either spot or winkle
he wore by by none of the church of
Christ in earth. For this I wot well, y found Paul himselfe called the congregations
to which he wrote the churches
of Christ, and called them sanctified in
spirite, and yet make them not sure
that they shall continue holie, nor revere
them not to cleane and pure, but that
he searcheth for them and hideth them be
owne of wapring worthe, as teacheth them
the wayes wherby they may appear better,
and in many of them findeth many
faultes too, hideth them amend them,
and wapeth spottes and impyncles, and
wolde haue them wapeth and smothed out.
Wolde see good readers that this
is true. Conside we the first epistle of S.
Paul unto the Corinthyes, out of the
sixth chapter, where epistle freʧ Barnes
alwedged here these words. He be wapeth, ye be sanctified, ye be justified in
the name of our Iesu Christ, and in
the spirit of our god. Both ys apostle though
he call them wapeth, and sanctified,
and justified in the spirit of god, and
they call them the church of god as he
called them in the beginning of the
epistle: soothly he meante that by reason of
the abstinence and vfficterion, with
toysche, these of them was once wapeth
from his soules, and vffictered in his
spirite by the spirit of god, infounding
the grace of faythe, hope, and charitie,
with the sacrament of baptism, wher
by they were sanctified as persons spe
cially dedicated unto godes holye service,
with the inuincible carade and bage
of baptism received into his liuerie and
his holly holopold the churche, both lai
Paul I sawe, meane therefore, that as
they were all full of the church, and by
that respect spitt sanctified and by pro
fession dedicated unto god, as the scrip
true calleth the pıeit sanctified unto god
by his dedication and speciall appoint
ment unto his holly ministration in the
temple with the holpe ope bypon hym,
though the man were not alwaie holly
and vertuous in his owne heart: did I say
S. Paulme meurthere that all those
whole chysten people as they were in
dev of the church, by their continued
profess of the chysten fayth, were all
to lust religios at the whole compan
in heart, and still continued in Goddes
former favour by ber true chysten li
uing, that to pure and to cleane with
out spot or winkle, that S. Peter might
find no fault among them:
I cannot tell you what says Peter
might haue done. But well I wot S.
Paulde had no faults then one a
among them, and great spottes & impyncles,
as hymes wapeth at length thro
weare almost every Chapter of that ep
ipple, and the second epistle too. In
which epistles, as he commendeth the
for many things, so doeth he for ma
ny thinges dispayle them and reproue
them. And as he saith here to the church
of God, that is to wote, to the chysten
people of Corinthyes: Ye be wapeth and ye
be cleanes, and ye be sanctified and
holpe, and ye be riche in Iesu Christe, in
all thinges, in every wise, and in all
knowledge, as the witnesse of Christ is
confirmed in you, so that ye myght lack
nothing in any grace abiding: locating
for the revelation of our lord Iesu Christ
which shall confirm you unto the ende
without crime in the day of the comyn
of our lord Iesu Christe.
But now as he sayeth there unto
the churche: ye bee wapeth, so wapeth he even
there also to the same church: ye be fall
en into biaf, and ye be in debate and
discontent, in strife and in contention,
and ye bee sanctified among you, and
some of you such as is not heard
of among the Papynemes, and other of
you regardeth it not, no: nothing doe for
the reformation and amendement thereof,
and be ye come together to yeare house
ly, ye kepe not a reverente order, no: s
be ye come altogether, no: the riches
is not content to sitte and ease with
the poore, and putte their discawes togeth
er in comen, but the rich man will eat of his
own, thus ye dispisse the church of god,
and name the poore folk that have not
B. I.
The confusion.

At their owne, and with such prouide Unt-charitable maner, and such in-vincuent fashion, using your selfe at your assembly to gods bheid, ye thanke your selfe not to regard the body of our Iesus, no more in a maner then ye doe the comon materiall meate, for which cause god taketh vengeance upon you, for many of you fail not therefore, many of you dye also.

Loe good readers, these thinke bothe of the tyme forde of the tather, beeth Sainct Paule write unto the church in the selfsame epistle out of which frene Barnes here bringeth such lust authorities. And then when he writeth unto one selfe church, and one selfe congrega-gation, ye be very good and ye be very naughte: what meaneth he but that of the same one church and one company, some be good, some be naught, though the whole church and congregation be called good and holy, because there is none holy compame in earth but it, and also for the holines of the good folk that are therin, though ther be babbe among them, as Christes company was a good company, and yet was there a trapatoure amongst them, and therefore himselfe saide to his apostle: How be ye clean, but yet we be not clean. And specially is it holy, because of the holy head thereof our holy sauour himselfe, whose mysticall body is the whole knowne catholike church, in which so all the cure done upon it in the baptesme, yet are there many sickie members by many great newes, and many old many times cured again by penences in their times, and of those as sufferer perchance in the grace of their baptesme undeveloped, and not subject by any deadly sinne, or after deadly sinnes committed, be finally restored into grace again by the blessed sacrament of penance, of whose fostes ordinarily both and all our sou-lour (the soe camed members that will not in conclusion be cured, left into the rote *Quenhen into *fire) bringeth forth make persite his glorious church, present it to his father brighte and smothe, without any spot or scintic, but endure in heaven, but never shall his church be cleere without spot or scintic, while it wandereth this weathed world. And so church in earth here must frene Barnes speakes of ye not well.

And therefore good chislen readers, here may ye plainly fee that S. Paule in the places that frene Barnes hath brought is fyrth, mentioneth no such church as frene Barnes would here make be to begyle be with, but calling the both good and bad, and meaning some of them good and some babbe, and yet none witheoue spot or scintic, met none of the other churche of any other maner, then only knowne catholike church of which those churches to whom saïnt Paule wrote were very true partes, of the nature and maner of the whole churche, for as those particular churche were knowne churches: even so is the whole church a knowne churche. And as they were congregations, not of onely good folk, but of bothe good and babbe together: so is the whole catholike church a congregation, not of onely good, but of good and babbe together, in which whole catholike church God hath and ever shall accesse to his manifold promises, to prouide that the doctrine thereof that never be any da-nable errour, but as Christ came him-Isaues 16, self to beginne it, and sente his apostles divers in divers partes to instructe it, as they let other under it, as saïnt Paule sette Epimote, so god hath from age to age sente into every good chris-ten country, good and holy vesterous nation, as hath appeared by theyr godly living and holy waynting, and manifolde miracles which God hath wrought and caused by them, and with which wonderfull miracles god beareth witness for them, and with his owne grace and assistance which he promised should be ever abode, with them with the toward wills of the people of his knowne catholike church, to the confenting and agreement of the same doctrine, so the catholike church is the house of God, and the piller and sure ground of truth, that euery singular person in the clearing of all boutes concerning the same avoide of all danable errours, may stand & cleane vnto.

And if any perone depart from the faith of this church, or that any particular churche fall from the doctrine of the whole catholike churche, or depart ther-from, yet remayneeth the remenant fit the very full catholike church, and is the same house of god, the same piller, the same grounde of truth, that it was before while the chich was a part thereof, like as if a man did cut of a rote into of his body, peq many rotten stockes, yet wer the remenant the self same man still, and the selfe same soule shoule still remane whole in the remenant.

Noy not every man that is in deadly

finne,
A stone, is thereby surch with one of the
church of Christ in earth, til the brother de-
part out or be put out, no more than a se-
cert seat upon a hinges hosehold is by
his secret treatyes, straight out of his che-
ker roule, not Judas him selfe, after his
eeeued treason though he were out of
Christes favour was not yet out of his
hosehold, till the master checked him, as
de, he walked like a traitor about this
treason, so did as the holy church of
Christ, put thee out such
heretics and such Judases now.

And thus god churchen readeres, here
have ye plainly seen, that all the scrip-
tures that freere Banres brought, make
even plainly against him, and plainly
prove the knowne catholike churches to
be the very church of Christ, and in thys
world none holy church beside.

Howe god churchen readeres, where
as freere Banres alledgeth us divers places
of Sainet Aunlaine, and some other
doctours for this purpose: though I
let them passe by the waie, and answer
then not surth with, yet shall they not
pass euantwised ere we passe. But for
as muche as he laboureth with interla-
ing of his heretics and his sayings, to
make such confusion in the matter, that
men should not by his wil wel perceive
the truth. I say the close stoppe you those
allegacions in such convenient place, as
may gene the matter more light.

And first ye shal consider that he wil
nowe tell you where this church is, that
is allyngned, of only do purle and cleane
persons without spot of whorle, that
sain Peter have founde no faulte with
them. Loe thus he sayth.

Barnes.

This is the very true church that is
scattered thew that all the world, and is
mother bounde to personne by reason of
dignitie, but yet in any place by the rea-
sion of sayned holinesse, and the is a free
thing in this world as S. Aunstyn
do witness in these wordes. The holy
church are we, but I doe not say we, as
one hold say we that be here alone that
heare me nowe, but as many as be here
faithfull christened men in this church,
that is to say in this citie, as many as be
in this region, as many as be beyonde
the sea, as many as be in all the whole
world (for from the ryping of the sunne
till the going downe, is the name of god
spoken) to is the holy church our mo-
ther et. Here have ye plainly, that the
holye churche is the congregacion of
sainpfull menne wheresoever they be in
the world. And nothin the Pope, not
er his cardinals be more than the chur-
che of this church, than the poorest
man in earth. For this church standeth al-
only in the spiritual saith of Christ
Jesus, and not in dignitises nor honours
of the world, as Lyzanus both declare
in these words. The church doth not
stand in menne by reason of the spiri-
tual power or secular dignitie. For many
princes and many popes, and other in-
furioure persons, have swarne from
the saith. Whereof that churche doth
stand in those persones in whom is the
true knowledge and confession of saith
and of veritte. O my love, what will
you say to Lyzan? I have great meruail
that you burne him nor. It is high time
to confounde him, for an heretike, for he
spacketh against you late. r. t. 3. 1.
Quodlibet. Wheres ye your declarat
that god suffered not the Rome churche
for to erre, Lyzan saith plain that many
popes have erreed. And also the churche
standeth not in dignitie, but in confes-
sion of Christ and of his blessed veritte.

More.

In all this longe tale good readeres freere
Banres teileth us no more but ye churche
is free, because himselfe loueth libertie; y
church is boud to no man because him
self wold be boud to no pouers, nor the
church is boud to no place because such
apokatastas woulde be boud to no clo-
ser, but have all the world to riyne in.

Then faith he by the authority of Sainet
Aunlaine that the churche is not the chil
people of any one country alone,
and who said it was.

Then he sheweth that Lyzanus saith
that the church fadeth not in spiritual pow-
er of secular dignitie, but in confession
of Christ his blessed veritte, no man
fadeneth faulte with Lyzan for saing.
but we finde faulte with freere Banres for
waching falsd heresies in name of Chry-
stes blessed veritte. Howe in tellyng ys
where the churche is, he tellith ys it is in
the world, a true thet it is the very chur-
che is in the world, but he poueth ys not
yet that his own churche is in the world,
for he poueth no such churche at all.

For consider (good readeres) that ye
for, ys purpose is ther never one word
brought of. For ye hath he brought
ys no prase of any church here in earth,
whereof the people living here in earth,
The confutation.

And being the members and partes ther of, bee so pure and so cleane without spot or wincle, that sainct Peter may speake no faulte with them. For this popyne hath he gette bought vs no prose, but of al that he hath gette, part paxone, nothing for him, and the more pure prose cleare against him.

And now shall ye see by his owne wo[rds folowing, that as gave a face as he made before with the scriptures that he bought furth; yet himselfe perceived al so well enough, that al y'he hath hit out, proouched in that point whereupon al depended, nothing at all for his purpose. For, now thus goeth he forward & flinde fault with him faile.

Barns.

But note where here wilbe objected, that I say suche a church as our Logicians bo

hiconium secondam, that is a thing that is no where. Whereball a manne spue a church that is so pure and so cleane, that hath neither spotte nor wincle in her, and that is without al sinne, seeing that all menne must of treuchy fa[moe vs our trespass. And if any man say be

The nearer to ryghteous (that he hadd no sinne, than he is a lyer, and there is no verite in him.

More.

Loo good reader, here may ye cleare your selfe, that himselfe perceived all that he hadt layted in herto, habils to serve of naughte, but that for all the scriptures that he hadt layted to prove that there is such a church and for all the wordes of sainctauftine, by which he would have fed them both to prove that there is suche a layte pure church and a cleane, and also that sainct auftine telleth us where it is, that is to say, not all in anuy one place, but lyttayde abode in all perfect places of the world, where the noblest people are inhabitants: yet for al this seere Barns here confuted noe-wit that all the seruice of nothing, but his purpose that there is in earth any such church, remayned til he farre long unproved, that he seth well himself y men may gett object unto hym but there is no such pure & cleane church in earth, but for any thing that he hath bought furth to prove it belemeth of his owne buynte to layt it, as Logici-

ens (pathe) the seconde intenсe

Which is layt no where.

And therefore good reader, writing of now so naught all that he hath layted be-

fore, as he taked it for naught hymselfe; lette vs see what he will now say better &

ter upon this better auftine. For now will be not fable of that byd to prove by plainly some people some where to pure and to cleane without spot or wincle of sinne, that s. Peter can find no fault in the. Lo thus good readers he prouchit it,

Barns.

To this I answer, this holy church hath sine in her, and yet is the pure cleane. Sainct Paul, Pauls words. Christ hath given himselfe for her, that he might make her glorious, so that the chinnelle of this holy church is; mercy of god toward her Thorowe Christ, for white sake to laye every thing to her charge, peu if any other person wold, he is ready to gven her his clennes, & to let her by faith clame of right his pur-

ese for her own. For betweene the, all is common, as betweene man & vppe. So if the church beke on her owne merites & of her owne workes, she is full of sinne and must needes layte: dimitte mihi debita, The whiche she neeeded not to layte if she hadde none. But if we referre her selfe unto the merites of her blessed husbande Christ Jesus, and to the clennes that he hadd in his blood, than is the without spotte. For by repents that the wicked by sapide to fall into her husband Christ, she doth abide in consellion of her sine, and required mercy for them, therefore is there nothing laid to her charge, but all thing is for gven her.

And therefore sainct Paul, there is no damnacion unto them that her in Christ Jesus. And that this may be the playner, I will bring you Sainct Au-

ftines words the which was vercd of the Dominicles with this same reason that is laide agayne me. His words be the other. Where the church says, for

gene us our sines. Therefore the hath spottes & wincles. But by knowleging of the, her wincles be exended & stretched out, by knowleging, her spottes are washed awaye. The church abided in paper that she might be cleansed by knowleging of her sines. As long as we live here, to standeth it, and when we shall departe out of this bodye, all such things be for gven to every man. Wherefore by this means the church of God is in the treasures of God without spot and wincles. And therefore, he doe we not live without sines, but we shall passe from hence without sii nece. Here have you clearly that the church of god
A of god is elened and purified by Chrift so knowledgeing of her finnes, and not by her owne pureties. Wherefore suche a church be ther must nodes be, though that the carnal eye can not see her, no otherly reason can judge of her. Wherefore we beleue this article by faith, holy church is a comonion of fellowship of holie men & know it not by seeng or seeling, as we doe the fellowship of diapers or mercers, so then wer it note article of the faith. And it is plain that our exterieour signes, with all our holy ornamentes, as your holy musters, your holy crofe staves, your holy pillers, your holies, your holy red glows, your holy oymes, and your holy rings, your holy amoundted sungers, your holy benedictes, your holy chalices, your holy golden hooves, ye take also to helpe you. Thomas of Canterbury holy sho, with all your holy bothes of holy monks, all these together cannot make one crumme of his lines in you, no helpe you one picke to ward, yow may be within this church. For if these thinges could help, the wer no mistery to make an alle to be of the church of God. But our holy mother church hath another holines, that cumeth fro god the father thowowe it were blood of his blessed Son Chrift, in who is all her confidence & trust. Unto whom she is givenely by sovereignty, by whose purenethe she is also pure, in y the doth cattre her lines, for the beleueth sovereally the hath an advocate to her sinnes & fater of heaven which is Chrift Jesus, and he is the satisfaction for her lines. And by of his mercies & not of her merices, hath cho sen her for to be his. And because she is his therefore must he cleane so long as she abideth in hym.

This is well declared in Laynt John, where our maister Chrift is compared to the vine, and the members of holy church to the branches, that as the branches can bring forth no fruit of the self, so can holy church of her selfe bring forth no goodnes, except the remayn in Chrift by perfect faith. This is well proved by your own law, whose wordes be theses. Therefore is the church holy, because the beleueth right wisely in God. Heare you not the cause wherefore the church is holy? because the beleueth right wisely in God, that is, she beleueth in nothinbe but hym, and the beleueth no hearth no woord but hym, as our maister Chrift beareth witnesse.

My hope heare my boype, and another 

man do they not know, also in a 

other place, he that is of god, hearth 

woordes of god: how cometh this, that 

the church of god hath to sure a judgment, 

that the knoweth the boype of Chrift fro 

other voices, 2 cannot erre in her judg 

ments. Because that Chrift hath chosen 

her, and becaus she is seer of God as 

our maister Chrift faype, and because 

the hath (as saint John faith) is inward 

omnintment of God, that teacheth his all 

maner of science, so that the cannot erre. 

But why can the not erre? because he 

may doe what the will: 2 because that all 

thing that the doth is well done: because 

the make in newe rebles and newe 

lolves at her pleasure: because he may 

invent a newe service of god that is not 

in scripture at her will: Maye nape my 

ludes. So he is but a woman must be 

ruled by her husband, pea the is but 

a hope and must heare the boype of her 

hyshearde. And so long as the doth, so 

long can the not erre, because the boype 

of her hyshearde cannot be falle.

This maye be proued by your owne 

lause, whose wordes thes, the whole 

church cannot erre. Also in another place 

the congregatio of faithful men must 

nede her which also cannot erre. Etc. 

These wordes be proued, what church it 

is that cannot erre, that is the congru 

eration of faithful men that he gathered 

in Chriftes name, which have Christes 

spirit, which houte the holy omnintment 

of god, which abode falle by Chriftes 

wordes, and heare none other mannnes 

boype but his.

More.

Here have I good readers rehearsed 

you the full declaration of his purpose 

together, which as it were done that 

no man should vouchsafe to reade over 

once: so wer it good that whose woulde 

nede reade it once. Should indifferently 

without parcitely reade it and aduise 

it often. For: in good faith I caution it not 

but he that so would, hebe no learning 

at all, and we writen but right meanly 

yet if he take not all to the reading, he 

suffer hymselfe to be caried away by 

false wordes to seying from the conside 

ration of the matter, he could not but 

perceive such folly and such falsid, and 

such repugnance and contradiction in 

itself, that he shoulde ever after neve 

and manes to aunswer him but him 

self. But then if the reader be learned 

in
The confusion.

A looketh well further upon the authorities that this manner lapeth us forth for his purpose: he shall finde them handeled in lych wise, that he shall thinke it more then pistle that either holy scripture or any godly doctrine should ever come in such a false foliage handes.

For letting the authorities stand for the while, what hath he told us in all this long tale? His purpose was ye woter well, to proove vs that here in earth there is and must necesse be a church and a congregation of people, so cleanse so pure without any spot or wincile of sinne, y Capt Peter may find no fault in any of them. And howe hath he now proved it?

Take ye out of his tale his pleasant scotting of doopers, of crosse fanes, pil lers, polles, and red gloves, ooches, berringes, and then his raising up the holy garment bled in the concreation of anointinge persons, so bennentences and challices, so making of Capt Thomas with letting upon his doo, whose doo was in so reverent a manne as is in reare Barns solue in lyne, but if it be by penance washd any worship since he made his boke take out I taste of his tale in this godly garnishing, and how he hath proved vs therefor that there is and must necesse be in earth a church and congregation of people, so pure so clean without spot or wincile of sinne, that Capt Peter may find no fault in any of them, dooth he prove it by any other then by rebells that he had receved in Lindale boke, of sinning and yet not sinning, and erring and yet not erring. And yet hath he not the witter when he know the matter in the other mannes boke before him, yet hadde he not I taste of the wide well so perceve it, and to doe so much as to putte some distincton betwene headlefe sinne and bentall as Lindall dooth, and betwene damnable errouer and error that letteth not from salvation as Lyndale dooth also. In which thynge though Lyndale hath the harmfully overcon himself, and deadly sinne and damnable errouer, albeit he so farre misted the marke, that he marreth all hys matter; yet at the laeste wife he showed himselfe that he faiued, where as Barns had not as it semeth so much witter as to perceve it, when Lyndall had in his boke showed it hym.

Howbeit peradventure I blame ys wit caucaus. For I were the man perceve those pointes well enough. But for because he sayde that Lyndall when he hought them in did thereby to intrike himself in the matter, and medes him selfe in the nette of hys own folly, that he could neuer well wynde out hys. Barnes thought it best therfore to take a sucer way, and ridde himselfe with one eye Lyndale doth ynicles of sinning and yet not sinning, and erring and yet not erring. So leaue out those other pointes, so wallye so muche more in the darke then Lindall bothe thoing Lindall kepeth him self in the darke more then metely well.

For nowe to proove vs all hys whole purpose, ther is here in earth a church and a company that be cleanse without any spot or wincile of sinne, and that so cleanse that Capt Peter may find no faulte, objecting against himselfe the chynge that he faiued well euery manne woulde, that is to witter, that both by commone experience of the people, and by the playne word of god, the contrarie of hys exposition and purpose, appeareth evidently true: he aunswereth in concluido etherto, the congregation which he calleteth the church euery bath spottes, winciles of lyne, that pet it is for all that very pure & cleane, because that for her adding in the knowledging of her spottes & winciles of her sinnes, and alking mercy for them, God layeth nothing of them to her charge.

Consider nowe for goddes sake good readers, how perfitly there Barns hath aunswered you, so bove perfitly he bath proved his purpose. He promised us you woot well to proove us a church pure and cleane without spot or wincile; nowe he bringeth us a church pure and clean as he fayde, with spottes and winciles both. As there any man so bare witted, that can so be satisfied and thinke himselfe sufficiently aunswered these.

I had as lyke he tolde us that if there were a woman with a crooked nose, as long as no manne tell her of it, so long her nose stode right. For by him, though god lay never her spottes no winciles to her charge, but is always washing her spottes, and always stretching out her wincile; yet he confesseth that so at the washing and at the stretching, as long as the lyre the is never without them. And hys promise wot well was, to proove us a church not pure and cleane with them, but pure and cleane without them.

Nowe where he saide the churche is so without spotte, that Capt Peter might yonde no faulete in her, he beguiled me.
of frese Barnes church.

If I had the shoulde have hadde none so; saint Peter to spie. And I mer-
prise what he meant by word, it shall not be lawfull for sain Peter to finde
any faulte in her. If I thought that it
would always be lawfull for sain Peter
to say true, and to call a spot a spot, and
a wincele a wincele in her all the whyle
he had any, and that as Barnes now
confesseth in conclusion, all the whyle
she is here. But nowe meaneth Barnes all
this while as it appereth, saire of an-
other fashion, that is to wit, that he holde
ever have spottes and wynceles while
the liuethe in earth, but that sain Peter
may not be sufferd to tell her so; for if a-
ny man would lave her spottes and her
winceses to her charge, then is Chri:
se (as frese Barnes可靠性 to greebe
his clesenes, to let her by sairie claine
of righte purenes for her owne, and
which saith meaneth he saith alone of
this, holde; for alone saith tullipeth
he saith.

But yet god readers ye not well for
every this if she come there as the holy
glorious, which is in heavens norther
by where as though the church shall be
concluseth so, yet not shul he any
come that is at any time parcellz; mem-
ber of the church, no more then though
the children of Israel came in conclusi-
out to the land of beft, and wer divers
times deliuercd agayn out of slavelom,
that it therefore followed that all came
there, but many byd in desert; yet in
the meanewhile I say, till God hath so
fully greeben her his clesenes and his
purennes, that she hath fully washed out all her
spottes and stretched out all her
winceles, and made her glorious in heaven,
where, as sain when Paulie, which saith
accure the chosen of god, as who say, no
man can, elles while she is yet here in
earth, not glorified, nor her spottes full
ly washed out, but be in washing, noz
her winceles fully stretched out but be
in stretching, and while as saile as her
husband washed the spottoth, and as salt
as stretched the winceleth. I cannot
in god faith se why sain Peter should be aazed to by what law it wer unlaw-
full for him to say so: the time thing
that for the time is truth, that is to wit
that she is not yet pure and cleans with
our spot or wincele.

And thus god readers, yet pele once
again that frese Barnes proueth no-
things the church that she promised, but
when in fre of one pure and clean,
without spot or wincele, he bilrger one &
not to clean but that she is spotted and
wincelde, he wolde winne the field with
a face, and make saint Peter afeard to
call her spottes spotten, or her wincel
de. But it will not be Barnes, it
will not be. For though sain Peter while
himself was of that very church here in
earth, and therefore yet wincelde a spott
ed, and so feared reprisale, that at the
word of a woman he was afeard to los
a yole in face, yet nowe that he is glori-
ized in the church in heaven, all his
spottes washed clean out, and all his
winceles cleans stretched out, he is now
so farre out of all feare of reprisale, that
shoulder of your great word, we cannot let
him to lave true, for anye feare of youre
garricke face, he came dignified with,
at your last retourng ther.

But nowe let us consider somewhat
of frese Barnes holy preaching by the
waye, whether it be so holy as he would
have it seem.

The cause he saith why this church is
here so holy, pure, and cleane, with
our spot, or wincele, and yet hath he faith
ever spottes and wincelles, why is it
in this withall, as he saith, because God
hath chosen it without any merit of
hers, for she the wealdness of her faul-
tes. Here must we consider alway (god
readers), that he putth the church to be
all of good folk and none evil, no dead-
ly sinners therein, so that is ye remem-
ber wel the difference between the com-
mon known catholike church and his,
that the catholike church of Christ
here in earth, hath in it both a godly bad,
and frese Barnes church hath none in it, but
so god, so cleane, so pure, that there is
not an evil man therin, but though they
never lacke spottes nor wincelles, yet
their spottes be no spot, noz their winc-
elles be no winceles, oz at the least wylse
though they be, yet saint Peter may not
be so bold as to call them so, because they
seem knowledge them to be.

Now as for that he speaketh of elec-
on and merites, we will not much medle
with him. For we agree ye god that
called by preuencion of grace, every man
that by faith to him before the man
may any thing merite, which he can without
grace nothing merite. But after main
man by free will yole with grace and
help, to merite rewards in heaven by
frese Barnes answer, that God wolde
It is brought in faith and chari-
tie, and not in faith alone, whatso-
er frese Barnes agreeith free will and
Bills.
The confutation.

Agood workes babble to the contrary.

But nowe concerninge that he spake of satisfaction, and that Christ is ours satisfaction, the words are god and true; for Christes death is able and sufficient, and so is the laste droppe of his bloud for the satisfaction of the sinnes of all the whole world, and manie be without any other satisfaction saved as the children that after baptism were in their cradles. But God hath not so ordered yet, that every manne which hath age and discretion, should so trust into that satisfaction by which Christ with his passion satisfied for al mennes.

But synnes at once, that he should so; his owne synnes by the fruitfull worke of penance make no satisfaction himselfe, no more then he woulde though Christ be our advocate and prayen for us, because we should therefore be the more slacke and remisse in praying also diligentely for our self, so that begethe and teacheth his al to pray, and that without reading, singing and fasting. For he taketh it not for folly not to entend that he pray toward God, we honour and pray to the synes that are his frendes, to be intercessors for vs, against which, free Barnes hath made as very a twich processe as ever be thereby that spake on that parte, yfeth that hereby first beginne, and no lette soothly spakeith he in manye places agayne the satisfaction that we have all the sacramette of penance.

And therefore where he saith that the churche is made cleane and pure, by knowing her sinnes: it appeareth well, that though he speake many wyues that sayt Austine spake, yet he me- meth not as sayt Austine meant. For sayt Austine in divers other places declarethat, that a synner should knowledges his deadly sinnes by hymselfe and confession, and of satisfaction and penance appointed him by priesse, as he doeth both in divers other places, salto at great length in his boke de mora et falsa generatione, where he saith in this wyse.

Therefore he that repenteth, lette hym bitterly repent, lette him new his soule with teares, lette him repent, and declare his wyte into God, by the priesse, let him prevent the judgement of God by hymself. For our Loose commanded those that were made cleane by thys leprose, that they should shewe themselves to the priesse, thereby teacheing that the synnes muste bee confessd by bodely presence, and not be defended by a meeter. 

And after in the saratines.

And to Chapter: Let every man put himself into the power of the Judge in the judgement of the priesse, let hym receufe into himselfe no power of himselfe, but that be ready at the priesses commandement, to doe for the repaying of the life of his soule all synnes that ever he woulde doe for to die the death of his body, and that with desire to, for because he gretter agayne infinite life.

And thus it appeareth as ye se, good readers, in what wyse Saynt Austine woulde a sinner should knowledges his deadly synnes, that is to wite, by hymselfe, and satisfaction, and not only the voluntary beispe, but also such as should be limed by the priesse, and while free Barnes had hym melted the sacramettes of penance, and because Christ is our satisfaction, will that he halle none for themselfe: it appeareth well I say therfore, that though he spake in this place as Saynt Austine both in one place, yet meeneth he not as saynt Austine meante in that place.

And therefore free Barnes menning a manredeth no more but knowledges himselfe a sinner and altis safe. And then may a church be done a grete flocke. For there be folliclough hable to make a grete flocke that wil content to knowledges their synnes if they may seue alone, or they without peril suffeted to sin on still.

And yet though ther we re no more required but euern a bare knowledgyng of thy synne, yet woulde neither Barnes, no2 Lindal, no2 Luther, no2 Lambert, no2 Hutchin, doe so much for gods sake as to knowledges their synne, but they will rather runne to the bowill in hell, then winne hecenn with the bare knowledge that they popeshe be relises and the abominable sacelfied of free synnes, marrieages, &c and in st. &c.

And marketh well this by the wyse (god reader) that by Barns in such tymes as menne have betwene the beginnyng of their deadly synnes, & the knowledge of their synnes, the which tymes he in manye manne many tymes in his days in all those tymes they be not of the church, and agayne in all the tymes in which they knowledges, they be forthwith of the church. So that by Barns onely menne is of the church and not of the church, not only many tymes in his life, but also none onely is peradventure of the church and not of the church, &c.
A dyuers times in one vaye.
And this is plain against Lindalles church. For he putth the church to be a company of only suche as never saine deaddely, and therefore be never sure of the churche, howe be it be called then alwaies repentanctes, and yet by theoth that therfore they repenten not, but he carried forth in these times long ere they repenten, and so neither agreeth he with Barnes ne with himself neither.
But therin both Barnes quite hym as well again, for no more doeth he neither. For sometimes he sayth that it must necesse be that ther must be such a church, that by the faith and the knowinge of her times, and the hearyng of Christes worde, and cleaung to his worde, and because he hath chosen her, is cleansed pure and cleane, and cannot erre. And then againe he speacheth in some place of that saffion, as though it might be that there were some yme no suche church at all. For he faith he is cleane so long as he abideth in hym; so no longer, signifying that she might peradventure depart out of him, so then be no church of his. And therefore he sayth he cannot erre, becaus the heareth his worde of her hepeheard, and because he hath the inward opynment of god, as Saugone John lapte, that reached her all maner of truth, so that she cannot erre. Butthen to sayewe we that we should not take our selue sure of her doctrine, witting that she should be at all ymes in such case and so taught of god with his inwaerd opynment, we might be sure that she would becaus be nothing but suche as god inwaerdly taught her; he telleyth us how long we may trust her; faith she is but a woman, is must be ruled by her husband; she is but a kepe, must heare the voce of her hepeheard. And so long as he doeth, so long can the erre not, as though he would say, the time peradventure the errore not, so then doeth the errore, and therefore then beleue her not.
And to prove that the maye sometime leave her husband goe from hym, is not be ruled by him, and to be full of such erreours, he hyngeth in the parable of Christ, where he said: I am very bine, and ye be the branches. And like as the branches can bringe forth no frute but if it abide in the bine, no more sayd our sauvior can ye doe, but if ye abide in me. And in this mench Barnes meteby wel suit part, and better then Lindal. For by these woordes he speakeareth, that those which are god folke in deed, and at one time very branches of that very bine, made by the devilles meanes and they donee for the negligence and forwardness, fall of fro the bine and to bynge for the no god frute, but rather away and loose but to: the yse, as cidded that seginale trauoyr Iudas, which was at the yyme of these woordes spoken, one of the branches of that bine.
And thus meaneith Barnes, that he which is at one yme god and of it, may be another yme naughte and fall from it, and then is foule and uncleane, and full of erreours. But in this is Lymball against Barnes. For Lymball sayth, he which is once god, and a branch of that bine, can never yme naughte after, because he cannot come into it to be a lively branch of that very bine, but by goddes election and a seeling sayth, that can as Lymball faith, never sayle, no departe out of fall of. But therin both Barnes no erre to farre out as Lymball doeth, but taketh it according to Christes meaning, that by this parable geneth evry manne warnynge that they maye fall of, and biddeth them beware that they doe not.
But then in another yme Barnes seeth to runne out at ymres as farre as pope Lindall. For whereas Lymball sayth in other ymes, he neuer one member of the church may fall fro Christ, at any yme; heere Barnes sayteth: ye heere the whole church may fall from him divers ymes, and that therfore the may by divers ymes, that therefor she doctrin is not alwaye true, nor maye not alwaye he lamed but not faultyly he beleued, but that every man must beleue upon all his owne soules examinynge and judgynge the doctrine and so receyve; or resect the doctrine by the word of god. And this must euery man doe upon the powne of sawnation, whether he habe wryte and learnynge metre therefor or not.
And now let it be so that Barnes put the in this case not euery singular member of the church, of whom some maie fall of at one time, some at another, and some come in agayne, and some peradventure never, and yet all the while the body never gone, no: the head leas without morters, no: the bine leas without baches: first Barnes sayth repugnant, not only to Lymballes cale, but also to foe outher parts of his owne, tellet by the, that is to say, the whole entire church, may so
The confutation.

A map is so deparde and fall of from God, that we can have no certe of her perfection, but that the map is yeakt to fall in error, which be layeth to make vs think that the map is a good doctrine, and trueth it no longer then so long as the abyseth in God, and because we cannot well know when the is with him, and when from him, therefore we should alway mistrust her, and never make an affaire and a tryall of her, every man for his owne parte, upon the peril of his owne soule, examining himselfe her doctrine by the scripture, as well man as woman.

Whether be o? the can skil thereof o? no:

Both Breere Barns I say, telleth vs in effecte, this tale contrarly to some other partes of his own tale, Wemay will cutte of all his bythe babble that he maketh in telling us that the generall counselves may erre, because it map be (the sapeth) that they have not the spirite of God with them. For what would it asuape for me to defende the credece of the generall counselves unto Breere Barns, when he doth handele the matter that he would make vs wene not only the generall counselves whiche represent the whole church may erre, but also that the whole church which he puteth himselfe, of people to cleane & pure without spot or wincle, that layeth Peter may finde no fault in them, though the cannot erre where he cleanth to God and heareth his word, and therefore therby is such, yet the may fall for God he saith, I am the heaping unto his word, and to ware soule & spirithe, and so fall in errors. I will therfore present me at some other convenient tyme, to entreate the matter of the generall counselves with Breere Barns, in which treate I tryst to make almost every childe perceine, that Breere Barns sayth he heareth the counselves, if he had asked and followe any wise manns counselves, but the could have treate it no wylese, should wylese have lefte it oute. And so doeth appeare alreade, for he hath not in all that he saith, proved no generall counselves fallen in any damnable error, which kinde of error is the error that we speake of.

But nowsh the sapeth (as she haue heares, and so), as suche also as whether a Pope or a generall counselves either namlye damnable be became or erre, is not now our matter, but whether the catholike knowne church be the verpe church, and then whether the whole church may erre, and seth the punctes of the catholike faith wherein Breere Barns and we barpe, and wherein William Tindall and we barpe, and wherein Breere Luther and we barpe, and wherein Breere Huskin and we barpe, and wherein we barpe with all the other hundred sectes of heretickes, and wherein eke of them Bartrich with other as well as with vs, except one onlye one thyng, the woodyng of freres and nunnes, for that these newe heretickes be almost all agreed, which til within this twenti yere never one of the olde heretickes woulde for verpe name have grantaunt, but now seth I say, seth the punctes of the saith that they we barpe for, be for our part not only determined by counselves, but also received and appoinned as part of the common catholike faith, by the faithfull consent & belief of all christen naecpons, and the contrary parte not onely condemned and adhorted by holy generall counselves, but also by the sentence of all old holy synods and writings, and by the catholike consent of all christen people, before that these heretickes that now receiveth them, departed out of the catholike church for them, some secte of which, both Tindall and Barns would wer taken for churche, and neither of both can tell which, and therefore bare not name which, but saith it is unknowne which: I shall therefore passe ouer as I sayd for this tyme here Breere Barns bibelbabble against the generall counselves, and shall yet also seth I come farther in this matter, before the touching of the tsetes that he bynogeth such of synte Auffine and other holpe doctores for the prufe of his purpose, I will first touche this point by which Barns will make vs to know his unknowe church, if we happe to come where it is, for where we shulde seke her & he toldeth vs not as though it made no matter though we never founde her, so that we knowe her if we happe to find her. And yet it appeareth he thinketh it necessarie to seke her & find her, for elles wherefore goeth he any tokens at all. But this point Barns learned of Luther, a yet hynde he Luther to swolle, that he is ashamed to tell all his tale, as I shall utter they. But first let vs heare what a wolle tale Barns toll in this matter tell us.

Barnes.

Note must we declare by what signes tokens that we may know, that in this place
of Sære Barnes church.

A place of that place ther be certain members of thy holy church. For though she be in her self spirituall, and cannot be perfectly knowen by our exterior senses: yet nevertheless we may have certaine tokens of her spirituall presence, whereby we may take then that in this place and in y place be certain other members. As by a natural example, though the soul of man in her self be spirituall, and invisible, yet may we have sure tokens of her presence, as hearing, movinge, speaking, smelling, with such other. So like wise where the worde of god is truly perfectly preached, without any damnable dreames of men, and where it is well of the hearers receiv'd, and also where we see good works that doe openly agree with the doctrine of the gospel, then be good and sure tokens whereby that we may judge that there be some members of holy church. As to the first, whereas the gospel is truly preached, it must needs light in some mens heartes, as the prophet witnessing: By word shall not return againe to me frustrate, but it shall doe all thing that I will, and that prosper in those thynges whereunto I spake. So also saith Paul, saith, saith, ye be come to the holy city by hearyng, and hearyng commanded by the wordes of god, and therefore it is open in holy scripture, that what Peter spake the wordes of God, the holy ghoste fell downe on them all. Wherefore it is open, that Godes wordes can never be preached in bayne, but somemen must receive it, and thereby be made of holy church, though that menne doe not know them neither by their names, nor yet by their faces, for this word is receiv'd into their heartes. The second take is, the recievers of this word doe work well thereafter, as S. Paul declares of his hearers, who you receiv'd of the word when with god was preached, you receiv'd it not as a word of men, but eu (as it was in hebe) a word of God which is written in you that believe. So that if men doe worke after the word of God, it is a signe then that there be menne of the church, though that we (hystoricaly and secretely) may be often times disignifed by these outward worke. But nevertheless the charitie judgeth well of all thynges. What have a good outwardly tygne, and be not openlye agaynst the word of God. But it is no lespeable though charitie be despised, fo he is open to all lespeables, but faith is never declined. 

Now to our purpose, that where the wordes of God is preached true ly, it is a good and a peticute token that there be some men of Christes church, thus may be proved by Christassome wodedes. Thus that be in Iudea, let them see, by into the mountains, that is to saye, they that be in Christendome, let them see them self to scriptures. Wherefore commandeth he that all christefull men in that place, should flye unto scriptures. For in that place in the whiche heretiles have obtained into the church, there can be no crewe prouacon of christendome, no; no other refuge unto Christ menne, applying to knowe the bereite of faith, but the scriptures of God. Also by many wapes was it knowne which was the church of Christ, and whiche was the congregacion of gentiles. But nowe there is none other way to knowe unto them, that will knowe which is the very true church of Christ, but alone by scripture. By workes was the church of Christ knownen when the conuertacion of christen men other of all of manne were holpe, the whiche holneass hadde not the wicked men, but nowe christen men be as still as woofes, then heretiles or gentiles, a greater continencie is found among the than among christen men. Wherefore he that will know which is the very church of Christ, how shall he knowe but by scriptures only? Wherefore our Lady considering that so great confusion of thynges should come in this latter dapes, therefor commandeth he that christen men which be in christendome, willing to refuse the wedifanesse of true fayth, should fye into none other thing but unto scriptures, so: if they have respect unto other thynges, they shall be haunter and that perisse, not understanding which is the true church. 

These wordes neede no correcctioon the be playne enough, they doe also exclude al manner of learning saving holy scripture, wherefore see bow you can with honestie save your holy lawes, and defend them agaynst Christassome. Moreover, if Christassome complaunt of the misconduct was in his dapes, how would he complaine if he now lived, and false the bawdy and fonicatioun that is in the church, also he bendeth me to scriptures that will knowe the holy church, and not unto the holy churches, for in the church there were heretiles but not in scripture. Also
Also Saint Paul witnesseth the same, saying: you are built upon the foundation of the apostles and prophets, here have you playnepe that the very true church is grounded and founded of holy scripture, and therefore wheresoeuer the word of God is preached, there is a good token that there be some men of Christes church. But nowe as to the sutes & workes of this church, the doctrine, and puritan the manner of living, and all her good workes out of the holy word of God, the sayneth not no; because any other newe bollicine, or newe invented workes that be not in scripture, but the is conte with Christes servynge, & belieueth that Christ sufficiently taught her all manner of good workes that be to the honour of our heauenly father. Therefore in this we the none other way to heauen, but foloweth Christ only, in suffering oppreccions & persecutions, blasphemies, & other things that may be laid upon her, which as Saint Paul faith, he learned of our master Christ. Our holy mother the church hath travelled all the world scattered farre and long, in her true head Christ Jesus taught, hath learned not to feare the calamities of this world, yet of deathes, but hope and morre is the strength, and in resisting but in suffering.

More.

Here have ye heard good readers, a faire tale, with a proper enample of the soule, and then two tokens after, by which ye may know in what company there be some of the church, though ye cannot know which the periles be that be of the church.

And in both these points ye have heared bys whole tale, no wonder in the way left out, nor one word of what narther place, but spending a leave and anhalf in rapling upon the clearagene, and ceremonies and sordomnes of the church, therewith he finiseth and endeth all bys perile.

And therefor touching the matter, ye have heared all this whole tale garnished and made faire with the same of the soule, & the two tokens of the church. But now is this tale faire as long as it is in tellyng, & goeth faire and smooth by a mannes care, as the water goeth over the stones bare, so elles if it were spyle till it were vne to the rhyme, and he well felt and considered, then it is sheth all the grace and will appear to faith, that the reader will thinke that this tale hath noe tokens then twayne to make him knowe that the wryter had almost no more witte in his head then one that had noe soule in his boide.

I leere yalle that be nothynge in the margin the woods how a manane may knowe the church, and then he tellt ys in his terse, not howe a man may know it, nor any piece of it, but howe a manane may knowe in what place it is, and yet not so muchye neither: For he tellt ys not, go to suche a place, and there thou shalt see it, or some members of it, but he bidde ys goe, and tellt ys not wether, and tendeth ys to sake and tellt ys not where, but tellt ys onely by what token we shall knowe whether in the place where we happen to seeke, there be any suche persone or no.

But nowe lette we suppose that he told ys the sylke tale, which were yet more to the purpose then the tale that he tellt ys now. And yet because he maketh ys bys tale by playne by the example of the soule, lette ys putte hym agayne fors our parte some example of some simple soule, some good marchante that was fallen in companye with freere Barnes in the house of his secrete boke at the signe of the bo tell at Botolose where, and yndyngge him walkynge in a marchantes gone, with a rede bellap bonet, and not knowing that he were in outen of religion, but weryng that he were an honest manne, told hym that he were going towards Creedler, and as muche as he muste yere monere with hym, he woulde bys ynde some good companye that were going thither, by whose honyghede he bothe comoued the ryghte waye, and also goe the more sure: For he hadde heared that ther were in many innes many louringe folowe, that were faile thewes and yvet fomed as honeste as true as he, while the faile thewes would ynde themselfe to be marchantes and saye they were going thitherward too, but when they were gotten in credence taken into companye then layd to leaden men out of the waye and robbeth and kill them too.

Nowe if freere Barnes would ynde frane to this man, he be happy that he have met with me, for I will shewe you to an inne where ye haile here andnever ynde to find some honeste true marchantes that are thitherwardes, and that would lend him to a certaine place where he would name him.
If this merchant, whom he had heartily thanked, Barns, and was going (very glad of his choice) in meeting with this good man, by whose leniency he should now be sure of good company in his tour, should happen yet to remember himself a little farther as soon as he came out at Doore, and thereupon reppe in a gowne and face. But maister marching, I pray you tell me yet one thing, that I had like a soul for gotten before to the you. In the inne that ye send me to, where I haue force to synde these honest truemen ye are going toward. Exeter, are there not also some suche false theues as I take you of, that make as though they were honest true marchants, and going thither, till they may make men believe them, and when they be once gotten in company, they lead them wrong and robbe them and kill them? To this question if Barns tolde hym there as he telleth vs here, and sayde, yes marpe vs; that there be, not only at one time but allway, not a fewe suche loysterpyge in the same inne, that lye in a watere to trave men to them, and after bereaze them and deftrophe them, than woulde the man lave, marpe vs; than I pray you tell me bow.

I may knowe the base base fro the other. Whereunto if Barns shoulde tolle hym as he nowe telleth vs; pay brother, I can tell thee no farther, but thus I will warrant thee, that though there are as alway there are in the place that I tende thee to, many suche false theues, and such false of the true men that I tende thee to, yet some suche true men are ther allway there, but how thou shalt knowe which they be, and discern them fro the theues, that can I not tell thee, but that thou mayest alwey be ther discerned in the wele taking of them, as thou hast now been discerned in the wele taking of me, whom thou taketh fro a marchante, and yet am I a frenc. When Barns had once tolde the man this tale, would not the manne tell hym agayne, many the as amercy for right ought. For now am I never so rare, but thou leuate me as wife as thou foundst me, and so shall I tende thee. And therupon would he take his leave honestly and bydeth Barns fare well soole.

Now the tale that be tolde vs, is yet much more false and much more uncerne. For he telleth not us so much as the name of the place, wherein we shall be sure to synde any of the church, but
The Confutation.

Be sure fully known by these tokens, that some of them be there, then must of reason those tokens make be made sure of those perfections, in whom we see them. And if they cannot make be sure of the, in whom we see them, they cannot make be sure as it temeth of them in whom we see them not.

For when our narrator saith of hypocrite heretics; ye shall know them by their fruits. He meant that ye should perceive the same perfections for heretics and hypocrites by the evil fruits of them, false doctrine, that under a cloak affectionative superstition and clemency they should secretly love & set such false heresies, contrary to the known doctrine that himselfe had taught his catholic church, and that they should also be perceived that they could not be moved to be moved, that if man & beast & man & beast & man & beast were to be condemned and taken, and their malice taken for a bo the hypocriries be displeased. But Christ meant not that the tokens found in one perfections should leave be unsure of him, only make us sure some heretics a hypocrites were there, as Barnes here saith, by their tokens we shall before some of the church be there, but I cannot be sure which perfections is any of them.

Not if he falleth this only in whole great regions, his reason might have some place, so if a great multitude coming good men, I may well beken that though some be hypocrisies, all be not so. But while Barnes saith, whereas there I find these tokens, there I may be sure that some of his church without spot or sinle are among them, the place may be small, and the company so fewe, that I could not be sure, but might well see that though I see such god tokens in them, yet of that cleanse and pure church of these Barns, there were never one among them.

Yet as I freer Barnes farther, howe pioneth he that wherever we find these tokens, we shall before that though we cannot tell where they be, yet sure we may be of that his holy church some in that company ther were.

In the aunswere unto this, he putteth a difference in beve betweene the token of the god workes, and the token of the true preaching. For as to the workes, though they be very true gospel workes, they be faith, no peritice true ligges, but only tokens whereby we may conceute and deme well but not be sure, because they may be laped by hypocrites, but the other token of the preaching, that token is he lapeth a peritice token, is that in that company wherover we be that happen, we have a peritice token there be in that company some men of Christes holy church.

And this he poueth as he hace heard by churcute of the prophet Clay, of and of profet Paul, and by the example of saint Peter in the y. of the Acts, where at the preaching of profet Peter, the holy ghost fell downe on them all.

But as for that ensable pioneth not Barnes purpose. For, it poueth no farther, but that sometime it both so, where his hearers be such as to doe receive it, but Barnes must poueth that it is ever so. But this is freer Barnes logique and the logique of perfections.

Now as touching the wordes spoken of God by the mouth of the prophet Clay: My word shall not returne agayn to me fructate, but it shall doe all things that I will, and ye that prosper in those thinges unto the which I did send it.

What did the wordes pioneth for Barnes purpose: If he poueth his purpose by these wordes, he must poueth vs speke that the word of god, whereof the prophet Clay there speaketh, is none other word but onely the preaching of the scripture. For that is the word which freer Barnes here speaketh of, and therefore in the Prophet Clay the word maye signifie that word of God, of which word saint John speaketh. In the beginning was the John, word, that is to wit, the onely begotten sonne of God, as it there signifieth in debe not this word written in scripture, though that of this word be much written in scripture. Then seeth every learned man that these wordes of Clay nothing pioneth the purpose of these Barns, thought it might there signifie also the word written in scripture, for it poueth ye worke well not for the preaching of the word of god written in scripture, if it be doutful and not evident, whether the prophet speak of the scripture or not.

But nowe who so ever looketh upon the place in the Bible, he shall see that Lice, and the ordinarie glose, and the interpretere glose also, doe declare that though the wordes maye be crownd of the scripture: the Prophet speaketh their wordes properly of this word of god, that
that is Goddes oneype begotten sonne, And the very tyme playnephe showeth bypon all the circumstances, that the Prophet there prophesied in the personne of the father. As though he would saye, My woorde, that is to wot, my sonne whom I haue sante into the world, for the redemption of man, shall not returne agayne to me whyRoye or emptie. For he shall bring with him the fathers out of Limbus. But he shall do all thing that I will. For he shall teach both by woorde, enample, miracles, both the Jewes & the Papists, in newe one church of both, that in fulfillment of my will humble himself unto the death, even the death of the cross. And he shall prosper in those things unto the which I sent him. For himself shall gloriously riife again fro death, & ascende up to me, and here sette in eternall glory on my right hand, one equal god with the holy god and me, and hall byng bitter also a glorious church out of earth, to reigne with vs here in heaven.

Of this wood therefore speke the prophet, that is to say, of the sonne of god, and of his returning agayne to his father, of whose going forth fro the father, and returning agayne to the father, wvrite the Propoete Dauid: His going forth is from the holy beauty, and his returning is unto the holight thereof, and is not properly meant by the preaching of the wood written in Scripture. And therefore as I tolde you, it nothing profeth the purpose of frese Barns.

And yet over all this, if the Prophet speake there of the wood written in Scripture, and of none other: we would it not prove in every place where it was preached, it should never take such holde, in some place, it should not of necessity make in every such place some very members of the church pure & cleanse without spot or blemish. For God hath none other will for anything by Barns ponted yet that his word should take such holde in every place then in every man, but like as his word both his will & returneth not again to god boid, if it take hold in some men & heare it, though it take not holde in every man heareth it, so both it his will & returneth not to him boid, if it take hold in the place where it is preached, though it take not holde in every place. And that it should not in every place take holde, appeared by the woodes of our favour, where he faith to his discipes whom he sante to preache. In to what house should ye entere, shall i sanye, if peace bee to thy house. And then if the lucese of peace be there, peace shall rest uppon him, or else your peace shall returne agayne unto your self. In which our favour showeth us, that if a good manne preache well, though there were not one in all his audience that would be the better for it, yet should it not be vowe for the meriti should be at the least rebound becke uppon hymselfe, but not of necessite take holde in every audience so farre forth that it might be preached unto an whole citie, and take none holde but be rejected. For which cause our favour saith also to those whom be sante to preache: if any peple refuse you, and Luke 10:13, will not receive your doctrine, wype of the buke of your sate at your parting in witnisse against them, and I tell you trouth, the cities Sodome & Gomorrie, shall in the daye of some, be more easely hanteled then they.

And thus god readers, pese you these woodes of the Prophet Clay will in no wylle aneale frese Barns, but hirely they leve his purpose all bnproued.

How hath he thay but one anker more into that phypppe, and that is the wood of saint Paul the where he sayeth: Faith commeth by hearing, and hearing commeth by the woodes of god. But surely this anker lyeth to sarre aboule for thyse phypppe, and hath never a cale to fatten her to it. For never hearde I yet two things to losely kniote together.

What manct an argument both frese Barns call this: Faith commeth by hearing, a hearing commeth by wood of god ergo in every place where wood of god is hearde, must neede be some faithfull mens.

Though ther ever new man faithful without hearing of the woode of god, as in dode there is not ordinarie in actuall faith, may it not be so; for, that there maye be many that hearre it togethe in one place, of all whom never one withe faithfull, but have the faith in desision. This argumente is so foolishe, that I merisile frese Barns would be so fond to bring it furth.

And thus good chldchen readers, here ye see nowe to what point frese Barns is bough, with his signes and tokens wherewith he promised you to make you know where were some members of his hop pure cleane church, wherein he cessefth hymselfe some of his signes and tokens he but sparte and unsufficicent.
And since that one which he writes is per-
fect, he is left to superstitious notions, that of all
the scriptures that he by practises, there is
not one syllable learned by him.
And yet have I showed you also, that
she reproved all that he faith, yet were all
his teaching of knowledge where some
of the church be, whome he knowledge
who they be, a very frutitious knowledge,
whereof the knower could never take
spiritual profit.
But now good children readers, as well the
entention the holy offices that Barne's in-
vision may the more clerely appear,
concerning his tokens with which he
reached to know his unknown church
let us yet a little consider his notion bet-
ter. Let us suppose that some god
more fortunate wife, a woman honest
of the cardinal, being by some she
wed gospeles of her, bought in an
quaintance, had some wilely perce-
tible, had begun to fall in some stout &
year, left the faith she had before learned
of the church, concerning the seven
sacraments, and praying to the saints,
and praying for souls, and many thing
ess more, were true and dangerous
to these and ye in, and that they were not
yet to use fallen to the wrong side, but
that the Pope still in a double is in a
manner which may the might take, and
safely would take the best. And being
this brought into this house, had he by
some procure of the evangelical fra-
ternity, secretly brought unto her freer
Barnes books. After whichsecretly
readed over by her self in a corner, for
many things that the parriete ipked, par-
tly misliked in the reading, percep-
ting that he was than upon his pas-
sage over the text again, longer time to
speake with himself ere he went, and
thereupon being by some good brother
and sister brought together where there
were none present, but suche as were to-
ward the fraternity, after solemn fa-
nunciation and solemn propitie of the
congregation in oflate charitie; she
would speak her minds unto hym and
shee hym and so the good graccous
motion of suche a manner she a w-
manne, she had begun to enter into
the consideration of her soule healthly,
and not to be so negligent as she had
be fore been, to desee every prickes tale
that standeth up in a pulpire, but to seeke
some sure way how the may surfeipe bee
taught the truth and not deceived. And
for because she had read his booke, wher-
in the sound dierous doute, of which he
would saye if he might have tired, be
somewhat satified, she also have bloud his
godly soule for her father instructi-
ion & surfeiting forth in the way of the
truth, forth God has disposed that he
should some depart that he could not
have that full frute & comfort of his per-
son, the would not for the sothe tone
of that they present assemble, cumber
him with her question, which were like
to be but frivous & womanish, not to
be a lest impediment unto the present de-
sire of the other which is sisters of the
congregation, whereof every one longed
to be comforted with his godly comu-
nication at that time specially, which was
as it seemed, the last in which they were
likely to be seduce with the pleasant con-
version of his bode, is presence. And
therefore the word no more byfere of him
for the time, but that he would as our sa-
vour when himself went his way. And
send his holy spirit to receipe his apotes-
ies his apotesies to teach the wise wild
ignorant world, so may it please you god
father Barnes whole ye depart hence, to
alligne some meane and shewe me some
way, by which I may be sure alway to
have some god gracious spiritual man,
some true member of the holy church of
whom I may be sure to learn the perpe-
tue faith, that our favourite be by hym
self, and after by his holy spirit taught
his blessed apotesies, by them would
that learn, but by the fame spirit
riest he the most holy church still, as
he theo to my simple mind fully well
and clerky in your godly process, wherin
I declare which is the holy church. I
beseech you therefore doe no more for me
for this once, but I bee when in bee
gone deceived by some falte teacher, set
me now before your going in some way
whereby I may be sure euer of a true.
To this would freer Barnes also li-
likd to make her great congratulation,
and send all the congregation that they
have al great caule to top and receive
in the lord, whole high mercy hath so god-
ly begunne to pouze in the liuely licour
of his grace into the dyning heart of
that god father, and hath thereby so re-
united it with the warme heath of his
holy spirit, that he made it begun
be sudden and looke by, and to long to
behold the bright soule of his be-
rice written in the holy scripture of god,
and to rubbe her even, and shake of the
colc imaginations of all the damnable
dreames
A drames of men, and that himself is very foys, that he can not according to his hope that brought him hither, have his evangelical doctrine accepted of king and openly receiv'd in the realme, where he so farth was translated to render againe unto God in the true faith, but is by the meanes of the false Scribes & Pharisees rejected and rebuked, and taking for the kings safe conduct, should have standen in peryl to be burned and his boodes with him. Why thee safe conduct, because it was granted but for a weekes, now more then almost past, for which cause he changed his notable monsieur apparel that he came in with, and shou'd his beard, and went like a marchant, that he might be the less marked in carriages after the saigne conduct and visiting the congregation, without impute liberal and almes, he shou'd neither have bene able to sustaine and bear, nor to answer and get again the mony that he spent about his printing of his booke, and his comming hither and going once againe. Wherefor if he may not safetly tarry here, but must except he would be burned, get hym over againe, both that good hyther and at the holy congregation, him selve also which is as safe to part from them, as they from him, must conforme their wills on all sides unto the will of God, and as for the absence dolesse, he would recompence upon his part, with being impudent of them in his prair in the Lord, and trusted they woulde in lyke wise do, and so would they pray them to do, prove to the Lodz for him, and to shou'd either parte by prose prasing eche for other, to the countenance of Saint James, much more eche profit other, then if our Ladie and all the dames in heaven if there be any there, would pray for them both, because the dames be alt departe hence and deade, and be noe longer of our function. And yet would he for his part to thys farther confolation, and make and fed them over some new boodes of the evangelical eorpyne in theyr mother tongue for the better expyng of theys leple simple loues. And this would he say for the comfort of thys whole fraternity and frati in general. And then for answer to the good hyther in speial, he would peradventure aduise her to take the new testament of Lyndalles translation, and other boodes of his, and of his owne, and of George Town, and therein shou'd she fynde the truth.

Whereunto if the saide that the myghte not for feare of her husbands tale, and her owne peryl, adventure to hepe these boodes because of the kinges proclamacon, he would let her and put her to some plauncle, that the boodes of the scripture she must needs keepe uppon of all the princes proclamacon to be therefor. For that he writeth plauncle alreadie, but as for the other boodes, he lasteth not expressly to doe a charge up on them wherefore he would enjoyn her at the leaste wife to hepe the scripture in englyse, and tell her that thereon she shou'de leare al truth.

But then it is likely that the myghte say, that the scripture is hard for her to undersande, and therefore the she bym that the thing which the desir'd of him is, to know of him (Sith by himself goeth always) how the myghte be sure to have a good true teacher, That might in every necessarie point of belief, expound the scripture and teache it her truely.

Then would he peradventure advise her some special sped man in the secte, and tell her she maye learne of him. But then were the likely to say that he might happily be shuen aboute for feeare of prosecution, pe a peradventure by before she should be fully learned and instructed in the necessarie trouthes by the scripture, which he could not think her selfe to be. The dodo in every good trouth understand and the places of scripture, she ther made fo to be solemned to say against it. And therefore would she say knoue now of him, by what meane the myghte alsways be sure of a true teacher.

Then would he peradventure tel her that who so ever prach truly the word of God, according to that scripture, the myghte be sure that he was a true preacher, and of him she might surely learn.

But unto that she were likely to say: Father Barnes, thys same scripture is very hard, in the most necessarie points divers preachers expouse it blusely, some for the sacraments, some against them, some for the bove of chaftety, and some against it, some for good works, and some for faith alone, some for purgatory, and some against it, and so in such other things, sith except I may be sure of the true teacher, into whose credence I may trust in the construccon, I shall alsways remaine so in the booke, and not understand the scripture. And therefore that I not be able by the scripture to try the true preacher, but muste
A by the knowledge of a true preacher try
which is the understanding of the scripture. And likewise I would have a true preacher to teach me truly to understand the same scripture. And for intent would I know hym, to shew that I might by that I know hym for a true preacher, because that by his teaching I doe not damnable my self understand the scripture, but am truly taught it. And now you tell me who to teach me the scripture truly is a teacher. And then must I by thy tale of yours, bying wyth me to hym, or else I cannot know hym, the thing that I can not gete, but if I know hym so.

What were here Barons here likely to say to this woman that might reasonably satisfy her. In good faith I can not say, taking an unknown church as he both. For if she would say, good daughter, the goodness of God shall ever sufficiently provide you a true teacher, as he promised Sainpte Peter for Centario: she might tell hym that Centario was warned by God, that he was a true preacher. If I had the true warning of any that have come, then were I satisfied.

If they had a true preacher come, ye that know hym and perceive his doctrine to be true, bi the inwardunction of the holy ghost, that shall teach you inwardly, as faith saith John, so as our Lord saith: They that are myne heare my voice, and heare not the voice of a stranger, and I know myne, and mine know me, and of this have we a sample of Eunuchus, whose as he was reading in the scripture and could not understand it by himself, God spoyld that saint Philip shold go bi him and teach him, and anon Eunuchus believed him and was christened, shovde byb Eunuchus know that Philip was a true preacher, but by the inwardunction and inspiracion of God, and to good spyster hal you be moved inwardly to perceive the true scripture: surelye I thinketh that unto this woman were well likely to answer him, that one exampl at one time.

Do one manes beede, as Eunuchus was, gentheb was not for everyone in every time a general rule. For though he wer therin not descepyed then, yet some other that would so readily nowe take for the true preacher, every manes that came spyer to haue mighte be loste descepyed therein, and wene that God gave hym the motion when it came of the suggestion of his enemies. For at that tyme it was well knowe, that Eunuchus had heard of Christ, and of his lyving, and of his mysacies, and of his beate, and of his resurrection to Ise, suche thinges as were then done and passed before the meryng had been bittone saint Philip and hym. And then was that prophecy with divers other, wylche Philip the expounded unto hym, so playne and open with his doctrine, his beate, his propyng agayne, and his miracles, and his other consacration in his lyfe, to cleare to make it open that Christ was he that was commen to save the world, and teache the trouth, and shoule and ought to be believed that God inwardly spoyld with suche good outward occasion, he expoyled and hylde the meryng wyth Christes disciple that had so wel known hym, and ben so consacron wyth hym.

But nowe hath God established his faith and his doctrine by the space of e hundrede yeares, and tendereth not hygher any such man to teache and teach as was saint Philip, that e in teaching make the scripture to plain and open to me, as saith Philip bid unto Eunuchus, but that he learned it to fyllyse and to surely, as the apostles had of the mouth of the great master Christ. And therefor I fowe that I have no great occasion to beliue and to take for the true teache any one man that would construe me the scripture now, namely constricting it in such wise, many of his owne folowe, professinge the faythe of Christ as he dothe, will saye that he construved it false, which hapned not in his construcations Sainpte Philipp made Eunuchus.

And therefore though oure louer saith, that such as are bys do heare bys boype, se not the boype of strangures; se methly to demean therin to geue bys warning to deo so, that is to wryte, that we shoude heare and ope bym, and not other a gayndye hym. For who to wyl heare heare recites and not him, be none of his.

And that the buncion and inward inspiracion of God, teacheth us and maketh us perceive that is berke true. For God inwardly wo, whereby the vol of man walpyng wyth God, in well bying and appyling convenient occassions to it outwardly gened by god. But it meaneth not that bys by upon every thing that we heare, we should without consideracion give our selfe to the coint of the tone spose of other, in matter of
A eternal be the; everlasting lyse, and
chink that whete ever wayt with wyt
unwisely likt to belike, is onco of
the spirit and inspiation of God. For
God bybodeth us that we shoule not be
lilies of light; of he, nor by flybelye se-
wert spirit, but auo the spirit, who
ther they be of God. And then if we be
not one please, as dores, but also pru-
dent and wifte as serpentis, his intarde
vncion wyl worke with our diligence,
not if we be soouthful, wyl he will-
ningly begt, and wyl bywull make
us naid foole. And therefore, he faith not
believe at aqiturit, but biddeth vs take
here. He wyl ware, that we be not beg-
led by fals prophistes. Wyl come to vs
in such wifte outwardly thet they haue
these, inwardly be rauensous worlde.

B To this would come Barns sap. For
orthe bearte daughter in the Lord, tho
dowles be these monks, and treres, and
prophetes be the same preachers of
this carnal church, that they falsly call
& catholike church, which doe teach besonde
wyt scripture damnable doomes of one, wyl
de men believe that some sacraments
are cerimonis, and good worles shoule
doe good to the soule: where fals preaches
with at their carnal church shay
now be this. hundre hundred yeare sode
out of the right way, the new preachers
of the very true church which is syl-
ritual, doe nowe by the woode of God
wyten of holy scripture confet and
repower.

C To this were the well likely to save
againe; because father Barns here ye
hing me nowe se of the hore point.
For thate the apostles of Christ we
haile that learned of his owne mouthe,
and no one mas left now: never since
they were; whom men wyght doe surely
take for an unboundte teacher as them; it
seem hath the sure credence of doctrine in
no man, but in
hys wholly seneh. And therefore by
which agreed in doctrine with verye
churches, I may reken sure that hys
docayne doo very true in the necessary
explication of scripture, not for hys owne
authoritie; for certeke of his perfon, nor for
the suretye that I canhaue that hys
docayne agreed well with scripture, so:
I can not know that but by that I knowe
him for a true teacher: but for the suretye
I have the doctryne of the whole catholike
true church, with which his
teaching agreed, sa fals be not fals. For if
it moughte, then were ther no sure true
churche at al, and that must there needs be
as all sectes of sectes agree as I heare
sa. And therefore this true church be-
ing knowen, if you shoule how I may
get a teacher whose teaching agreed to
that, then daere I believe hym well, and
else it wyl be harte for any such as I am,
to thynke with reason that the wylde
gete sere credence to any one, so that
the can by the scripture ature of so many
sectes of contrary correctors, where
one circuite truly, who at the other
fals, and be al readye to sweare that
be circuite fals. And therefore good
father Barns wil the sap. I like it well
that pe declare to say at length which
is the very true church, because we shoule
not be decepy with the fals prophistes
of the false church of whom Christ doke
vs take heed and beware. For the very
true church is known, we shall as
our saurit faith if we take good heed,
knowe these fals prophistes by their frus-
tes, for looke they never so simply and
spake they never so saintly, pert if they
living; or they teaching be contrary to
the doctrine of the very true hoph church,
it is that very true that they fruit is cor-
ten fals, and them fals prophistes
some fals church, and for at their the-
piste ternblance outwardly, righte rau-
ensous worlde are they within.

And therefore good father Barns, I
would haue wilde that ye had taken a
little more paue in declaringe and ma-
kinge open by what meanes the very true
hoph church which ye do alligne, might
be perceived and knowen, to the entent
that by the knowledge of her, and her
preachers which mult needs have cre-
dence and be known for true teachers,
because they be members other that is
treue, and they doctrine agreed with
heres, whom God wyl not suffer to see
an damnable fals. We may perceive and
repower the fals preachers of all other
churches. For: I am sure good father
Barns, that wher ye went about to give
us tokens wherby we might have some
knowledge of this church, ye perceiued
well that of necessite it is a thing y
neede wert to be knowen for: the good that ye:
folowe if it be knowen, the harme that
would enue if it remained unkownen.
For els ye would haue taken no laboure
about it, to seke vs out suche tokens by
which we might have knowledge of it.

And surelye my thinketh that y chief
comodity I can haue of the knowledge
of it is this, that I maye when I knowe
Till her.
The confutation

All that the tocher offer by, he it never so pleasant to the eye, no; never so delicious to the mouth.

And I hereby think that the thing finding in such case, our father in heaven so mighty, so merciful, and so wise as he is so tenderly loving his children as he both, perceiving the peril that might and much need be fal upon them by so much taking of such false malicious woman in need of our brye mother, well not leaue by in such case, but that he will cause our brye mother to be well known from all the false counterfeites, to suche as lyke to looke and attende well there, both by tokens of her, and also tokens of them.

And hereby good father Barns, it see meth that ye saw this your self full wel.

For it appeareth upon your woods, that there is no true preacher, but there as is the very church. For pe thyne for a part fixed token of the true church, that ther as is the true preaching, there be always some of the true church. Also we note that this token is perfct. Nowe that, ye where ever is true preaching, ther is alway some of the very church, it must be such as that ther is none of the very church, there is no true preaching. And then if there be no true preaching, but where there are some of the very church, pe see what neate it is that the very church be known, to thentent we may be sure when to have the true preaching, without which we can never (pe wote wel) learn the true faith, not truly to be taught to understand the scripture. Which till we do, we be never able to judge why the preacher of so many contrarious, erownesses and declarit right.

How would dere Barns peradventure answer her and say: The forse have I thoweth you to be what token pe may perceve ther from of brye church be.

But unto that were the likely to fail again; peace, whereby father Barns wel sa, I nowe, so far as pe go. But I wold as I tado have wipeth you to have gone therin sometomet further, which I think dere pe wold have done if your latour would have strue you. For now of your two tokens, the tyme your selfe confessed be to but faint and insufficient, that is to wit good tooke, ass that are commended in scripture, because that although it be well done in every parte to breme the best, yet his perscriv mat bere us.

Barns seeth reh? to know the church.
offere Barns churche.

A bs, and make be take for a good man a member of the very holy church, some falseassuming hypocrite that is a very dead member of some false church, and a lymer of the very diuell in debe.

And yet over this as well that same by perfitetoken whereby I shoulde have knowledge of the very church, that is to w RTP two parties according to scripture, as also the other token that ye call the perfitetoken, that is to write that in what company soever I heare the woode of God truely preach, that is to wype, the scripture truely declared without any damnable dreams of men, ther I may be sure that in that congregation be some of the very holy church, both these tokens true but for cunning folks that are sufficiently learned in the understanding of the scripture alyed, and these they that have lead neke to know the very church. But none of these tokens canne secure us beganiers as I am, that have neke to know the very church, to learn of the right understanding of scripture, because he is our very mother, as your self calleth her. And therefore we have the neke to know her, that we may be bold to take the boode of doctrine at her hand, because we were not our very mother will give us but good, where we stand in peril of poisoning, if in mistake, taking our mother, we take the means of doctrine at the hands of any of those venemous harlots, that counterfeit our consouenaunce, and we should take one of them for our mother.

And also though the tokens bothe twaine were sure and perfitt for so farre as they go, that is to wype though that I were sure in debe that in suche a company be some of the very true church, yet still I can not know by them which persons of that company they be as ye consel I can not, what should this knowledge advise me? It maye peraduenture hinder and hurt me. For if I doubted left there were happily no true members of the very church in that company, I woule be the more ware of anything that they should teame me. But now while though I know not who, yet I were my selfe that I know well some of them be true, I may perceate the more boldly and with the lesse care, take that the false that offer me for the hope I may have, that I have peraduenture by hap chance upon that person that is one of the true. For why to be delycious and to beare hale, and be ware and belieue not truely ynde and know truely, that were by your woordes bettely bain. For ye take I shall never know them, nor never know further, but that there be some of them.

Now good rede what hath Barns holding his heresy of his unknoune church, what he is to say more to this man in. In good faith nothing that will be worthy a heare. But the worde of scripture looke little more yet to say to hym, For the more I say to him further, yet I remember me mine father Barns a another thing. Ye will that I shal know the church by the true declared of scripture. But beware that I be sure which be the very books of scripture. For ye say plainly that the public of saint James is not holy scripture, and other men say yes, and ye say ye can prove that pistle false by woordes of saint Paul, and the were ye eyes to make me to doute as well of saint Paul as of saint James, For why should I better believe the word of the other, while they were boths Christ's appointed apostles. For though ye say that it was of old bouse by some folke whether that pistle was written of saint James or no: yet after that doute moued, the whole church hath seymore believed it to be his, without any doute of any man in a thousand people together truely within this reyere.

And then as ye say now by that piece so may ther a another come and saie by a another piece, and so go aboute to prove every piece false by other, where to ever any sene to saie any thing which the woordes of some other part seemeth contrary. And then when they shall in this wyse contende and strue thereupon, where as ye saie I shall by the true construction of the scripture perceiue where be some of the very true church; how maye ye first make me know which of them do attesteth me the very true scripture.

To this the seere Barns would answer and falsely beare her in hand, that the pistle of saint James hath the bene alwaie bount of. And that suche otheres as been alwaie by the whole church taken and accepted for holy scripture, of those may be the surest shet be holie scripture. For God greeue his church's pistle, that it can truly declare the worde of God, from the worde of men: this is the note.

I wote well seere Barns saie: For this saie the not anlye by old bookes, nor saint Auspyne, out of whole rule and regly, on seere Barns is rannew up, but bys

C.n. news
The confutation

A newe masster also freke Luther, after whom he runned out of legypye and out of rule rode.

But when Barns would answer her to, then would be the one bring hym to the bay, and tell him that the church by which he kneweth which is the scripture, is that true unknowe churche, but the knowne carlycure churches of all Christen nationes remaining in the common well knowne faith.

And then lyth the map boldly before that church in the great point, and learneth that lesse of some other churches but which is the first lesson of all the faith, and wherupon as freke Barns agreeth all the whole remansant dependeth, as that by hym there is nothing ansecret truee, but if it be written in scripture; the map therefore (would the fat) take that church for the teacher of all the remansant, and hym for a true teacher, whose faith agreeth to that church and those folks whose faith is contrary to that church, which shall looke be knowen, for they be fastworthy accused and reproved upon theyes false preachinges heard, then the map and I will take for the false teachers false expounders of scripture, yf father Barns can give ther knowledge of his holy true churche unknowe whereof he is nearer were yet.

Lo thus might a wise woman yd could no more but reade englysthe, reube and confounde freke Barns vpone the light of his owne pala proxee, in which he would not soe teach us to knowe whiche is the verie church.

How be it to confounde hym, wee not greatly neede to seeke one that can reade? For what hast he to lay to a poore woman that could not read.

If his owne secrete hosteke the good typo of the bottell of Elephyes ware, that but if he better aimeded halte both in body and soue, were in the congregacion presant at this commyng, and then would hympe forth among the and say, by saint Halke father Barns all your tokens of the serene true church.

Wilt not confound me in the steed of a tavern token no; of a musakte token neither.

For I sayeth the true be sere of a newe baken bone, and for the other I may be sure of a potte of musakte, but for your two tokens of your holy churches, I can not be sure of one fartyg worth of true doctrine for them both. For how shall I percieue that ant true members of your holy churches, in onely whom ye sayis is the true faithe, be present in companie, when your tokens be the true preaching of scripture, and the good yeunge after the scripture, how can I get any good of those two tokens when I can not reade at all; what could freke Barns say to his hosteke here? Surelye nothing hathe he but should in the ende be faine to tell to the desteny of Gods election, and say as he signifieth and somewhat muttereth at his bookes, but then should he be faine to speake it out and say, that when they come to the preaching, all those that are elect of God shall be secretely moned and taughte inwardly, and shall by the insinuate of the spirite of God through they know not whether the person be good or that preacher, perceive yet the true word of God upon the hearing, and shall understand it as Lindal sayeth that the egle perceived her page. And the other estate whom God hath not chose, though they heare it not understand it, but whether the preacher be good or badde, they shall he neuer the better, no, that shall dyserne the true preacher fro the false, but be deceived by the false, and not perceive the true for any thing that they can do. And therefore everyone wil Barns say that shall be saved, shall attayne the salvation by the onely election of the Lord, without any part of their own desyvye any thing doyng thereto, yet they sooner to long, for though that all be called, yet onely those that God hath elected Halke fauze, and shall as our saucious faith be but a verie seue. And any thing that is the true, the mother Halke can worke, Halke neither helpe toward no froward, but election and desteny shall do al together. And here this ancre Beth. 7 in conclusion shall he bee fayne to caste out, with which when he would were to say the hee, beatheth it quere under the water. For I wene his hosteke would none baze said comwhat thereto.

For I wot well ye is not ouenge tayed, I haue heard her talke my selfe. She wold I wene therefore have laide vnto hym thus much at the least yse why father D. Barns, when God calleteth upon vs all, and we come together at his calling, and my neighbour and I come both to church with one purpose to learne the right way to heauen, would ye make wene that God were so parcial, that ye throught any difference of caste be thorne her and me, I being as well willing to learn to please him as ye, when I haue at hys calling folowe him so far as wel and
A and with somewhat more patience to, for.
I shall, therefore, I suppose, all that I have made of the people of this church, be his, until he bring her to heaven, and spare me still in darkness and ignorance, and let me fall into hell, for some other cause but only so for he left to choose her, and leave me be chosen.
I gave her more than me for his own pleasure, I could not have it in a date. All mind why should I condemn me to perpetual hell, because himself would not cause me to perceive the truth, and no cause why he would not, but because he would not choose me, and no cause why he would not choose me, but only because he would not, in good faith I take God for to good that I can never believe you point.
And I think that these who preachers whom you did praise, sake better for this tells that it is in scripture that God would have all the world to be saved and come to the knowledge of the truth if they would believe, and that therefore by one means or other he called all. But he chose only those that would come and hear and learn, and do therefore, and who would do, he saw were made the and therefore even then chose them.
But for because they be not wise in respect of it that will not, therefore they are wise choice though many be called, and not because God will it all, and the of those that come are willing to learn, what cause some to be taught, and some not, without other cause of difference, but because himself left to choose the tone and refuse the other, as though it were an easy matter that would call many children to school, and when he had them there, the teachers and masters under him to teach them, and would make some whom he favored, cau,se them to be taught right, and suffer them whom he hated as cause them to be taught wrong, and after come and hear at them; lessons himself and those that have bene taught right, make much of them and cherish them, because they say right, and those that have been wrong taught, all to chide them and heat them because they say wrong. In good faith father Barns I take God for so good, that I cannot believe he will so do, but rather as these common preachers sake that God hath provided sufficient learning for all sorts, of which they may be sure if they will come to it, and also that of scripture as come and learned well in bede, yet all did not well in a bede, but by the true teaching believe and perceive the things that they should do and yet do it not, but to many things even clean the contrary. And therefore I have here the preach, that it is in scripture that the bond servant which is known not the word of his Lord and doth it not, shall be beaten because of his negligence, but except he will not know it of purpose, else he shall be beaten but a little. But he which knoweth will of his Lord and doth it not, shall be beaten. And when I hear by my preachers, me thought it was a foe against the doctrine of our brother Lindal, that faith as our own brethren nemo in his answer to say Thomas, that when the wittet perceived a thing, the word cannot chose but solve. For that is plain false. The scripture be true that saith that a man may know the word of his Lord and yet lie it unison.
And I seemeth also that same scripture maketh much against our brother Lindal and our brother Fysh, and against the preaching of all our evangelical ceremonies occurring purgatory. For I doubt not but that many which have known the word of the Lord and left it unison, and yet were never so fast glorified in this life, nor yet were they fast to repent that they sere from it, and the word to receive the bearing no wether but if ther be a purgatory.
For it will not help that I herd one of our brethren answer and say: that what he repenteth than he both the word of his Lord, and therefore shall not be taken at all. For if that scripture be as they preach it, than that he shall not be beaten so: that tyne when he did hys Lords word, he shall yet be beaten for the other tyne in which he left his Lordes word unison.
But surely father Barns as I told you, me thinketh that these common preachers say well in that point, that they say that God hath provided surety of doctrine, that is to say of true preaching the word of God, and making it to be understood, as menne make be sure that they may be by the selfe all impishable error if they word, or else they were not to be blamed for falling in therto.
And the that tell us we shall be damned but if we believe right, or tell us that we can not know but by the scripture, the scripture cannot be so learned but of a true teacher, and they tell us...
The confusion

If we can not be sure of a true teacher, and
so can not be sure to understand it right
and get by, as God will. But if we can
understand it wrong, or not understand
ally the other, put
yield in the midst of a tale that they tell of.

Barnes, a man of knowledge, did not
home in London, nor in the several
els, which when he was put on his
master in ye meunor court at Bunges,
and was there some perceived by
the sight to; a man of special weight in him
selfe and only the common lothe, they
caught a sight in anger of him, out
of divers corners hurled at hym suche
things as angered hym, and hurte hym
not. Thereupon he gathered by good
stones, not gunstones, as they,
and those he put a pace into his bos-
sume, and then goode him by upon a bench
and made a proclamation aloude that
every man might hear him, in which he
commanded every man upon their own
perils, to depart, except only those that
hurled at him, to that intent that he might
know them and hurle at them again he
hurt none other body but his enemies.

For if so ever ereard after his pro-
clamation made, he would take him for;
one of the hurlers of; els for one of their
coun-
saliers, and then saue as they heads
who so ever they were that would abide.

How was his proclamation in English,
and the company that herd him wer, such
as undertook none, but good folk and
gaped upon hym and laugh at hym.

And bland by one hurled at him again,
and another as he said that, what bolds
quod he? why God all execution I were,
and not one of you will remove a soute
for my proclamation, and thereby I se
wol ye be hurler of, or counte in with
hurlers at the whole mannyge of you, and
therefore have you at you al again. And with
the wood he hurled a great stone out at
adventure among them, he neither will
nor caught at whom, but lighted upon a
Burgonians head and brake, and pate it
the blood ranne about his ears, sma-

After Henry had him hand to his mennes
hardly, for why should he not before
then and get bym thence bympe, when
he game bym before, to saxe courteous
warning.

How good father Barnes would his
balsayng hotesse saxe, ye beene noye by
your tale to make as though God al-
moste would be of a strange affecti-
on the same fashion that may per
try dree of sly, that is to wryte to make
be a proclamation in such wise endighed
ed, as we ca not buterte and it without
we maye be sure of a true interpretour,
and than gyue some of us suche as hym
spoketh, a secret grypte knowledge of
suche one, and all the remanuant that
sayne would and can not synde out and
know the true expounder of his pro-
clamation, for lacke of that token whyche
he kepyth for the, hurte stone at theys
heads because that fulfyle it not. In god
faith father Barnes me thinketh therefore
that this leed that ye teach us her-
in is a very perious blasphemy.

And yet abide I remember me lo fa-
ther Barnes upon another thing would
the say, that if ye bring all to this point
in conclusion, that there is no more but
every man go where he will, and hears
whom he list, and alway he that is elect
shall by the inward infrapicton happen
upon the true preacher, and the true
preaching, and the true knowledge of
the very woode of God, and the
true understanding of there, and one
thither get heauen, and all the rema-
uant for the onely lacke of Gods elec-
tion (to the getting whereof the selfe ye
say can nothing do) shall fail of all these
things and fall in continuall errore,
out of which they can have no mean po-
sible to escape, but thereby must needs
fail into everal fere; if it thus he, may
put up again both your tokes into your
purse, for any node that any man hath
of them. For that he seere by the se-
crate infrapicton, that they be true
ought, and thereby know them false for
electes, and to seere they halfe sawed:
what node they to care whether any of
the very churche be in that congregat
or not; and on y father byde, those who
beffery Halfe for lacke of election to be
damppned, and therefore shall not learn
the truede in the congregation be there
never so many of the very churche there-
in, they is, to knowe whether there be a
ny chatterin no, can stand this in no stede
at all. And thus father Barnes takynge
your secret unbeknowen spiritual churche,
pe might spare all the labour pe have
byheres taken in gyving bys tokens to
know it bys, for any needes by your tokens
can stand bys. And therefor ye preyer any
church here in earth shall fand bys in a
ny fede toward any for a of true doc-
tine, as in deed it must, if any maye
say tel an other how he may be foretell taught
the truth, it must needs be in any topic
some lych churche as nodes must be kno-
offere Barnes churche. 769

A ven for such, that a man may be sure to
learn thereof.

What would frere Barnes have answered onto his bottle, if he had told
him this, that he then had seen yother
good wife her neigbour begin to gape
again, as the that were yet to bring
in some other faute yet founden father
in his tale, as they might in good fashions
be very much be founden, yet onely.
by learned me, but eue be unlearned wo-
men to, such fautes as neither frere Be-
nere nor ap learned heretiques of al their
hated sectes should be well able to with,
so strong a tyng is truth, and so fable
a tyng is falseheare, and so hard to be
broke out and defended.

But than would frere Barnes have
wared a little warne, and byd them stf
Aly and hold they be bable, and tell them
that faynt Paulis well will know what he
did when he would not suffer women to
take upon them to preache and teach in
the church, not so much as that a question
among the congregations, but if they
doubted of anthing they would learn,
let the shewe it to thevs own husbands at
hie. And so would frere Barnes byd those
women do likewise. For if they myght be
suffered to begin ones in the congrega-
tions to fal in disputing, those saue leaves
of theirs would never leave bagging.

But then would the wife of the bottle
have answered hym againe quickly, and
told hym that she had alwaye taken hym
so, father, and would he hence he could
have taught better. And some for we
would the Faye have I had so, the faute
of the sectes, and to bath my husband bad
to. And my lord chancellour told me:
I was better; then a Paige, because
I receaved two nunnnes in by night, that
John Bry brought me, other wise called
Lydian, specially because I kept the
close in a high garet in myne house, s
suffered it to eere by thether to the.
Howe best in good faith I had promised
that if they ilk to sleepe, ytwo men might
if they would lye together by them self,
and let the nunnes alone: For ther were
two beddes in the garet. But yet as solt
be ready to done the work, I was with
some foole taken so; halfe a bowde there,
and all for the furtherance of love be-
twene the brethren and the fister of the
enangelicall secte, I thought ther wer
in so good awaue. Howe be it yprity, I se
nowe that you father Barnes that were
ones a doctor can saye no better for it,
dy the Lady I begynne so to my trust
in all the matter that saue for fellynge of
myne alle, and utteringe of my shatter, to
tre a paine by theare, I fought more
though ther came never none of them a-
ny more within my boce.

Now would the with this father good
honest wife of likely good have resorted
again into her example of her very mo-
ter and of these falle sectes, of which
every one would be take for her mother
to grow firk in truth with her, and ther
after poyson her. And then would the con-
clude: if it be father Barnes such an un-
known thing which church is my mo-
ter holy churche, and then there is
with whom I was charyned and by
thero bought up, and though I se ma-
ny things in her which I would byp the
were amended: yet for all that the con-
faithe me to be good, the telleth the what
I must do ye will be good. Howe be it
theor of truth at all other churches
vray with her, tell me the telleth me
vray. But then so does ye also each to
you with other and each of you telleth
me that other eacheth vraye.

And the telleth me the scripture poueth
for her part, and each of you faith that
scripture poueth for your owne part, for
that thelich, and each of you faith also
that other ineth, and the faith that ye pise
every one. And which of you declare
the scripture truly and which untruly
pulst my capacity to perceue. But then
I see that the scripture which each
of you would same to confere truly, and
yet teu contrar to other, ye do not so
muck as knowe which is true by the
mean of her. And I see also that all you
were ones with her, and be fallen at
rainice with her, and ther to been from
her for anger. And I see that through the
be not so good as I would the were, yet
for anger and enuie you se be come
from her, ye pisse reponse her in many
thynges, and would make her appare
much worse. And I see also that such
byces as are well knowne for byce, whic
shee sende and rebuke in her, be reches
well knowne in your felles. And I see
also that many such holpe men have beene
bought up with her, as your selfe con-
plete for saine, among all your churc
ches I never heard of any one. And I se
also that many things ye teach among
you, all most every one, suche as all
those holpe fatnes abhorred and badde
in abomination, as so: enample the
wedding of Freres and Sunnes. And
I see also in our church as bad as we
be, yet God continued bys miracles, and
A and amongst all your churches that have been from ours, he hath never one. And he also that each of your churches would find some to be true churches, for each of yours affirmeth that alone it itself hath the truth, and the true church is it which only church hath the truth. And then again if thou by thy own part seest and seest unable to be defended in that point, that faith is one church of all yours may be match to our church, out of which ye at came and then that each church of yours or all your churches together being ceth to other is contentious and repugnant, should be the true church, we see were well in your faith a thing more then impossible: yet be faith for this cause to tendeth to an unknown church. By which tending, while ye would withdraw me and ours, ye confesse the contrary of all that ye do. For ye would know of you to have the very truth, and then were you the true church and the sure teachers. But now if ye see that the true church is unknown, and each of your churches is known, it appears to you own tale that none of all your churches is true church. And if it be not the true church, then hath it not the true doctrine which is pretended, but is one of the false churches and the false doctrine. And therefore if it were be, that one church were not the true churches, nor the very mother be seeth, but that the very church and my very mother were one such as ye would tend me to seek, that is to say some unknown church; yet father Barns by your own tale it were none of all your churches. And therefore I were but a fool to leave the known catholike church, whom I have hitherto taken for my very mother and come from you to yours, where as your self confesseth is not true church and therefore not my very mother, but my very mother were one whom ye neither tell me when I may find her, saith that ye by me go seek her, and pease.

Thee is some where abide in the whole world, which world is a place to whose pe were well for a woman to our walks well (and at that word would hidden that this things happe forth againe, and lay many that it were in deede for me) and also if I would wend all about to look for her, yet if I happen to come in her company, ye tell me no sure mark whereby I might well know her, but only that I would perceipher to be there, but I should not yet know which term he and then were he for me almost as good betwix. And therefore father Barns, in good faith I will ye can tell me a whole tale of my new mother, I might think my selfe a fool, if I such a tale as you tell I would leave of mine old.

And thus are we nowe good readers with this easy woman blying no reason but such as a woman might spie, and yet such as no man may looke, come to a poine of that Barns unparite tokens, by which we maye knowe hys church, as we be never the nearer for the knowledge of it, for any knowledge that he gheteth by of it.

But now if he have not proved by his church at al, he is he ye wrotel well much farther of from making for he have any knowledge of her. For he must make his first know that such there one is, before he make to know in what company some other parties be.

Some wrote ye well that the church which he take upon him to prove, must be a church to cleane and to pure lyth out secte by secte, that ypper Peter may fende no fant in her. Now ther as he goeth about to prove it by two messes, one by the scripture, and a mother by the doctors of the church: I have al ready proved you that all the places of scripture that he hath broughte in for that purpose, he hath in suche wise managed, that while he sprie he maye be a named thereof. For they not onely prove nothing for hym, but also prove cleare against hym.

And all by places of the doctors of the church that he bynugeth in for the proofe of that purpose, I have purposes he bitfered, because I would answer them together laste at al. For yth he testeth in that ypoht a nother wyse then Lypol both, or Frybe, or lightly any other heretike of them al, in lateng forth to bys part holy doctors of the church to make it seeme that the holy faintes say for his part: I have thought it therefore good to crampe them orderly ye after other, whereby ye thall prestige perceive that the wordes of those holy doctors doe no more prove bys purpose, then do the textes that he brought of the scriptures. And that I have proved you clearely prove against hym.

Hys first author of thee wordes of ypper Anistyn, in his spifted sermon, made upon the wordes of our Lord, laug: Of Christ is the church made sair.
of frete Barnes churche.

First was the filthy in sins, afterward by pardon and grace made faire. Upon these woudes is none other meaneith, but that all the beauty of ampe that is in the churche in any man of the church commeth of God, and that every man that is of his church was borne in sinne, and that at whiche fro the Jewses & Gentiles turned to God, and came to the churche, had before lyved in sinne, and were therefore filthy, till by the sacrament of bapstisme at they ente in to the churche, they were purged & clentled fro they sinne by the grace and pardon of God, and the sacrament of baptisme, and after when they be destoied a gaine by sinne, they be agayne clentled, purged, and made faire, by grace & pardon of God the sacrament of penance, and other holy sacraments taking their effect, strength, and vertue of Christes passion. But he inion and word, where that saint Augustine faithe, that who so ever is clentled & made fair, is never after foule, nor that as fone as he is by any deadly sin foule, he is by and by no part of holy churche. For holy churche is not callede holye, because every preece thereof is holpe other why other holye and fair. Wise then the holtesse, but because of his holiness that is in it beside of their profession, noz is not callede faire, because every preece is faire, but because of suche layenes as is in it beside, as there mai be some weak part in a strong bodye, some fesse part in a whole bodye, some dead part in a quecke bodye, some soule part in a fasse bodye, and some white part in a blacke bodye, and in a good company some noughty folk. And in such manner spake ous ladiour to vs apostles, where he faid, ye be cleane, noz they were aceane, soz he costrubbed it more by the, but ye be not aceane, meaning by Judas \( \text{\textbullet} \) traitor that was one of the, though he was a traitour in his hart, was yet a foule unbholer member of that faire holpe churche. Like as a good king hadde in his checker role attending daylye upon him in his house the bluer and many fals traitours that went about secretye to besape hym, all the whyle he suffered there till they be taken to their treaun and put out, they be full of the courte and of the kynges hou semble. And the hou semble alsoe it some wold say ther was a friene hou semble, because it hadde such thresbe in it, yet was it for all that a good hou semble, because it had good be like. And likewise as in his holy world, the varietye of good partes and bad, with a beauty to the whole, so in the church of Christe hym isle seth howe the foule partes do out the fayre, and rather behoysse then bliemly the goodnes of his whole. And though the church be of some folk callede foule, for thole persons that are by deathly sinne foule therin, as the evangelist sayth that the disciples murmured at his foule of his oppositement whereat none of them murmured but one: so is the faire for all that in devell by the layenes that is in her, borbe by reason of Christ hys glory, hys head, and of many other hys peple that are euer in her, and by reason of the goodly composition and comelye temperature of the whole body, for which cause the churche may well say of it selfe, the word hath that the speach in the canticles: I am blacke, but yet am I beautye ful, pese, though there be no soule than fair therin, by reason whereof after the commit by it might be callede foule & not faire, as a ma of Inde is callede blacke for at hys white theeer; yet is it otherwise here, for the other special causes. The tone for: The cause that it be nothe to unholy in living, it is of the church callede holy for that it hath holy profession, whereby it is dedicated unto Christ. The second, that there is in this world none holy goseth to anpe other churche out of it, so that will not be of it. The third cause is, for that the holtsesse that is in it be there never to fewe holy therefore, is farse fayer and holper, and more pleasaunt in the light of God, than the foullesse and unholtsesse of all that are soule and unholy therin, specially for the beterne and holtsesse of the vertu chiefs and principal head there of sauiour Christ himsel. And thersor as I say, these two partes of sainpte Austyne meanyng none other whye by them than sainpte Austyne ment in them, make nothing in this world by frete Barnes churche, is as he faith saith faire that it hath neither spotte therin noz ly Witche, soz that sainpte nor Sainpte Austyn. And therfore this place of sainpte Austyne nothing helpeth hym, but by other places of sainpte Austyn in which I shall bring you forth after ye take the mynde of sainpte Austyne to playnelye declared in ythise sopon ageynst frete Barns, that there Barns shall be as beware of sainpte Austynes woorbes, as sure he was weare of sainpte Austynes woorbes, for weare out therin out of sainpte Austynes rule. But
A But sallie Hall I persue those other places of Saint Austin which were Barns hang'd in his body. The next place of Saint Austin by hang'd in, is this, 

Barns.

The holy church are we, but I doe not say we, as one houde we, that be here alone that heare me now, but as many as be here faithfull Christians men in this church, that is to saye in this citie, as manye as be in this region, as manye as be beyond the sea, as manye as be in all the whole world. (toz from the rising of the sunne till the going downe, is the name of God praised)

B So is the holy church our mother.

More.

Now good reader, this text of Saint Austin heathere Barns alliged to be in his sermon 99. that he made in Rome, in which sermon I finde it not. And lesse there might bene some ooright, either in himselfe 0, in the printer, by miste writing 0, or myple punptinge those figures of algorithm, because the figure of 9, and the figure of 6, be all in manner one, it shet be contrary turned: I allayed them therefore every waye, and bought and red over not onelye 99. sermon which he aligneth, but alsoe 66. 69. and 68. and I finde his text in none of all those places, and than to go secke

Those woordes thowouht alle Saint Austines workes, were a greatlunge help neste. For sorsly it seemes that the man hath alliged his text in a wrong place, of purpose because he would not have it founded, for so manie thynge that hysmifete good of lyke lythode in the same sermon that wold marre al his matter. Wherefore ytt it happeneth me to speake the place by chance in reding of saint Austines workes, we wyll take the woordes onelye which hysmifete repleished, s ys poynte they noe piece of his purpoe against the knowe catholike church. For saint Austin both in those woordes nothing els but that the church is not restrayned unto one country, as those heretiques hold which were called the Donatistes, which said the very church was alone in Africa, and was by God profigned to that there and spread no further abrode, and for the defence of thes, they are more in this, bydwe as soore Barns and these other heretiques do now, byng faith certaine woordes of scripture contraucted after their owne solde fantasy.

But sainte Austin as I say theworthe in those woordes, that the church is the catholike church, that is to saye the universall multitude of all true christern people, s al faithfull christern nations wher to ever they be theyow the world. Nowe good reader what makest this for fre Barns purpose in proove of his unbownt church, against the knowne catholike church. Wel he was not in wisse that the knowne catholike church doth not say that the church is not can be but in one country, but he well knoweth that by the knowne catholike church, that false herey of the Donatistes is as fulse condemned as are the other false hereyses of yps.

Yes faith Barns, for here remape see if, that neither Pope nor Cardinall be no more of this church than the poore man in earth, why do pope hym ever say theorese. But what is that to the purpose? For as a pope man is as well of the church as is the Pope, so is a cypener as well an england man or a france man, as is the kinge of either other country. But yet like as reason will not agree, that the cypener in his country beare as much rule as the kinge: so will it not a gree to reason, that every man in his church beare as much rule as the Pope, why fre Barns soteth himselfe here in this of many peoples of the church knowledge & estesse for Christes beare in the church.

And therefore it is all asbye the purpose that he runned for the lyf in this purpose, and aliged these woordes of Lyamus. The church both not stand in men by the reason of spiritual power or secular dignity, for many princes is many popes and other inferior persons, have sworne to the faith. Wherefore the church both sante in these persons, in whom is the true knowledge and exsalation of faith and bierte.

The words of Lyze hath Barns alliged to be wriiten in yps expostulation upon the x. chapter of Saint Mathew. But I have looked out Lyze bypon al that chapter, and ther finde I no suche sayinge. And therefore it lyketh the Barns played he here with Lyze, as he plaich with sainte Austin in the place that he alliged before, that is to write, alleged it in a widge place, because he would not have it found so: fear of som thing that would appeare yps the place redde and confobered.

But upon these words of Lyze, he made a great exclamacion and crieth our:
Of frese Barns churche,

Oh my loydes what wil ye say to Lyce, I have grete maruaile that you benow
him not. It is grete treue to condemme
him for an heretike. For he seythe a
gainst your law, reell. Of foure there
was no suche coyne, whe as your glasse
decrethen that God hurte not the Rome
churche to erre, and Lyce saphy plainly that manye
Piones haue erreed, also that the church
handeth not in dignite, but in conceiued
of Chilt and of his blessed verity.

Barns wouthe here sone to, he haue
fouden a greatching in Lyce his word.
But in good faith I finde nothing here
in Barns owne wordes, but his owne
double foly. First he seythe Lyce compeyn
eth the lawe, and than he seythe p. he
seythe not against law but against
a glasse. Is not that word wilely showed?

Then se put how wisely he poueth p.
Lyce reprooueth the glasse, he seythe that
the glasse saith that God hurte not
the church of Rome to erre, and Lyce saith
plainly that manye Piones have erreed. And
what else? Lyce saith not that the church
of Rome hath erreed, no. Lyce saith not
that the Pope of Rome is t. whole chur-
che of Rome, no more than the bishop
of London is the whole church of Londe,
p. the archbishop of Cannterbury the
whole church of the province.

Now where Lyce saith that the church
handeth not in dignite, but in conceiued
of Chilt and his blessed verity. If
what be other then at the whole ca
tholike church agreeeth, not onely the
good folke but the noughty, as many
as any wite have to perceive the thing.
Lyce as a cicpe and a reaime handeth
not so much by the dignity of the rulfes as
it handeth by upswome, good order,
true beaping. But yet as thes
thynge woulde falle in a cithe and in
a reaime, if ther were no rulfes to se them
hert, pep. rulfes beig of a ryght se-
cond fose, yet would the people be much
worre if they were all without, and the
people is therefore bounden to obey the
and not every leade selow to se lyce
rule upon them; lo ist in the whole churche
also. And therefor no man seythe any
sant with Lyce, neither to ouerare hym,
no to be angrey with hym, but evry

good man hath good cause both to be an
angry and to ouerare to, such pestilent
edicers persons as not onely by testinge,
raeling, and begylling at those that are
in dignite, provoketh to rebellion the people
should obey them, but also under pie-
tect of teacheth the true safte, labours
to bellap the true safte, and infect good
christen people with tale, poponaded
heretics, and among althose, one of the ve-
ry wurtz fost, and wherupon at the re-
manuont are in a maner bypiled, wold
under colour of berying saufoure to the
good vertuos people that are in chur-
che, make men se believe that the whole
churche of those good men be part,
wer not the church, because they
would haue it unkonow that me mighth
have no surety of any tru doctrine, but
that heretics might passe uncontrooll,
while evry leade selow might contref
the scripture as him seith, lyte, no chur-
che poued of God, to corte hym and
itable who confussed wrong, b. which
churche men mighth be sure of the neces
larger trouthe.

And yet to make it more uncertaine
and the more clouthe, Barns byngeth
the church here in earth to that lynde of
goodness, that excepte such as be newe
christened bi verpe pongs, and yet seant
they either, which be not yet pe not wel
verpe meete to be made preachers: elles
fayre Anstine whom Barns byngeth
for bpm, fayre playne agnapke bpm,
that there is in earth the such, as I ha
none by bpm playne woordes propose
you.

But first for the place of Saint Austin
where of Barns hysting in I last re-
beres you, ye se that same Anstine sa-
teth in them no more, but that the church
was not only the chisten people presett
at his sermon, no, only chisten chisten
people that were in that citie, no only
those that were in Angbye, but alio all
faithful chisten people that were in the
world before. In which worsze he saith
sio little for frese Barns purpose, that I
which dispute against hym, lay the same
thing my selfs, that at chisten nations,
professing the true safte of Chisthe, that
is to say the coomon catholike churche
where in the known catholike churche agree-
eth, be the very holly churche of Chisthe
here in earth, and make amonge them
the coomon known catholike churche, of
which the very good men are parte, and
are all called faithful people of Chisthe,
because of the unite of the true safte of
Chist. In which as to the necessarie
poyntes thish whole corps agreeeth with
oue contrapecion and repugnance,
both the good people and babbe. And thers
fore are they called all by that name, to
make a dysnction and seuerance be-
twene that one catholique churche of
The confession

As one believe and fale on the tumpe rate, and al inoffent Pashyns, all fale Jsues, al fale hereticks, and al sectas scumtes upon the other part: of all which as no fect agreeeth with other, to do they at imput the true faith at the knowne catholine church, in which and of which be also al the unkown good vertuous people, that have true chty- 

tes with they faith. But faynt Austine meaneath not, that lyke as al the churche be faithful, that is to say agreeing togethe- 

ter in the true belfies, so they be all the magny vertuous in al pointes before, a specially so fully vertuous and holpe, as 

god fere Barns appointed pure and 

cleane without spot or wiznele.

But for letting other places of saint Au-

Stine alone for the whole, look but by this place only that we be in hand Wal, which if it might finde one in thy pro-

per place, I should I were see farther thynges therein. But now consider no more for our purpole againsto Barns, but 

see the beginning of saint Austines 

words as Barns brought them in him self. In thys be begynneth. The holpe churche are we, but I do not fave woe as 

one should fay we that be here all onel, but al manys as be faythfull Chiffen men in thys churche. 

How thynke you good readers. Both 

capite Austines here meane by faythfull 

Chiffen, no no but onel fache as thys 

chath the tre to allegneth, that is onelpe 

those that are not only faithful in the be-

lieving the necessaries pointes of ch-

ften faphe, but that were in they soule 

also holpe to thys only pure and clene, 

that they had not so much as either spot 

or wiznele in them. As though saint Au-

Stine woulde fay to thys audience in thys 

sermon in thys wise: I tvpe know god 

chiffen people who are true members of 

holpe churche. That that I shortly shaw 

you to. Pot enere bodye that believeth 

right, but we, that is to fave you and I 

that not onelpe believeth righte, but also 

be holpe pure and cleane without either 

spot or wizncle. 

But yet when I fay we the church: 

I meaneth no you 2 a tre, as though 

thor were no mo of churche but my self 

a such other of you, as being at my ser-

mon, be such holpe me as I am, but also 

al fuch other as be so pure clene with-

out spot or wizncle as you 2 I be, where 

sower they be either in this towne, or in 

this coutry, or els where in all thys 

wyde world. Lo good readers, pf Saint 

Austine ste as Barns makest, that in thys worde faythfull chiffen folke ma-

king the whole churche, he ment not al 

chiffen people that agree in profess-

ion of faphe with the whole coppes of 

chiffendome, but onelpe fache as be-

sides the professyon of the true faithre, 

were also to holpe, pure, and cleane, that 

they neither have spot nor wizncle: thys 

were thys tale in effect as I have refe-

rred you, that he called hymynelle fache a 

perfeite holy man, which worde I were 

never man hard of his mouth. 

For ther is no chiffer man, but he 

may and must profess of symple, that 

he beloveneg right and hath the true faith. 

But there be not I suppose many good 

holpe men, that tvl fay of them fell, that 

they be holpe, pure, and cleane, and spacially 

without spot or wizncle. And forsoothe 

it appeareth well, that thys word fayth-

full chiffen folke, is not alway taken a met 

by him that spake it, for onelpe pure clene 

holy men. And to those wordes of staite 

Austine nothing make for frere 

Barns, and therefore ye may bee that in 

likewise both Barns mills take 2 glosse 

that he Allegeth de xiiii. a red, which fay-

eth that the churche which can not erro, 

is goddes omnium fidicium, that is to faye, the 

church of al faithful folke. Which word 

frere Barns taketh: as though the 

writer ther by these wordes (all faithful 

men) had m ent no mo but al such as wer 

not only true believers, but also such 

as were so pure and clene, that they ne-

ther had spot nor wizncle. But the 

writer of that glosse meane eth nothing to, but 

meaneath as saint Austine gent in thys 

wordes before refered, calling al fayth-

full folke, al chiffen people, al the ch-

iffen nation, al the whole corps bodye 

of the catholike churche, 2 against Pas-

hyns, Jewes, heretikes, and simathies 

agre in the professyon of the comb ch-

iffen faith, both in the pointes of beliefe, 

and in the rules of living, though their 

lyving have in deo many spottes, and 

manye blottes, and many with the wyt- 

cies against the rules whych they pra-

ctise, and lobych they knowledge and 

confesse them selve bounden to keepe. 

And that the glote eth meaneath of our 

knowne catholike churche as I faye, 

and not of anye unknowne churche as 

Barns woulde haue it: sevren man 

may perceyve that canne and lyl con-

sider well the place: for in that glote 

his purpole is no more but to shew that 

there is no poynt of doctrine in the 

A sent of the whole church, that is to wyt, the whole corps of Christendome together, then in the church of Rome alone. And therefore the glose can nothing be sure to Barns but this, that the glose shall be of that glose of Augustine's, and opened well unto vs what thing list Augustine, and was made in this word, al faithful men. For surely not other antique Augustine nor that glose, made by these words omnium fidellium, men cleane and pure without any spot or wicked, no more then eery man that prays pro omnibus fidellibus, that God may make them al good men, pro animabus omnium fidellium, that it may please God to bring them to heaven all such as are in the painefull way thitherward, men do not meane in the prayers only such faithful folke as neither have spotted nor wincle of sinn.

Now where that the glose fath, ther must needes be such a church to say it to. For I say plainly that the church must needes be, by all the diuers in hel, and all their instruments upon earth, that euer be able to destory it, but put they never so manifold, and leave ther the remanuant never to seue: yet shall the remanuant alwayes be the church, and a wel known church, so built and set that high mountain, that is to wip byron Chrit, that it thall alwayes be fyshtype, and can not be hyd. For as our saviour saith, The eagle that is set upon a mountain can not be hyd, meaning that his church should be well sene, his crewe faith well known, and not that his church in which his faith should continue, in which one of it should be learned, should be such an unknown thing as that which were learned, could neither worke to be sene, nor of whom to affirme it, nor not to matter as know it: it for tuned them to fal bypon it by happe, as sure Barns shoule hole bring it to.

Also the other glose that Barns byn geth forth, or gene dis. ii. si, that fath, The whole church ca not erre, what maketh that glose? Barns. He speakes against Barns. For Barns fath that his owne church which him selfe assigneth, though he can not erre in the cleaseth to her spouse, yet the maine line him and fal from him, and then erre. And to this glose that Barns byngeth, fath he clear against him, so he is no more then he leemeth to do hymsel'se. For if it be true that he fath of his church, that the maye fall from God and not hear her husband, and then thereby erre: then is it false that he fath in a other place, that there must needes be such a church as can not erre, which thing he woulde proue by this glose of the law that fath: The whole church ca not erre. And yet he see twel that this glose takynge it after the best fashions for it, fath not as Barns fathere, that the verry church is no mo, but that weye screte feste of fathful folke that be without any error, that be pure and cleane without spot or wincle, but he fath that the whole church, that is to wip the knowne catholike church, can not erre, but that though that God would suffer some partes or members of his church to erre, yet he will not suffer the whole corps or bodye of his church to erre. This maketh plain against Barns, that byngeth it so.

For it is affirmed that the trueth alwayes remanempeth in the known catholique church, fos of the knowne church he speakes ther.

I can not therefore maruaile enoch of Barns in byngynge forth these gloses so, hym, that make to clear against hym, and than to see hym to boldyse say therupon: These words be plain whyt church it is that ca not erre. As though these gloses hadde fapde as he fath, that the church in which can not erre, is one by the unknown church of false puite and cleane wihoute any spotte or wincle, of whych the thinges neither can gloe speake one wordes. And yet white Barns fathere: These wordes of these gloses bee playne: as playne as he made them of theplayse, yet hath the playse made a playse change of one wordes in the tone of playn, to make it seeme the more playse for hym. For where he rehearsed the glose by these wordes: The whole church cannot erre, this wordes erre is not there, but the ver wordes be: The whole church can not speake. Than but not ye wotte well these wordes erre and faile, preefelye a playne bothe one, neither in witting nor in bryce, nor yet in significacion, no more then the two latin wordes erres et
defecit. For a man may faile yet not erre. As he that both aduynitye woulde well be both nothe, he faileth a fallath from God, and yet erre he not in faith.

A man maye alse erre, yet not speake not fal away fro God, slie every error is not defendable. As a man might erre not faile nor fal fro God therby, nor be deep and therefore, as Jacob did in twening the;
The consutation

A that Ly a had bene Rachel, as bys fa- there Isaac dyde in twayen that Jacob had bene Giau.

But I say not thy, for that I care muche for his chaunge. But I meane I would not have hym come to thee, and make such great boastes of the plainees of the woodes, when he hath him selfe made in chaunge in them, to make them seeme the more plaine for hym, and what the words for; at his plain change, make yet to plaunce against hym.

But berefe me thinketh that in one thing he wroth no good honest fashion in that he faith first. This may be proved by our owne lawe, whose woordes be these: the whole church ca not erre. Also in an other place. The congregacion of faithfull folk must neves be which else can not erre.

All they that reade these woordes of Barns in englysh, he makest the wene that the woordes which he reperthis for his purpose, were the woordes of the brethe law it self, but then are they in breve no woordes of the law, but of certein glostes that other men haue made upon the law. And this huncelle confesseth in the mergent of his booke. But that he doth in latin, letteth that he understandes no latin, werenaply it wer the brethe lawes. Why doth he baste that he will prue it by the brethe lawes, and then in breve of the lawes, bring vs forth but glostes.

His speculacit is in the mergent in this maner. To gene, vs, sin glostes. For these woordes: The whole church ca not erre. And then for the other woordes, that is: The congregacion of faithfull men must neves be, whype else can not erre, his speculacion is in the mergent thus, xvii. g. u. 1. A recest in plowes. So that he wold we all done y at the least wise these woordes were both in the tertes st the gloste. But noo who so looke upon these two lawes, shall done see that the canle why he byd not, was because he baste not. For the lawe, crit. g. u. 1. A recest, specketh ciere against hym. For that lawe lyth nothing els, but that the right true faith without errour, hath ben ever preserued in the see apostolicks, as the law.

The churche of Rome mis the church of Home. And therefore this lawe ye lec tol was not for his purpose to bring in, but in breve of the lawe, he layeth forth a pakthe of the gloste.

Poole the mother lawe de gene, vs, sin, set, h lawe shut he not bring forth, for fear of angering his evangelical brother Tim-

dal. For that lawe is the woordes of holy 9 saint Hierome, wherein he conflacth it a great lengthe, theoere hrepeth that than held the seele same heretises that Lyndal boldeth nowe, that they whybche be ones. boynge of God, can never after syn. And the seer, that he whybche after his baptisme doth one dayl no deadely synne, shall never gett foyneenelle after. These two bolytel hrepeth whybche Lyndall hath the Two dietil now begon againe in his fale expostitio heretises, of the firstest psilit of saint John, whype false expostition of hys, I have before es- futed in my forth booke; horeystep horeste Hierome doth a good lengte openly c- ture, in the woodes which are there by Gratian incorporat in the decrees. Which woodes if my seele had remembred in ymke, I would have brought the F in, in the see of mine owne, and would peruauture haue left myne owne out for them. For there faith saint Hierome the seele sae things against the heretises of old, I lay there against this new, and (as he better could) layeth them farre better than ever I had been able, as I would make you some percetee if I could in translating his woords into our englysh tong, giue it the quynelle and aydect that he giuen in it the lait.

But as I saide, this lawe dure thit see Barns bring in for scare of Tidall, whiche would be hurting of hys heretises, I have founden hym brynge heuy though he for all hys iysle after. But Barns wyl I warrant you gyne hym no suche occasi- on of dylpleasure.

Now if Barns answere me, that he hade no caute to bring in any of bothe those lawes, think they made nothing for his purpose but the glostes onely, I hal tell him againe, that than he sholde not haue said it that he would pouve his pur poise of the lawes, but by hys gloste onely. And I saide also than he sholde have left out hys gloste to, for as the lawes pouve not his purpose, no more do the gloste nether, as I haue already declared you. And yet when he hath hanned hym selfe to falsely, and yet to sowthy there, 9 in the allegenge of these lawes, that if he had anve partche of thame lette in hys body, he might not well looke any man in the face for: scare that these hys false folkes were espere: it is nowe a worlde to bee with what a courages bold- nesthe he bostehe and reioiceth, and what a lope he bosheth, as he were even make a bynghe by the syntenge of a beane in a christmas cake. For now he called hys
of frese Barmes churche.

A"apes about him and sayeth, Now my lordes gather you all together with all the lawes ye can make, at the poultee he may bee distrayned, and the church, the church, the counsell, the counsell, that were lawfully gathered in y power of holy ghost, in this may you say and say the. And if you have not in deede the holy ghost with you, and if you do hear any other voice than Christes, that are not of the church but of the devill, the devill and murderers as Christ saith. For you come before him, that is you come into the soule of Christ without him. You bring nothing voice, but you come with your owne voice, by your owne lustes, with your owne words, with your owne indiffer, mis damus, precipus, incommunica. These be the voices of murderers and thieves, not of Christ. Therefore you cannot but errre. For you be not taught of God, you have not the holy ornamet, you have not the voice of God for you, you are not the voice of the true shepheard. Therefore must you errre in all your counthles.

What grounde of colour of grounde hath he to requite so loyally and riely to riotly oppone all the lawes? Maye be to boldely sette them all at nought, because himself hath to falsely beleus twaine, so so boldely handeled their golles. So Bowdian in a stage play may make no bragging lobre, nor runne out in noo prank the rages, then may freer frantik Barns if he take this for reason. For here speaking of lawes, and laping but the golles, and the lawes against him, and bys golles nothing for him: yet as though at the world were his, he selfeth saith in a rage against all lawes, and all general counthles, then may they haue not the voice of God with them, but they maff needes errre in all their coustiles, because they say mandamans, mandamans, precipus, precipus, excommunica. For beeth these wozdes be the voices of murderers and thieves and of Christ. This folowe commeth saith with a proude face upon all the world, and cannote by his princely and apostate more than an imperialis maste, ynowle al men for murderers and thieves, that dare to boldy as to bee any of these wozdes mandamans, precipus, or excommunica. These wozdes I see not set out by murderers nor thieves, but by princes and rulers against murderers & theues and against all other bireous and misteruled persons, and amonge other against ungraciously heretikes, which is all thyss damneth great es.

And that these woordes of commounding have beeni blased by folke somewhat better then theues and murderers, may appare by the scripture it selfe. For the holy euangelist saint Mark saith of our sauart thus: He commanded his apostles that they shal warke noother with them as they went by day. And saynet Paul writeth unto the Thella, I. Thiel, thy remembrance: SD my brethren, I trust in god of you that ye kepe and upke pe the things that I have commaund you. And againe to Timothe thus he saith: I commannde the before God, I. Timo. ac. 22 And thus freere Barns may see, that these wozdes of commaunding, be not allway the voice of murderers and thieves. But all the great greefe of this matter is in excommunica, for that wozdes woulde freere Barns have dampep. But yet must he consider that saynet Paulke himselfe bid other that same wozdes to some other in G language that he spake, when he did excommunicate and accurse Pimineus & Alexander, and bad then to the deuill to teach them to leaue their blasphemy, such as these heretikes be nowe, and yet peradventure lesse; for greater it could not be. Saint Paulke also commannded the Corinthi, that they should excommunicate and accurse out of thay company, that ineslaus lecherous had abused his owne fathers wife. For thus saith in the first pistle to G Corinthi: Truly I being absent in bo by but yet present in spirete, have alredye determined as though I were paffe, of him that hath thus done, when you are gathered together and my spirete in the name of our lord Jesu Christ in verue of our lyke Jesu, deliver him to the deuill for the punishment of the same, that the spirete may be faude in the days of our lord Jesu Christ.

God also did accurse and excommunicate Lutke & all his prynde fellowes out of heaven, but because there needed no vopose in that, therefore will freere Barns saith that there was none excommunicati. But yet at the sake of judgement, our sauart saith to them that will do no good woorkes, but done by freere Barns doctrine that onely faith should save them, to them shall he say: P. 1. O
The constitution

This is the church that can not erre se. 

By these wordes of his ye may good.

readers perceive two things. One is

there shall never generall countesle (be

it never so great a be it never full) have

any full credence; or any great authori-

tye with yeere Barns, in any thing that

his doe not conclude. If any one man,

pe or woman either, of all the whole

catholicke church, though the church

were now all the whole world, were absten

d from the treating thereof.

Now this point ye wrote well would

some be ealed, no more but the countasle

house if it be happily somewhat to like,

let make it in goddes name so much the

larger. For other let I see none. For

as for comming together from all coun-
trees to an general countasle, free Barns

seeth well that may see done well

ough. For we are not as it were

from all places to a general chapter

And as for robbing d every countasle

while he were from home, were a thing

out of seare. For while they must doe at

the many, m, woman, and child, who

shall tarry behinde to robbe by neig-

bours house. And to put doubting some

that peradventure be true, and may not

come, they wer but finding a knot in

e arse. For come they make wether

they may or no. For elles is there not a

countasle of the whole church, and the

may it erre, therefore we will not Barns

believe it. Now as for diuertes, they

may provide at home and bringe with

them in bagges and bottelles, every

man for these dayes at the table, as the

scottes doe for a hynrime.

The other point is, that ye may se by

these wordes, that if the whole church

were at the countasle, then would stee

Barns aggre that it could not erre, and

so we had he therefore gave undoubted

credence therunto, and believe that if

a general countasle coude not be dapp

ably decreed in the construction of

scripture. Now think I thought

stee Barns will not believe any gen-

eral countasle, but if the whole church

be there; yen he lareth not that in any

countasle every thing would stay, and

nothing passe till all the whole assembly

were agreed to fully one side, that

there were not so much as any one man

there of the contrary mind. For though

some one might in some one matter be

of a better minde at the first then a mul-

titude, yet in a countasle of wise men

when it were purposed, it were lykely


A Go ye cured whetesse into everlasting

fire, which is prepared for the benn and

his aungelles. Here shall our aavour

himselfe vne an excommunicacion, from

where I praye God for his mercy to sende

freee Barns and me both, that we fall

not in it. For I am a sister excommunicated

then any man or woman, whether with

many halfe murdered in foule, nor by any

crueltye upon his parte, but by injustice

through their owne dedes. And therefore

excommunicated, is not the voyce of onely

murderers and thieves, as freee Barns

maketh it.

But surely good readers ye must per-
don hym. For it appeareth that the man

was in a soxe fit of a surfe, when he fell

into this rage, the same whereof accen-
ted to his head, that he rared and

will here what he said. And in that

diset he can not tell how much he

he doth bynselfe, without his crowne

grow to 90. For his here heath his head to

bode. It were more neede in such a fit of

surfe, for scour of being the impossume

in his baste, to poule his bed of every

white, and let it be bare, and lay there to

refrigerans Galant, tende it well with

oricoarion. Here ye see that in this

baste he laved all the countasles maule

erre. Howbeit in a other place at such

time as his fit was not to soxe up his

he, he laved no more but that all the coun-

nals make erre, because that thoughhe

there be some good me in it, yet whole

assemble deth but represent y church, in

e all the whole catholicke church is not

there in dede. For thus he laved, Ga-

ther all your countasles togethers, and

yet of them can ye not make holy churc

But peradventure ther may be ma-

ny in your countasles good and perfet

men and of holy church. But they and

you together make not the univerall

countasle church that can not erre. And in

a other place Barns saith, "It cannot

help to save that the countasle cannot

erre, because that Christe did praye for

his church that her faith should be not

faile. For I anser to this, though

a general countasle doe represent the

whole univerall church, neuertheles in

evry bever therin is not the very univer-

fall church but representative. For the

univerall church standeth in selection of

all faithful men and all faithful

men of the world make the univerall

countasle, whole bed and bound is Christ

Jesus. And the pope is but the bicare of

Christ, and not the bed of a church.
As to be perceived and allowed. And in a consistory of Christian men the spirit of God inclineth every good man to declare his mind, and inclineth the congregation to consent and agree upon what shall be the best, either precisely the best, or the best at the least wise for the reason: which whensoever it shall be better at any other time to change, the same spirit of God inclineth his church either at a new consistory, or at full and whole content as any consistory can have, to alter the first and sure it into better. But when the consistory and the congregation agreed and consented to a point, if a few ill will, sate, the left both in number, wise, learning, and honest living, would remonstrate and say that themselves would not agree, yet were there to be an assembly to be the determination of the law, and to the making of the law, but it must stand till it be by another like authority changed.

But these changes that I speak of, I mean in things to be done and not in trouble to be belied. For in divers times, divers things may be convenient, and divers manners of doing. But in matters of belief and faith, which be troubles revolved and declared by God unto men, though that in divers times there may have things similar and farther revolved, and other the were declared at the first, yet can there never any thing be by God revolved after, that can be contrary to anything revolved by himself before. And therefore in things to be done, these Barnes may finde that divers consistories have in divers times diversly determined. But in all things of faith as necessary as tempes to one another.

And when God shall give me a new leaffour, after such other thynge done, I have entred first: I purpose to make this point appear well plain, by the like same consistorys that these Barnes hath brought in for the pros of the contrary. And that I the make plain and open to men unlearned. For as for such as are learned in the master, may now all readie perceive that this that I have even now alreadi said, topleth concerning the consistorys, all that ever these Barnes hath sapo in all his proper.

But now because these Barnes sapo the cause why the consistorys may erre, is because they be not the whole church-like church but solely by way of representation, and faith that the whole universal church standeth in the election of all faithful men, and that all faithful men of the world make the universal church, whose beved and spouse is Christ Jesus, and the pope beare under Christ, and confesseth and saphy this church can not erre: lesting nowhere else therefore for the while that the Altho for to say the contrary, where he is of this same church, that by calling to her spouse the may erre, let us noe for these Barnes pleure imagine that this same church that he speaketh of, that is to wit, all the faithful people from all parts of the world, and because we would therfore should be none of the al these, let us take it that all the Christian nations were from all places upon one fapye dape came into some one fapye plaine field, whereof I know none fapye then the plaine of Salzburg, providing that for fear of a rayne his whole plain have a fapye route set on it, for I know then the whole plaine were to little, for we must that there were not only all the men, but also all the women to, for they be parts of this universal church, and we will not only take in here all the Christian nations, but all who whosoever Christian man or woman were in any nation yet disaffronted, or whosoever in any such place had a Christian purpose, and sauged the name and faith of Christ with intent to be disaffronted. And yet because I would be out of all bailing with Barnes, we would take into his number, not only all false secret heretikes openly professing the Christian faith and secretly muttering the church, of which we presume there be some in knowne catholike church alway, but also all false open heretikes, and whispery, which by playne profession of them, lepers and heretikes, are gone out; cast out of the knowne catholike church, and are known for her mortal enemies. Left Barnes would as I say pretend that all the people would to, were of the very church, we lost take in them to. And now I travele we have a full assembly of the whole church, and rather not to, than else another one out.

But yet this general consistory would
A I not have hoolen at thyss day. Fo; all thoughr I mistrust not, but that God would woorfe all well provong by the meane of the good menne though there were many bade thering to sienon that ferre Barne should the more fully be satisfiid and put the faile bournereore, I woulde the courtrye were sone time, before the time that these folke fape the church was ledee into error. And thry they call that the time of the this. A hundred peere laste passe, let vs take the time in which fast Gregory was pope, fou g is now more than, it 4 hundred peere a go. And S. Gregory was a good man a good pope, s good g I thinke none herytce dare for gane fape the contrary. Nowe let vs than supose also that there had in g same time a sone frastike ferre, and that bps name had ben Luther, and that there had the a ben a noughtre nunne, and her name had ben Care, and that tpe fond frantike ferre had wedde thys noghly nunne, and that there had been than one William Lindsey, that had bene so mod as to say they did well because the ferre himself; the defense of bps own kere, had told him that by the scryp the might lawfully do it, and that there had bene than also an other ferre called Robert Barne that misstelped it not, but was himself also cunninge out of religion, abusted of heresy, and perused by relaps, and copied aboute lycke h sev man, capling against religion and all the knowne catholike church, in temp of bps voice and his othe, and of all good children people upon earth, fowthawing theye honour from all hy layitures in heaven.

Suppose me now that in this fals general counsell of the whole betherol church assambled, this matter was proponed, and there the same ferre Frappe and his Cate his mate, and those other that would allow them, were brought forth to be heard, being at that time but these persons that I have rehearsed you what they would say thereto. And therupon Luther himselfe baring the woordes where he would never lacke plea (till franty lacke foly) would theret not only defend, but also bost hys beastly marriage and fape that bone of chastitye could bene no man, for no man ought to make them, but it were synne and presumption for any man to make them, but if he had that gift given him of Godde, so it is a thing which every man can not doe, and a gift whiche no G man can give hymselfe, but it is to give him of God. And therefore wholomaketh any such bold, wening that he have the gift because he feeleth no certa grudge at that peyne, yet when hefeer he feeleth after any rike souerne he seele the faile members he may thay perceiue well and be very sure, that he hath not the gift, and that therefore he was deceiued by the devill, wha he made hymselfe a ferre. And that he may now therefore runne out of his religion, and follow the seth. And whan he findeth a nunne, that feeleth the like, and that eche of them feele other, and lyke well eche other for their selting faith, than may they both be sure that they may boldy breake both the bps boves, and wedde themselvethemselves. And theryby hale they seele by theye selves selting faithy, if they two bee two special electes presede by God before the world was wought, to go together in this world, being solde hol hol swete to serve the deuell at his dinner.

What would the general counsell of the whole church have sayde into that S ferre, and what unto flecke bps make, s what unto devell the doctrine? There would be sayd Gregory have sesed those woordes that he wisteth of Ananias and Saphira, saying: Ananias bode bps mon to god, which mon afterward he being overcome by the persuasion of the devill kepte backe, ye knowe wyt what manor death he was punished. Wherefore sith he was death wotly bps lypsherebe from god the many which bimself had given to god: considere how great seapery thou shalt be worthy at the divine judgemet, that woth; abowt not many, but the felle from almyghty G, bmo whom thou haue bode thy self under a religious habite.

And I dare holde say al S whole general counsell of all the whole catholike church of all sol, had in their conscienc and all the certe unfaithful folke that the were lucrpying in it, and all the sapphies heretiques that were at that time gone from it as accursed out of it, excepte the ferre and bps nunne and bps new solith adverteres, would with one voice, with magnumus, magnumus, precipimus, precipimus, externum nocumentum, communicum, have condeeneed that abominable heresye to the very dewpl of hell.

And I am sure that so would it have ben, if any man bere ther have hoolen any one of many other heresye, y these folowes
of sirere Barnschurch.

As follows bold now. Tha what might Luther and Barns have said to that general countayle. For that were the countayle that could not erre. For there were the whole catelique churche in which nombre were both the church of all elect repentant sinners that Lindal dethier, and the church of all faythfull people that Barns dethier, sauing for lacke of all spottes and wypincles, and lachen no man in this world. Yoluete it if there were at that time anuy such as Barns sayeth there must be noes be,tha in that countayle they must needs bee. For thereto have we brought al both the good and the badde.

Now if sirere Barns, and sirere Luther, and william Lindall, would thase have said that the very churche deth not condempne them; for the very churche was not that great multitude that there condempne him of hislye, but the very churche was themselfe that there were condempne and perscrutied for the truthe, and such other good faythfull folke as were unanomie among that company, and secretly agreed with them in faith, that no bowe of chalstye shold be lette, but that feres and nunnes might lawfullye weode when they leve. To thase would sayre Gregory foone have answere and sayde: Ysely, they that are the good faythfull folke y pe speake of, which onely folke for fayth and goodfete ye call the churche, can not be diminuete of thes fayth but professors of thes fayth. But now except your self, all these people condempne your fayth for here-sye. Wherefore it appereth that either they be good men and fay as they thinke, and than be you condempne by good men, or elles if they fay as they thinke, the thinge that they thinke is nought, than are they ewil men, and than are they not your secrete churche of good men. De elles they faye one thinge and thinke the contrarie, and than are they ewil men also, and so none of your secrete churche of good men they neither. De finally they faye true and be ewil folkke for other sinnes, and than bee they yet none of your secrete churche of good me, and also do rightfuly condempne you in that they faye true. And therfore ther be that here reccommynate you from be the very churche, or some parte of be is the churche, and whethere of two so even be, ye be than condempned by the whole churche which ye confesse can not erre:or elles is there none other thynk, but fith ye have here no mo felowes, ye a must needs affyrne that ye your owntyselfe be the very church, and no mo persons but your selfe.

To thys must it nerves have come answering well good readers, there were none other remynde. And whan it were ones come innto that, than were it no boute but that Luther, Barns, and Lindall, would not have letted to faye, espy we with Lutheris wise dives be the whole churche. So: we have the right fayth, ye be all in the wrong, For we have the scriptures so by which we will put the lyne of chaflstye unlawful, our wedding lawfull, and so forth in suche other articles, as fyses out of colour as that. And fith the scripture is on our pr, we be the very churche.

Saint Gregorie would have lacked none auntswe to this, but would have said:when all we thinke that ye understande the scripture wrong and not only we, but all learned men before us histhereto: why shold we believe that you few see further in the scripture, than all they to whom it beongeth as well as to you few, and which have studied it as well as you, and have had both as much witte as you, and also much more grace than you, as appereth well by the wyntings of holy doctours and faiet that construe the scripture against your heretyles before all our byes.

If Barns would then hase sayed as he saith here, whethere you that are this countayle that here condempne so be the very church or no, it must be tryed by the scripture, for that is the thinge by which we must know the very church, which may be proved by the woddes of saputy Christodome which be there.

Barns.

They that be in Iudea, let them flee by in to the mountauntes, that is to say, that be in chistendome, let them give themselfe to scriptures. Therefore command be that al chistened men in that time, shold laye into scriptures. For in that time in which hereties have obtained in to the churche they can be no true probacion of christye, nor no other refuge into chistened me, willing to know the brepype of fayth, but the scriptures of God. Also by many wapes was it showed which was the churche of Chyppe, and which was the congregacion of gentiles. But nowe
A there is none other way to knowe bunte them that we will know which is the very true church of Christe, but alone ly by scripture. Therefore the church of Christe knoweth when the comphasion of christen men of all of men were holy, the which holines had not of the witches, but now christen men as sy well as worde than beritises and gentiles, yea and greater confirmen in founde amonge them than among christen men. Therefore be that we will
know whiche is the very church of Christe, howe she knowe but by scripture alone.
Wherefore our law considering that it is great custode of thynge, should come in the last dayes, therefore commanded he that christen men which be in chystenfonde willing to refecne the godfarnesse of true faith. Should dis
but no other thing but bate scriptur, and if they have respect unto other things the hall be dammende. Hall perforce, not understanding which is the true
church, etc.

These words neede no exposition, they be plaine enough, they do also exclude all manner of learning faiing holy scripture, whereas see how you can to honestly lane your holy lawes, and defend them against chystenfonde. Moreover if Christenfonde complaines of the inconvenience that was in his dayes, ease would he complain if he now lived, and saw the baukip and constancie that is in the church. Also he benned menne to scripture will know the holy church, and not unto holy churches, in the church were herefpes but not in scripture.

Also saint Paulus witnesseth the same, sauing you are bese upon foun
dacation of the apostles and prophete, here have you plentie that the very true church is grounded ye and founded of holy scripture, and therefore that the words of god is preached, that is a good token that there bee some men of Christes church. But now as to frun
tes 4 workes of this church, thee doth alone gethe out her maner of living, and all her good workes out of the holy worde of God, and the faithre not no
purshe any other new holines: new inuimated workes be not in scripture, but she is confected with Chysters leering and belieris that Christe hast suffi
ently taught her all maner of god worke that be to the honour of our beneomi father. Therefore inuiment be none other way to beaute but followeth Christe
only, in suffering oppesions and per
secutions, blaspheerminges, and at other
things that may bee laped unto her, as which as saint Paulus saith she learned of our master Chysts. Our holy mother the church though out all the
world farre and long, in her chrstned Christes taught, that learned not to bear the contumenese of the crooke nor pot of death, but more amove is the strengthe, not in refilting but in suffering.

Now imp fives compare your self to
this rule of saint Anfinte, and let be
see how you can bring your selfe into this church; or else to your selfe to be holy: The church (sufferes) pervertes (for as saint Paulus saith) these that wil endure contumely in Chyste must suffer pervertes and you withstond all things and suffer nothinge, you oppose every man, and you will bee oppressed of no man, you pervert every man, and no man may speake a word against you, no though be it never to true, you cast every man in prison, no man may
ouchce you but he shall bee curst, you compel every man to say as you say; you will not onces say as Chysts saith, and as for your holines all the world knoweth what it is, so, for it gander in clothing and deking in watching and slopping, in eating and drinking this meat and that meat, this drink and that drink in patterning and middling these psalms or these psalms without devotion. Bewely all your holinesse in boses, bellis, candelles, chalices, oil, cream, water, hores, hodes, pallices, and all that is mighty and glorious in the world there on bange you, therin in glory you, theron crak you, there on
boast you, therefore up bode you. In
this the natures of the church is this holiness of whom have you learned this manners?

Moreover.

If soere Barns had alleged al chys
in that gernall countvail, saint Gareby could have tolde him, that as touching saint Paulus, he spake not in that place pristly of scripture, as though he would haue saied that the christen people were edifis and builded ouerly upon the wriptinges that the prophets and apostles had written. For many things have made and yet make unto the edification of christen people, that were by the apostles declared without writing,
A writing, as is plain by other words of saint Paul himselfe, where he biddeth the Ephesians keepe the traditions hee taught you, learned, either by preaching by our princes. And in many places еphistole he much people, where we finde not that he gave the writing at all. And the Ephesians themselves to whom in those words be written that they were composed and built upon the foundation of the apostles and prophets,

what prophets writings that they had then reade, I cannot tell, but as for writings of apostles or evangelists it is well likely that they had yet at that time red never one.

And saint Gregory would peradventure have merueyled, if saint Paul would have saved as free Barns beareth his in hande be saved, that Christen domes were once built upon the apostles and prophets; for it was most specially built upon our Saviour himselfe. And so might saint Paul in those words very well and properly mean writing ye be built upon the foundation, that is to say, be built upon the foundation they be built on, is to wrye Christ; that is and was the very foundation, as well of the as of you, though they were lapped on before you after ye the very foundation upon which ye be built, and both, is that corner stone that is lapped in the bed of the angle that topeth both the lives in one.

And this exposition of saint Pauls words to the Ephesians, will well agree with his other words written unto s Corinthians, where he saith, no man can lay any other foundation then that that is already lapped, that is to wrye Jesus Christ himselfe. Where as free Barns so taketh saint Pauls words there unto the Ephesians, as though s. Paul had lapped on them. The foundation that ye be built uppon, is the writing that that he prophecies the apostles have written for your edification, therefore must you either believe nothing nor doe nothing but such as you finde written in the writings of the prophets and the apostles. Then if they had never a hoke written of the apostles that wer at that tymecom to them, handes, as it was likely there was not, how would then those words frame?

And also it be ment but so, then take hye way the authority from all scripture beside, except onely the writing of the apostles and prophets, and from allies that saint Prophecies be the best byde by mouth. But yet if free Barns would there have lapped on saint Gregory, all those words with which he PROPHECIES he rayleth out by and by; against he thinges be in the known catholike church, belles, books, candelles, bellesman ter, chalices, holy crisme, oil, and holy water, and watching, fobering flage, drinking of water, fasting, & praying, which Barns calleth petting, a muttering of those principles those principles without devotion, as though holy s. had an ir an ear in every manns heart; saint Gregory would have said, him good places through in scripture for these kindes of works pietously & ful. And as for the works as his victors in brave which Barns planteth in amig these as though the all were of one sete, s. Gregory would agree the for ought and do the thought that be them. But yet would saint Gregory tell him that if he were honest or true, he should not lay saules of the noughty parts, to 3 blate of the whole bowye, in which be many full god. And specially if he would propse the enuit works, he should not yet as he both, dispisise and call enuit, these things are very good, and which be almost done, as with many they be are greatly pient to god, and specially he should not among other things dispise and reproue belles for calling folk to Godes fortunate, no bellesman, belles, books, and chalices, bywout which, or at the leastwise without one of which, neither make mapes be laped, no the blased sacrament in the make consecrated & receyved, but if he would have every priest have al by heart, the blased blood of Christ without chalice laped is lapped upon the coller cloth. But then would saint Gregory have said farther to free Barns and to free Luther too, that where they speakes be precise, that they would have no words brought, but onely suche as they found in scripture: he would allege why they be expound both out of religion, and the tone wedded a numne, and both broken these holy sacred nobles, and subvertely defende that works which they finde is fully condemned and abhorred in scripture.

To the arguments of saint Christofe saynet Gregory woulde I prove have answered free Barns, that they were none of his. For it is welt perceyved and Dith, known
The confutation

It is known that the works which is called

opus imperfectionis, the imperfect work, upon

the gospel of saint Matthew, which was split by error and oversight of some writers intituled unto fait Christifcone, and saintly to fullest sense to band, was never by work in bede, never translated out of greek, but made by some late men, as thence Barns hath already had sufficient warning bi more than one, that c is a little better stilt therof then I and he both, and I hereby believe that against his own conscience he ascribes that work to saint Christifcone. For al let the man was cunning, well spoken, and in many things written very well, yet if thence Barns have read that work except he understand and him not, no else he himself besides his other heresies an Aris to) els must he nebbe perceive that the man was infected with that saute, if therefore was it merueto though he would as saute bring the very church in question, and out of knowledge, as now thence Barns would himself. But saint Christifcone himself in his own sermon upon the fellessame woodes of the gospell. They that be in Jubea let them see in to the mountains, which is bys.76. sermon upon saint Matthew, hath not such a woode. But he who thence Barns here bringeth, whole woode was as I have laed by error and oversight entitled in the name of saint Christifcone: for as much as by the authur of the church, his heresy against the godded of Christ was condemned, did as eer more such me have bone, that is to wit, labored hard to have if it could have been, their own sect taken for the very church. For so would the Arrians have stilled to be, and the catholikes the called heretikes. And when that thing would not be obtained, than labored the that at the least the very catholike church might some uncertain, and be taken for a church unknown and hange upon every mannes disposition, so that they urged his better bring they hereby forth still in question, and begle he there some unlearned and new fullyg people, with p colour of the; false expounding of holy scripture, while there should be no certain known church, by which the true expostion and the false should be discerned and judged.

And therefore that man albeit he was as it were in the time when that here- sey of thence Barns was almost overthrow-
of sone Barns church,

S. Chrislofors (if those wordes that were were his) layeth, that to knowe which is the church we must flye to the scripture, saitn Gregoyp would telle sone Barns, that sith saity Chrislofors tendeth vs to the scripture, to knowe thereby which of all those dieres churches beying together all at one time is the bery church, he meaneth that by scripture the same church may be knowne: whereof it followeth agayn vs agayn sone Barns, that the bery same wordes by which he would prove vs that the church cannot be knowen, be plainly confound sone Barns, and say that the church may be knowne.

And S. Gregorpe could I wot well have gyven hym tokens enough open, plaine, and evident written in plain scripture of which I have my selfe heuod some already and no shal I in the last booke of this worke, by which every man may plainly perceiue, y this known catholique church is the bery true church of Christ. Also S. Gregorpe would haue told sone Barns, y what S. Chrislofors (if those wordes were his) doth sende vs to seeke the church by the scripture, he thought it necessary the church were knowne. For els he might haue sente them onely to the scripture, to learn the true saight and god living every man by himselfe, except the church unknowne. But it appeareth since he fended them to seeke it there, he meaneth not onely that there may finde the meanes to finde it and knowe it, as I layd before, but also that to find it and know it, is a thing so necessary that needs it ought to be had, because if it were true doctrine to be taung the bery same church, as well in any other thing that God hath by his holy spiritte taung the same church, as also in that thing necessary to salvation the true understanding of the same scripture. And thus I would that the readers of the scripture should finde out the true church to learne of it true expositio of the scripture, of an unknowne church no man can learne by givynge it credite as to the true church.

The first would S. Gregorpe agayn conclude, y these worde of S. Chrislofors if they were his, do clearely confound sone Barns. And therefore would he finalliy put sone Barns in choise, whither he will, he must take part for Agayn.

Chrislofors o! The should not haue them taken for his, than would S. Gregorpe bid him goe: to escape y authority out of his booke agayn, I lay no further but that man woteth this but I wote here who, sauing y an Arrian he was. Nowe if he will haue them layeth S. Chrislofors wordes, ther appeareth it playne would layth S. Gregorpe lay that by the same wordes that S. Chrislofors in the fellsie fewe wordes which Barns bringeth forth for him, doth, by y plain来看 the Kloppen and Nolpe, how if thise folkes were not there in this book, I lay the decrees ccould not be made against the was naught, for the other-selfe only by bery true church of Christ than would S. Gregorpe have failed at last whereby his how can he be? For ye wote weth of known churches there was never money durst profess himselfe for the bery church, but every man that would profess himselfe to farre in y point to weake, y that were saide in conclusion to lay the bery church was a bery secret church unknown, but except the other-selfe might at the least one be some part. And thus do al your own selfe to fully affittance, ye never heretiques affirmed it more stiffly. Go therfore would S. Gregorpe lay to some officer there sent, y tel these felowe to a stike, let be haue the number of the names, now when this officer had come wyth his stike and patted them uppon the pates, and the ceurth with him, and as he hit then rehearsed them thus: sone Luther one, Cate his name twanye, Tyndall there, sone Barns foure, he where all, than would S. Gregorpe have said, what here be but soure of you, y here be your names reherced your persones, y you be al know, your falte faith abominable beastly lected by your alone beastly professio, alltogether known, therefore you cannot be church of true god men unknown. For though an iportant may be unknowne to naught, yet he that by his open coull and abominable doces doing, y open professio of false abominable heretices by twenthe himselfe naught, cano not be y time secretly a good man. And to be you who ye have al babled, weel sufficiently condeynd by the whole catholique church, which is also well knowne, which by your own reasons, and by Barns express wordes, is here well proved to be the church that cannot erre, and therefore it is well proved that all you doe playne and baptnably erre.

And furthermore, first ther were than proved to be not the bery church after theys own doctrine, because they were thae
The confutation

A thist made open, of truth that being open of secrets, is not the thing that makes it the true church, nor is it subsistence of the matter but an accident thereunto, it appeareth plainly see the which by being made open, he proused after; doth in not to be the true church, were alway a false church before they were made open. But now suppose me farther say, with after this, some man would among them say unto say, Gregory, and to whom a wholshe; that they were common together from all parts of the world, with they renders labour and their impossible paine, and now their three days vitally they, that they brought from home to those half, and shall be great difficulties for some of the half; there be, to see home again, with the regnant. And that therefore if it might, the thought good to half the whole, while there were all whole flocks of small children together upon that fay; plaine, it were well done to take an order and make a law among them that for any need should be at any time after happen, there should be more all the whole people be called up and together, but out of every part some convenient number conveniently called together. And that such an assemblé is gathered togethershould represent the whole people, and should have the same authority and power and whole, in all manner after to be made, so all doubts of scripture or questions of the church's faith to be declared, that they all the whole children should have if they were all present there men, women, and children, and fay, if it were very likely that the necessity of a general council should often happen, not we capable that all the whole people being to make a multitude and dwelling to far a fother, should to often though it happened, so this, from all parts of the world come whole always together to the general assembly. And yet it were not to be doubted, but that Christ, which promised and performed the sending of his own holy spirit unto his church, to teach it and lead it into every truth, so that he would never leave them confusions no; like children fatherless, but would himself be with it at all the days into the end of the world, so farre forth; that whereas were so much as two, three of his church not scattered out there as S. Cyprian, sath, but being in it of it gathered together in his name, he was wouldn't be himself in the very midst be them, would not sayle to allure them with his holy spirit be when they were assembled to man in such maner, whereas either their deed and declaration must needs chance and be fime, as els all runne at once and nothing be certain of: for if I doubt nothing but that if this had been thus proposed, it would have been there in that full countable a greed and ordered and decreed, that the general countables should be after, not of the whole number of all children people, but of some such convenient numberas conveniently might assemble, the same though it were not the whole catholike church, in debate, but as freer Barns sayeth only representatory, should yet have the same authority and the same full credence given unto it, as though there were at it all, all the whole children people. And thus ye see, that both in Luther's letter and Emdalles, and Barns also, touching the wedding of stures a nunes, and the auctoritate of general collates, and the proue of the known catholike church, and the reproue of the same catholike church unknown, I have seen this one example of all the whole children people assembled at a general countable, paine in confuted them all. But now if freer Barns will here say, that with all this imagination of such a whole assembly at a general countable I can nothing prove, because it is but an imagination that never could come to passe: I as well were him by if he to faye, he shall speak very unlearnedly. For be thing never so faile and impossible to yet that he be put's admitted, to consider thereby what would follow or not follow therupon, if it were both possible a true, or els made great wise well learned man Vottius a very simple an unwise argument, what time to prove the futility of mans will is nothing restrained, nor the final effect of things here coming, if happening, anything precisely boisterous to the part of, to the father by the preference of sight of God, he did put the case y God had not of any such thing to come in the sight of all. And the bid therup argues thus in effect, if all were to y God did not foresee whether such a man should in such a moment of indescribable time, sit or not, else, yet shoulds that man in that moment do the tone of those two naines whether off own himself then would, and should not
of frese Barnes church.

In that one time inaccessable doe it both according and not lie, whereof the tone were contradictive and plainly repugnant to the other. And that thereby may every man plainly perceive, that the preference of God puteth not necessity in things of their nature subordinant unto free will of man. Whose consider well this argument of his, and many such other like made by many right excellent wise and well learned men, shall either estreme them.

All so: toles, so elles considere that upon frese Barnes reason, grounded by the difference between the whole catholike church in deede, and the general counsayle that is not the whole church but by way of representation, I may well so order put the case, and suppose that by whole people were at the general counsayle. And then in case it so were, if the my purpose would folowe, and frese Barnes purpose fylle, as yeplacently it would; then is my sake as well possed, and his as well confused, as if the matter were not only for argument suppost, but were to come to patience and to done in very deede. And to this example of mine, may for all the impossibility thereof, be a good grounde of proofe against all these false in their false and fylte in matters, concerning the maintenance of these false heresies, against all the known catholike church, by they owne imagination of a secretely secreted unknown church, and yet the churche diuine Church nor one allowing with a nother.

What hath frese Barnes therefore none other thing that I can see, but to say that in that general counsayle which I have put and suppost in [illegible] Gregorys bares, the heresies that I have spoke of, of Luther, Embell, and himself should not have bee condemned, but rather approyed and allowed for good thinges, dass and true, no; that general counsayle then being such as I has put, would never have suppost that ther should be any general counsayle after, of any fewer then all the whole chistenn people, or if ther should, yet would they not have determined that her all such general counsayle gathered of any fewer then all to gister, should have the same authoytie or credence to that. Houlbe have if the counsayle were ascribed of al.

If frese Barnes or any of all his folowers be to bold as to tel thes thus, the map they boldly beare in had whatsoever they will in thiss world. For thiss map every man well witt, that they wilde determin when they were come together, as they al knew to be god and true while they were a sunede. But then are we very sure, whereof I tylke neither Barnes, nor Lindal, nor Luther rather, for they saye the contrary, but that until within this twenty yere passest, at the world god and bad, chistenn and heresy, would have had in abomination, that anothe bewlows challege should have wedde a name who to it, and upon his score sensualitie, shoule by nave, breake his promise made unto God. And therefore I dare be bold, as I trust with the consent and agreeme of every god mannes conscience, to affirmed in thiss matter, a great deal farther againste it then I Sayed before. For I dare well say, not onely that ther should have beene condemned by thatone general counsayle that I have put, as gathered in some one pear of [illegible] Gregories papacy, but also if there had be the like gathered in every pear of bys tymes in every pear since thiss time till within this twenty yere passest, and in every pear before unto the very apostles time, and every pear in their tymes to, and in every pear since Christes mas bynse, every pear since the world was first replenished with people, that same famouse sensualitie secte would have had beene condemned for abominable. And also the true assemble of certaine partes respecting whols body, should have thefull authoritie of the whole body, is a thing by the common consent and experience of every world chisitfe and heathen so falsely seenes per ceived, that no man can doubt but that it would have bee to there determined, for the power and authoritie of every general counsayle of chisitfe home lawfull called and ascribed togethe, that though they were not as they could not well be after chisitfe to greater encreased, the congregacion of all the whole chisitfe people, yet should they determination and decree bee of the strenghte and power, as if they hab bene ascribed there together on a greene.

And what were it in the first counsayle of apostles kept at Hieratule, they called not al the whole congregacion of chisitfe people to, yea al chisitfe people obtained it. And where frese Barnes tylke the general counsayles be but embalmed fayours, and therefore cannot do so much as
The confusion

As the princes may themselves that send them, I say that princes give their em-

debatours full authority in suche thynge as they send them for to do, as many as they might themselves if they were there present in their owne persons; and if they send them very farre for matters that required speeke, they might as well have them at home.

And where be fayrly that men muste examine the generall countreyes by the scripture, to see whether they doe well or worshe: I say that the countrey in which making is must doe, and so doe in bende, and that the spirit of God guideth the thynge, and leadeth them into all necessitate of the law. And that this be done; theire determination is not to be examined by these Barnes, or such other as lacke to miskeare the scripture to the contrary, to defend their falce thewes. How that I further saye, whatsoever all these people would determine if they came to one assembly together, looks what strengthe hath it to hold, the same strength hath it if they are of the same minde, though they make no decree thereof, nor can not together therefor. For as when all christes people be by the same spirit of God brought into a full agreement and content, that the house of christ may not be by his pleasure that made it broken and set at nought, but that whou whom doe thence committed an horrible sinne, and that who doe holdeth the contrary of this is an heretike; as he is approved as false a truth, as though they had all the whole company come to an assembly together to determine it.

And when these are a truth so resolued by God, so a paranetall necessity, and the contrary thereof for a perilous perpetuall faithed, and of these of holy scripture touching ye pointe by the holy men so taken and sent, though suffered without with all men so belived, than what time so ever twoe or three begin upon their owne heads to vary from all the remenant, and against the remenant doe stiffly hold the contrary, thei hold a plain false hereby, and after that as many as fall to theye opinion and take their parte, be in the luke yeppel and in the damnable hereis, ware their number neuer to grete.

For ever that they leave the true known church behinde, which ware it noo to final a locke, but yet noo faille but continue. And as it stil continued and alwaye continue hal, in the old ap. C.

But noo what there will be oblected that our master Christ commandeth, if my brother offend me that I shoulde complain to the church, now is this church that I have set out spiritual, and no man knoweth her but God only, he is also seated throughout the world, wherefore how can a man complaine to that church? I answer, our master Christ doth plainly speak of a man hath among the which must needs be a parteculer and a certain man. And therefore likewise he bidde them complain not to the uniterall church, but to the particular churches, nowe these particular churchis the be of God's truthemes of the uniterall church, we judge righteous after Chrestes wordes after thy produceth brought aforesay, for otheret sometimes cometh it by thy particular church.
A church bothe fully and holy erre a sud-
geth unright, and ercomunicaseth him
that is blessed of god, as it is open in
our vifne lawe whoe be these. Of
ten times he that is call out to wyth,
he that is without is kepe within at.
Here have ye plainly the particul-
lar church map erre, wherefoer y church
that cannot erre is alenely the uncon-
sall church which is called the commu-
nis and the felowship of faptes, the
which adorci was made by all fathers
for in saint Ciprians ryne was ther no
mention of it by all likelied to declare
the prefucion of certayne men and of
certain congregations that eneken the-
selv to be the holy church.

More.

Here saith frene Barnis. [things
in thy aunf wer, the lyft is Chift
both there planly speake of a man that
hath wong. The secord that because he
that hath wonge must nede be apar-
culer and a certayne man, therefore god
biddeth hym in lykewise go commaide
E not to the unversall church but to the
particular church. The thyde is that
this particular church is the be of God
and a true membe of the unversall
church, then the wie judge righteouly
after Chistles wode, and after the po-
bypons bought afoze her. The fourth
is that this particular church both for
flame while erre. Now as touching the
lyft point, frene Barns here saith
that Chistf take there of hin that hath
wonge done to hymselfe, as though
Chistf met of no mo, but would only
sende him that had wonge to complaine
to the church for his recompese. But
me thynketh surele that if Barns take
it thus, he taketh it wonge. For I fere
that though Chistf doth not to forbide
the man that is wonged to complaine,
that it were alway deadly sine for him
to complaine; yet he rather counsylleth
hym to heare that wong and pacifye
suffere it than to complaine upon his
brother for it. And therefore I say Chystf
here planly speake of every man and
secrely sendeth his brother, that is
to wit any other man, in any deadly point
of false beliffe of unfull living, though
the party that sendeth hym therby have
neither harme therby in body nor gods
no good name, pe se though he wypit
by the m whoe he so sendeth in such a
faute, have great advauntage tempoary

do to no moe but wynke therat x synde
no faute therin. This ma I say, if he be
good, is for al that offended by him that
luch will doth a sauth, in that for the
unite of charite between all chysten
brother, he cannot but be greued with
ys Chysten brothers end, For as
saunte Pauls saith, If one membe
takek hurte, all the members be gre
ued therwith. And therefore in every
such cafe both Chistf ther sends hym
without and any bodily wonge done to
himselfe, is in luch wise offended by the
faute and synde he leeth in his neighe
bour, him I say sendeth Chistf into the
church to complaine, and not hym spe-
cially fro who his neighbour hath any
thing taken, which thing vel apertly
by the wodes of Chistf where he faith,
the heere then that hast thou wone &
gayne thy brother, he faith not, the a hast
thou gotten agayne thy good.

How frene Barnis in one of the arti-
cles that was laped agayne hym at
his abiration, had prouched such wod,
that the thing which he faith here,
that Chistf planlyment, he saith th
there to take for deadly sin, not in hym
only that sueth when he is wonged,
but over that in the lawers that wer
of his countail, and the judges to, and
by makers of the la wors also. For th
as hymself reheasts his article these
were wodes, All those laures, and
all those lawers, and all those judgues
cares that say a ma may lawfully ask
hys owen good as a judge, and con-
tend in judgement, have destroied all
patience, ducen, and saith in chysten
peole.

Surely if Barns wodes were true:
then do all these tolke an hygh deadly
sine, and such a sine as there can of
none other come ant moe hurt I know.
But I am sure hym article as hymselfe
reheasts it, will neuer be defended at
all that evr he bringeth to it, not all I
evrye he maye bringe forthe bydes.

But let the remennant paile til the
other time, himselfe there reheasts am-
ong other thynge, that master doc-
tour wolman layeagyngh hym thowe
wodes that we be in hande with here.

If thy brother offend thee, complaine
unto the church. And thereto saith Bar-
nes, I aunfere that this place made
not for leaping at the late, alledge-
nyng fapte Auftyne for me, for it speake
of the crymes that shoulde be repounced by
congregation and not of the correcti
The controversy

As of the temporal sword, for it followeth the beare not the church, take him as an heare of a publican. This is the mister Chykit asigneth there, the which is no paper of the temporal law.

How good readers considere well that antwerp that hymselfe saith he there made unto maister wolman corruing these two des of the gospel, if thy brother offend the clainante unto the church, and than considere thyselfe with this expostition of hyde, with which he would have the same words here, so auio so, a very catholique church should be no knowe church. First it is unknown that freer Barns hath in no place that one, declared his opinion plain in which he would have that the church as he meaneth here while he made a distinction between it and the temporal court, should have no jurisdiction at all. And now he is content that they might have a court for the resoun of certain crimes, except he be found as to whence here that the party wronged shoulde nothing else, but make some upon the said matter in the market place with out any court or judge.

Now in this hyde expostition here, he reftaineth it only to the complaint of him that is wronged, and to will that no man shall any thing complain of to the church, but only of his owne wrong, but of himselfe, where as the order of charity would rather, that a man that neglecteth his owne wrongs in the complaint whereof may be satisfaction of anger or a zwaite, and clainante to the church, upon other matters wrongs, wherunto he was likely to be moved upon of charity.

Also what crimes be there tother with a man may be wrong, that the church of God doth not repon.

So, er we in Chykit here speak specially of him that is wronged, and specially bidde him so complain to the church, he demeth to send him to the reselle of recompence of his wrongs.

And therefore as all hyde whole tale of hyde expostition here, and his allure there, is let together: it amounted unto no more, but that Wholsouer is lodged by another, he may lawfully complain to the spirtual court, but not to the temporal court, and why to mind thereby saith Barns because that in spirtual court the party that offendeth, shall but have his crime reponned, but in the temporal court, he shall fall under the temporal sword. Freer Barns meaneth not here I think, that upon every complaint made and proved in the temporal court, the party that hath wronged his neighbour, shall have his head shorn of. How the reponned that the church repound, if the party that have done the wrong when he is reponnaed thereof. Let not thereby, is ye swore in conclusion to be excommunicate out of the children company, and taken out as a naughty wretch: a very paine, which paine is amonge good children people more dangerous and fear ful, then to be compelled to make the party gyven a right good amends, namely with our lord saith faith with thirupon, that the sentence of the church in earth shall be confirmed in heaven.

And therefore whatsoever Barns say, if an man sue a mother upon any grevy counter of worldly goods, though it be the giving again of his own, or of any anger, or other corrupt affection, whether he sue in spirtual court or temporal, in his own matter, or any manner of else, he doth offend god and sinne, and feele, after the qualities and circumstancies of his own minde, and of the time, and the place, and the mater. And who soever on the other side complain and sue of good minde, and affection for the amendment of his neighbour, that either hath offended and wronged bymn fell, or a nother, or else done harme to himself, whose (as I say) of good affection complain and sue for his amendment in any court of chykit people, be it spirtual or be it temporal, competeth for the matter according to the laws and to lawfull judges of the country where he complaineth, offendeth not God there: nor, nor not though he consequently requite hyde own good agayne by the meane, or his recompence for his wrong harme, so that there be none supr high circumstancies therein, that engender occasioun of slander, as was in suying openly amongst Indibles and specially before painin judges, which thynge saith Paul all specially therof repou ned. And therefore saith Barns in his aunt were made to maister wolman, and supposing this place of the godspell, with such a suppresion betwixt the temporal the spirtual court, made a very leauless aunt were. And so forth by power of Apelles, New tuer or cristall, had no verly proper place.
as though master doctor Wolman being doctor of the lawe, might no more medle in that matter and question of letting at the lawe, than a coward might in making a bose. Was it not well resembled? And where the louetie of master Wolman these words: It is not yet an hundred yeare a goe, since that same master doctor was busier in the same house, whereas I was master and president, when one of late told me master Wolman of those wordes, he said if it so were as Barns wrote, yea had there been within the same hundred yeare as great chaunges as that, not fully to good in that same master doctor. Barnes as in that same master doctor. 

For it was (sayed) somewhat a better chaunges to see a busier chaunges in a doctor, then a prid out in an apostate, a doctor into an heretike. But now to your purpose, if weere Barns reckneth those wordes of Christ: If the brother offend thee, and will not amends, neither at the secret warnynge nor at the warnynge with one, or two witnesses, then finally complain unto the church; for he saith thereupon the thing as he saith hereunto, to tuch solke onely as hane wongs, bothe by himselfe: he doth expound the plac and blame wong, both for the cause afores tended, and also for that is appereath by the text that Christ bidde him at seconde monition if the firste nother not, he shall take to him one or two witneses, meaning thereby that he should take no more then very necessarie required for the proue of the matter, if she willst in the party therof to dothe the matter into the open cohe, and that way was by the late two competent witnesse necessarie for a proue and no seuerer. 

Now when Christ would he shoule take him as seuer as he might, because he should not bitt hit brothe suante unto any more then very neces thee should require: if Christ had spoken these wordes unto none other but onely them that were wonged by himselfe, he would never have fayd take unto one witnesse or twayne, but take unto the twayne alwaye at the least. For else taking to him but one, there should have lacked halfe the proue. For if he shoulde the wonge would not witnesse against himselfe, he that tooke the wonge, could not take a witnesse to himselfe. And so if Christ had met no more the Barns saith here he did, Christes counsell had been insuffisent for the matter. For his counsel might haue been obserued, the matter yet refreounced. But of truth our familiar made as he spake and meant sufficiently, so his counsel provided sufficiently. For when he bode him take one witnesse or twayne, and yet ment that he should take no more then there need, the man that would obtaine it to this point, if the wonge were done proper to himselfe, he should take twaine. 

If his complaint should be frustrated for lacke of sufficient proue: And if the matter pertained not proper to himselfe, he should take one, because himself might in that case be the other. 

And thus good readers as for this point of here Barns tunture, excercising an understanding of those wordes of Christ: If the brother offend thee, he comaine to the church; Keere that here Barns hath not handeled it very well. Let us now to the second. The second poput is ye wrote well, that because he haie wonge must necesse be a particular and a certaine man, therefore God bidde him in likewise goe and complain not unto the uniterial church, but to the particular church. 

By this is appereath, if Barns meante that he that is not wonged, is not sent to the particular church. Let us nowe suppose that a man would in a corner goe teach a nother man hereby, and labour to make him believe as nevther the one nor the other, were any sin at all, and that a third man bring hym and secretly reproving him, and hereby finding none amends, not by witnesse at the seconde time being called thereunto, in our howe saite the conse. fall of Christ, therefore akeeth Barns whither he hal for his brothers amended though himselfe he be not wonged, complying to the church or not: it will bee hard to tase naye. Then to which church will Barns by him goe? Whither to the particular church: or to unsurfall. If his man be a particular man as well as be that were wonged, and therefore must complain to a particular church as well as he that were wonged: whereto both Barns say that Christ spake thereto plainly hyman that is wonged, as though be sake of none other, as though there were no particular manne but he that is wonged, but that every other manne not wonged, were an unsurfall manne, and must therefore if he have any cause of
The confusion

Aof complaint, go complainte hymself to the univercal church that Barns describeth us, and teller us that we d not now her any member of her.

The these pointe to very subtill, and a thing that if erre Barns had not said it I wold never have thought it possible that is that the particular churchs, thence bee of God and a true member of the univercal church that Barns alligneth, that is to wit of keble men pure the clerke withoute of to title of finne, the to well judge righteoulye after the woode of Godde and all the productions brouthe after her, whose would have went that good men would have judged well and true men truely.

The fourth pointe is, that this particular church may all whoe erre.

This is to little mercurial, I ouer that to little to the purpose, that I wold graunt it erre Barns frely, and a great deale more to, for I wold graunt him al to the thing that himsellfe lậpeth herto, and yet he true, that is to wit, that to map the whole univercal church bese, inclueth wife as the lave meaneth, by which Barns proneth that the particular church may erre.

And I speake here of this done binuercall church of all holpe vertoule men, clene without spot or wrinkle, if they were all sodainly knowen by recelation, and were as many of them as ever was at any time people good and bade both luting together in this world, and at assembled togethe, ye might they in judgement erre and be deleated all the waye at ones, beholding many false recordes and many false likelobes, in a privete matter against a secreete and an upponed truth, which is the errour that the lave meaneth, which law erre Barns allouth.

And therfore we may see good reders where about Barns goeth, wth he putted you here a differene betweene per

ticular church and binuercall church, in that the tone may erre and the other cannot, and than bringeth be in those laves for the poore, which laves doe speake of that kind of errour, in which kinde of errour they make erre particular and binuercall both.

Be may plainely perceive here that Barns both but trille in this great ernest matter, and goeth aboute to bieres readers eye, with errour happening in the examinacion of an outwarde acte, wherein is to him that ereth no pertill of soule, where himself knoweth well, y
of ftre Barnes church.

A could not faile in any particular church part of the knowne catholicke church to have at this boystant juged and condenmed for heresy. For in many of those knowne catherin churches that are in some part of Al maine, secures disdene and delegated from all knowne catholicke church: there holdt he have some of these heresies juged for true catholicke faith. And therefore is it plaine that Christ sentt him to plainly to expoynte to the church, and meaning no false church, but every church is intented to make his true particular churches. He is the part of his true catholicke church, well openly knowne and perceived, as well from all the churches of heresies, as from all the churches of Pannins. For Christ would not sendt him where he should be beguiled in doctrine to the damnation of his soules.

And then as ftre particular churches to whence he sendt the man to expoynte that is offended by false doctrine, bee churches knowne, than it foloweth that Christes whole church whereof all knowne particular churches of Christes knowne partes, is, and must needs be knowne church too, but if Barnes be so madde as to faile, that of ane whole tree growing together, all the pieces of it as it standeth maye be seen and knowne, but the whole tree is not such that it self inuisible for all, can in no wyle be knowne.

And thus good chysten readers, it is more than shame to see how Barnes adultereth these wordes of Christ, which plainly proue the very church of Christ to bee a knowen church. In anodyne whereof, Barnes trysheth in such fashion to boldly and so carelessly, that he saith that he may make all that ear shall reade, is not to be considerd his way but worse.

For if ever he thought that any manne shoulde reade it that he would have any write at al in his head, the man would I wote have been ful for ashamed to handle this matter of Christes owne holy wordes, in such a strong maner as he doth. Yet faith Barnes that this knowne catholicke church cannot be the very church, because it is not perfecconed. For the very church (faith Barnes)imperfection none other way to heare but followeth Christ only, in suffering oppressions and persecutions, hyspaimenges, and all other things may be layd unto her, which as faye Augustine faith, the learned of our master Christ, our holy mos the church that owent all the world scattered farre and long, in her true head Christ Jesus taught, hath learned to bear the contemptes of the world, as pet of death, but more so more is he trysted, not in resisting but in suffering.

These words every mane teeth well, touch not clearenge only, yet maketh Barnes as he made none more but them, but he meant that himselfe and his body foloweth be the church because they be rynne away for fear of persecution. But faine Augustine faith not that the church is strengthened in suffering of persecution for holding false heresies, for teaching that men be not bounden to faile the lente, but may eate flesh on good frday, and that the people be no more bounden to come to goddes service on Whitensunday than byon those tuesday, on which daye, though they bee bounden to leave undone some things that many menne do to doe, yet are they not to specially bounden to spend the day in the divine service as they be the other, for all Barnes babbling upon his abiration, for the church did not suffer persecution, for teaching that feres may wende unnesse, or brake their bowes, or runne in apostasy, or be naught by perjury, and rape as ganpakke all sortes of holy religious living. For in all these things is faye Augustine whom he bringeth to hym, is very full and whole against them.

And as for persecution to be suffered by the catholicke church, it suffesth that men be of the mind gladly to suffer, whan nentlitt of sufferance shall happen by Pannins and infidelse, not that they cease to be Chystenes church, but if they suffer heresies arise se remayne among them self, if it with false doctrine to content and inquite them, and after with rebellion to beate, robbe, spele, and all them. For sainte Paul faith, put away the culpable amongst your selfe. For faye Augustine whom he hapygheth for him, didde after god and long deliberation, plainly write in this point against him, as appeareth expresly in many of his epistles write both unto se secular powars who he exalted against heresies to refrese them, and amend them by force, and also to divers of these heresies the self wherein be declarte whereof.

And yet beside all this, the church both in deede abide and endure the shamefull contemneltes of these wretched heresies, no; is not ashamed of the contemneltes of the crose, though these blasphemyous
The consecration.

A wytes chasse against the croce, and calle it doctarie to crepe and kill the croce, and in some place of beeare not to calle the very chasse upon the croce.

And yet farther: In somo place of Athens, the church of Christ hath many times suffered and yet suffered no little persecution, very martire, both in the good and landes, and in thee bodies too.

But yet faith Barnes that this know the church can in no wise be the true church of Christ, because it persecute hereticks, for the places there be allegeth yowdes of Faynt Hilary written against the Ariants, which are these.

Barnes.

The church doth threaten with bastiments and prieomens, and the compelet the menne to believe that which was ered and call in affl, nor bangethe the on the dignitie of her fellowship, which was to be forseen by the throng of persecutors, for such pries to die that was increasen by the calling awaye of pries, the sleeketh that she is lown of yowdes, the which could never be Chrysses except the wold be not hate her.

Would thinke you my lordyes, doe not you all these things that be laid to the Ariants charge, your owne fowndes? you are done conscience made arours of you of all these thringes, and yet will you be called Ch? For children, I lave nothing to you but that holy doctours laye unto you.

More.

They desire that the catholique and the deader of heretickes of any temporal, any secular power, till the hereticks began suche violence to themselfe. For yet in Faynt Hilaries apareth that the catholique church did devise perisse hereticks of any temporal, any secular power, but the heretics began such violence to themselfe. For yet in Faynt Hilaries apareth that the true catholique church despise it not. But the Ariants that be here all the wise perceiue here by Faynt Hilaries yowdes, when they had corrupted and gotten into their secte great princes, with their authorieth againsthe the catholiques in bastiments, prieomens, and much other cruel handling, all which the god catholique people suffred, and used none other defense, saying the censures of the churche, which that holy cleargie pronounced and declared against Arius and all his adherentes in that holy countable holden at Nice.

But afterward when there was by the grave and God abused, and the right faith well and truly reformed and concord, rest, and quiete, grown among the Christen people, and that yet agayne after that some hereticks began to raise a new babylonye, good Pynnes remembrynge the great harms and unrightfullnesse that had been grown by such hereticks, as had brought by sectes and frases in the churche of Christ before half of they own god goodness for the preservation of the peace, prohibite and forbode those hereticks upon certayne paines, and in like wise commanded the bokes of those hereticks to be burned. And all be it that some very good menne and holy doctors, would have been very gladde to create and make those hereticks to tenderly, that they holde had no bodelly harme, in so muche that holy Faynt Anisine was sent of the same mynde hymselfe, yet afterward considering it the matter better, he perceived the contrarye to be more better, and to much harme growing to god menne, and by pleasure to God it.

Would continue, that he setted not in writing to confess his own owen right, and to obbe his true opinion, and was not onely contente that suche obsteinate hereticks as is to the trouble of god quiete people, and disturbing of the catholique faith, with the perill of many simple folkys, would be thrre suche frases and hereticks, should be by seare repined, and by force repined, and by paynt punished, but also required by his owen willing the secular powers thereto, and he thought it a benefite to the hereticks themselves, to be reduced from their errorours into the ryghte faith, rather for seare and paynt here temporal, then to perseuere in theys hereticks, and fall into the lyse perpetuall. For many whiche, by seare and force began a good thing in trouble and doulterile, fall after by grace increased, into the love of god, so whiche he bode his apostles fear he might not onely kill the body, but cast also the soule into hell.

Faynt Anisine in this pointe declareth his minde plainly concerning the repelled the hereticks by temporal punishment.
A punishment, both by his epistles address'd unto saucy noble scribblers as he required the, also by his writings, wherein he plainly declaredly unto heretics themselves, the cause whereof it is well done: which false for the length I have here publish'd in.

But St. Paul's Affliction was not in this mine alone, but it was by secret and many other holy men also. And but to the same, same by the spirits of God so we date of Christendom, all Christian nations full whole agreed: I have been by the impudent malice of heretics rag¬

ing rebellious in divers regions, dhent of necessity to set in sundry times, see a sorer punishment their burden. And yet as ye see so strong is the devil in these obstinate heresies, I cannot say all futile.

But yet alth is Barns another reason: to prove that the very church of Christ cannot be a known church in no wise; for he saith that we believe the very church of Christ by faith, and it is an article of our faith; and therefore: it is no known church, nor can be no known church. But that it must needs be a church unknown of only holy people, pure and clean without spot or blemish. And that the very church must needs be such an holy company as pure and clean without spot or blemish he proves thus.

C Barns

Mark saith Paul says words, Christ hath given himself to all, that he might make them glorious. So that the clemency of this holy church is the mercy of God toward her that doth give to Christ, for whose sake he laveth no offence to her charge. Yea and if any other person were, he is ready to give her his clemency, and to let her by faith claim the right of his pru¬

iness for her own, for between them it is common as between man and wife. So that the church loves on her own mer¬

ites of her own worthiness, is full of


ing, and must needs say, 'Pinnite mihi deo,' the which she need not to save if she had done none. But if the refer her before the merits of her blessed husband Christ Jesus, and to the clemency that she hath in his blood, then is she without spot. For by the reason that she is by faith to fall into her husband Christ and both abides in confession of her finne, and required mercy for them, therefore is there nothing lapeth to her charge but all thing is to gaven her. And therefore

saint Paul's, there is no damnaci on unto them that be in Christ Jesu.

More.

I have, god readers, somwhat touch'd the woes of thee. But now let the see that he saith that this church hath as long time in her, and always spirits and wights. But yet because he is Christ's blood to her husband Christ in time, and abided in confession of her finne, and especially mercy for them, therefore is there nothing lapeth into her charge, but all that thing is to gaven her, and that therefore: the bath neither spot nor blemish left in her. And this is proved as ye see by Paul's saying: There is no damnation unto them that be in Christ Jesu.

I have laid unto Barns before, yet I lay again, that though Christ hath as patron Paul hath done to the Ephesians, given himself to her, that he might make her glorious; yet met not Paul say that every man do, whom Christ hath given himself to make him glorious, 'But in thee be glorious,' some will strivably refuse to be made glorious. And that company be not be gloried, that yet not be gloried here in this world, but shall be here in this world glorious, they may in another world be glorious. And yet not at every time glorious in this world neither, but the time fall strivably or negligingly from grace, and so stand long in such glorious state, and yet thou wilt God's calling on them fourteen again willing by grace unto grace, and so pass at the last glorious grace into glory. But he made her of Christ's church here many years in earth, and happily neither gloriosa nor glorious, yet he may knowledge by finnes and all mercey, a believe every article of the right earth, and Christ be bane to, yet by useful purpose of containing in some gloriosa finnes, stand still in a damnable state. And as it may be that some shall ascend and be laden, so may it be that some shall ascend, and shall therefore be finally damned. And yet though he was not one of Christ's elects, yet was he a member of his mystical body, his catholic Church here in earth, and may believe in him, a trust in him, and knowledge his finnes, and the mercy, and for lack of good purpose may miss of mercy too.

But Barns, to make men the see that only faith was sufficient for salvation,
According to his patient hervell, which he did once towear, compewaing himself, holdeith being again: tellleth he a gait tale of a glorious church that had amy times togeuen her, by fixkeing to her spouse by one e secthe, with knowinge her times and asking mercy for them, that a maid may be bold if shey doe, then he never to lye, no purpose he never to little to amend. He layseth b6 falsely forth sayte Paul, and tellleth he, sayte Paul faith ther is no damnation to them that bee in Chyste Iesu. But by holpe of Paul, and holpe Chyste Iesu too, it is gud childe readers at height heape hearing, that ever such a man as this is, fonde he heard speake among chilke people, when he set holdly bringeth in the wordes of the blessed apostle, as though he meente to make me done Chyste Iesu, then maliciously pulleth away the very wordes where in all the weight bangeoth, to make men wene that to kecke to god by saeth alone with a false hope of saluaion, for onely knowinge of their finnes a asking of mercy were insufficent to save their foules, so doin, they coulde never be damned though the did no woe, as doth they purpose to perfore in their sinne befo. 

But sayte Paul to repose Barnes false doctrine, saith not as he reprehish him, that ther is no damnation to them that are in Chyste Iesu, but he saith ther is no damnation to them that are in Chyste Iesu, that walke nor after the field, declaring playfully that though they be in Chyste Iesu, after such a maner of being in him as Barnes descripeth bese, yet the walke after the field, he shall be damned. For sayte Paul layseth playfully, if ye long after the field, ye shall dye. And after the field may a man walke, and after the field may be like, and yet doe all that desire Barnes here layseth in these wordes of the churches dewe. For he saith in all these holy wordes of his, nothing of leavinge the spirituall wordes of the field, or of any suche purpose either, but to make menne wene that no suche thing needeth, but only believe, and tryst, and knowinge our sinnes and the mercy, and believe onely, and tryst therunto, and live still as we lye. For he saith alone we sticke to Chyst, as Barnes wolde have it seen. And then he is thankful for ever to be, yet be we without sin clean and pure; for then Chystes pureneke is pure he saith, as all thinges be commed he layseth among frendes, and therefore no damnation can there be to them that are in suche wordes in Chaplete Iesu, howsoever they lye, or what so ever they doo. And this may ye see god seittren people how shamefully they use Chyste man falsely sayte sayte Paul the wordes, to the deceit of unlearned soules, and damnation of god simple soules.

But now it is a woode to se he doeth to laboreth to carry the reader away from the perceiving thereof. And yet beth god made Barnes himselfe so blind, that the more blinde he goeth about to make the reader, s more he tumbleth into are hypocrisye, taketh it by hypocrisy it to faith, and also thence it to his own fauour, the most falsely I never lave the like in all my life. For, these are his wordes furtherwith upon the other.

Barnes.

And that this maye bee the playner, I will expunge you sayte Austines wordes, the whiche was bred of the Donatistes with his same reason is layd against me. His wordes be these. The whole church saith: forgive us our finnes, wherefore the haly spottes and spotes. But by knowinge, her spotes are walked about. The church abject in paper, that she might be cleane by knowing of other finnes. As long as we lye here, so thende it, and take we hall departe out of this body. All suche thinges bee forsoeth to every manne. Wherefore by this meanes, the church of god is in the hawfepers of god without spotte and sinne, and therefore here doe we not lye without finne, but we that pass from hence without sinne, se.

More.

Now god childefull readers, here have you heard ere Barnes tale, that he woulde rehearse you sayte Austines wordes, to teuent that he woulde make you the matter the more playne for his purpose. But of truth he hath playd in the rehearsing of them, as he played in the rehearsing of sayte Paul the wordes, that is as ye hawe heard, rehearsed them falsely with pulling the chief part awaye, to make them home the player for his purpose. And therefore he theent that I may make his false hadling of sayte Austine's, his false entente in appeare, as playne uppon you as I have alreadye made appeare bese you, his like handling his like entente of hadding of S. Paul; I shall rehearse you sayte Austines wordes a little more falsly and
A lyve and trelue than fere Barnes hath done, beginning where Barns begynned, but not endyng where he endeth. For he endeth lothes here where, but maketh two yines of hye owne, and than endeth with ye, as though his owen was but yapte Austines. But thus faith yapte Austine loe.

The whole church loe faith. For gene is our synnes, erto the bath spores and ywineles; but by confession of them the ywinele is stretched out, and by confession the spot is washed out. The church continueth in water to be cleansed chrur: confection, and as long as we here line to the continuing skill, and every man when he departeth out of his body, is forgiven of his synnes; every man I yap of suche maner of synnes as he hath that were vertellall. For they be; ge: genus also by daily prayers, and he departeth hence cleansed, and the church is yapped by pure golde into the treasurers of our Iord. And by this means ych church is in the treasurers of our Iord without portes ywinele. And than if the place where the is without spotte or ywinele be there, what thyngh shall we pray for?

Stetall synnes are for: geneen by day: by pape: by pape.

Consellion.

A lyve for the parson it taketh out the spot, and he that for geneeth stretched out the winele. And where is our ywinele stretched out as it wer in the sphere oft ten holes of a frug fullare: upon y crocle of chist. For even upon y crocle, that is white, upon that stretched or tenter holes, he shed out his blod for vs. And ye of faithful people, know what witness ye beare into the bloud which ye have receivd. For of a truthe ye save Amen. Ye know what thing the bloud is which was shed out to many in remissioun of synnes.

Bate loe bowe the church is made without spot or ywinele. She is stretched out in the Brecher or tenter holes of the crocle, as a churche well washed and cleansed. Nowe here may ever thyngh be in doing. But our Lord hath exhibite and present unto hymself a gloriuous church without spotte or winicle there. She goeth about this thing, and is in doing of it even here, but he exhibitet her suche there. For man saythe, let ye have rather spot or winicle. Creat is he that goeth about it, and he goeth about it well, is the cunningest workman that can be. He stretched it out upon the crocle, and maketh by smoth without any winicle, who he had wash:ed and made cleane without spotte. Ye came without spotte and winicle, was stretched out upon the stretched or ten: ter hokes. But that was for sure lackes not for himself, but to make by without any spotte or winicle. Betre be the better price him to make it so, and he be bathed in done, than to byng by to the hoppes there lay be by where shall be no pres: ling nor stretching. Now thou that spaketh thus, art thou without spotte or winicle? What doest thou then here in the church, which faith: For geneeth our synnes. She confesseth that the bath still synnes to be forgeneen. They that confess not the same, it foloweth not therefore that they have no synnes. But because they confess them not, they sin: nes therefore that not be forgeneen them. Confession healleth us, and a well war: e is lining, and an humble lyse, and payer also with faith and confession of heart, and unspayed teares flowing out of the barte byne, that the synnes without which we cannot be, may bee forgeneen by. Confession I lay maketh us whole, as the apolite John sayeth: if we confess, John, our synnes, God is faythfull and lie, and will pardone our synnes, and cleane by from all un:chedness. But none though I lay we cannot here his without lifte, we may not committed man: slaughter of how audite thereby fore, of suche other deadeby synnes as at one stroke clea the soule. For such be: des worth not a chysten man that hath a god fayth is a god hope, but those synnes onely which are with the penel of daily pape overtopped.

Nowe god chysten readers, ye shall fynde bide to dyde, that whereas fere Barns madest as though sain Austin hadde spoken those wordes against the Donatistes, which vered (faith be) S. Austin with that same reason that is now laybe against hym: he madest hys two lyes at once. Fy nother bydye the Donatistes were Sain: Austin with that reason that is laybe against hym, nor Sain: Austin made not that eremon against them. Fyse as for them, they vered Sain: Austin with hys beryse, that they allmved the very church to be onely in Africque, and none to be of the very church, but the were of the secte of the Donatistes. And now ye wote well no man bereth fere Barns with that beryse. Fy we spee that the church is the whole number of all chysten nationis not being by new berys bydped from C.B.Y. the
The confession.

At the old scribes, in what places of two in former times people be, as they never to many to be known, and as they never to few to be known, in the same known church, had been by a well known succession, proceeded and continued from Christ, by unto our own, in the profession of the same faith which is called the catholic faith, because it is the faith of the same whole catholic church. And therefore this thing with which herefore Barnes is heres, is not the same with which the Donatists by herefore Augustine furnished.

Now it Barnes will say, that though it be not the same, it is yet like the same, because we allege the church to be in the same only of the church, in which it now remaineth, what can we otherway say, than for the time in which it was preached no farther than it is in these controversies. But we deny not, but it is that dwelling amongburied or sacrificed any chyse, or me that long do disturb, which agree with the knowned church of these chyse, continued in nations in faith, all those folk are of this knowned church also.

And sure that, whatsoever the same controversies are sufficiently nove, shall hereafter as I trueth once they shall, become christened again, and be beleners of the common catholic faith, and to as members of the same known catholic church, than say we that there shall the church be too. But the Donatists say, we shall have been to prove it by the very scripture, and the church should not remain but in Affrith. And therefore the Donatists were not sent Augustine in the same thing with which we herefore Barnes.

Yet herefore Barnes will say that it is like, in that that like as those heretikes were called Donatistes, to these heretikes call the catholic chyse of people papalites: yet ca it not be lyke say. For S. Augustine called the scribes of S. Augustine the head of the church, in earth of the whole catholic church, after as any man both. And also herefore Barnes cannot alledge that popists against us, for him selfe were as well confesseth that Pope is the Vicar of Christ here in earth. Finally the question that is between herefore Barnes and vs, is not the same that was between the Donatistes and S. Augustine. For between Barnes and vs the question is, whether the very church be a known church of chyse of people god bad both, or an unknown church of only god holy vertuous people, pure and clean without either spot or blemish. And in this point were both S. Augustine and the Donatistes agreed, that the very church was a church knowned.

And this good readers ye may see that herefore Barnes saith untrue in this point, where he saith that S. Augustine was heres by the Donatistes, with the selfsame reason that Augustine is now heres with vs. But this he saith to make it seeme that the knowned catholic church were now of the same opinion that those heretikes the Donatistes were then, and that S. Augustine were of the mynde that himself is nowe, that the heretical catholic church were an unknown church, of onepiece good folk pure and cleane without either spot or blemish of any manner hymne. And he would make vs be, that S. Augustine therefore were those wrothise against the Donatistes, to prove against them, that the very church here in earth, were an unknown church of onepiece holy chyse as well without any hymne.

But now to prove you that herefore Barnes makest by a lyke in that pointe, ye had understand good readers, that S. Augustine spake those wrothises not against the Donatistes, but against other sectes of heretikes called the Pelagianes, and the Celestianes.

And to prove you farther, that herefore Barnes makest you therein, not onely a lyke, but also a very falsly lyke, ye shall see him committed in this point, by the very wrothises of S. Augustine himselfe in the selfsame sermon. For in all that whole sermon is there not only no word spoken of Donatistes, but that also he declareth himselfe by playne and open wrothises, to speake those wrothises against the Pelagianes and Celestianes, as I have before.

For in the very wrothises next before those, with which herefore Barnes begynneth, S. Augustine faith thus, viz: the power of Pelagianes and Celestianes, Where art thou herefore Pelagianes or Celestianes.

And thus ye see clearly, that S. Augustine in wrothise not those wrothises against the Donatistes as Barnes belied him, but against the Pelagianes and the Celestianes, which S. Augustine his own espousse wrothises do declare you.

But now ye will peradventure wonder, for what entent herefore Barnes hath made this falsly lyke change, in which he may be so plainly reproved. Ye shall understand good readers, that the lyke he doth not for naught, but of a great lykewise
A nest with a very little wytte. For ye shall understande that those two sectes, between them brought uppe and helde the same heresy that Barnes byngedeth sothe note, that is to saye, that the church in thys world is a company of oneely goode holke, and so goode that none of them haue other spotte or wincle of synne. Fust Pelagians sayd, that ever man might by his owne naturall strength make hym selve suche one if he will. And thene Celestius added onto it, that there is no man a goode manne, but he that doeth deede in heart, and that the very church hath none but oneely goode manne in it, which must nedes, pe wot well, be an unknowne church. And that they herefor was thys, appearredly playn both in the beginning of thys sermons, and also in the ende of SAINTE Anistines wroth written to, Gud yole doue. And therefore againeply that heresy of thys, which they herefor nowe seere Barns holbeth hyselfe for: a very truth, both Saint Anistine write those wordes which Barns himselfe here byngedeth so hymselfe, labbing to pronounce hys heresy true by the authentique of saint Anistine, with falsell wordes by which Saint Anistine playnly poueth it faile. I cannot in god faith well deuide whether thys pageant be played by Sire Barns, more falsely or more fowthily.

For where as those heretikes sayde, that the very church had none in it but suche as were so cleane and so pure, that they ever had poueth no wincle, Saint Anistine faith as ye haue heard, that no oneely the meane foule of the very church but also all the whole church, no number thereof except, not nor the very beste, prayeth in the Pater notere God, to forgive them their sinnes. And therefore faith he that those hereticles sayde, that the whole verchurch here in earth hath none thereof, but oneely such as haue neother spot no wincle of synne. And then dooth Saint Anistine farther and faith, that such as be in the church, and therefore proue not withoute synne, geate foraynes by knowledgeing of their synne, and ashyng merceye, and by prayere, and with faith and contricione of heart, and intimated yearnes floueing from the brenne of the brenne, and with a ware luyng, with all these waves he sayth that the synnes be forgayned, to him that deeth these waves to geate foraynes with. For then he faith that as god hath washeth away our spots with water of baptisme, so he sreeteth once our wincles upon his owne crsse.

And yet he faith for all thys, that no manne lieth here so cleane, but that as long as he lieth here, he doth setteth him selfe agayn, and so catcheth ever some wincles, that he lieth neuer without, no long cannot, nor so necessite of our nature perdurance, but those our wincles willfull breache and negligence. And therfore he farther yet, that in thys synnes withowt which no man lieth, he meaneth not abominable deadly synnes as manslaughter, or aduotrye, or suche other horibill deadly synnes, as the soul of one stroke. For such synnes chasen men, he faith, that have a god faith and a god hope, will not committ, whereby Saint Anistine teacheth us againeply the doctrine of those heretikes and their to, that a manne make be a children manne, and of the very same church to, which Christ hath grant hymselfe for to make herfaye and glorious, and have han also a true fayth, that is to witte a full beleive of euere necessarie trouth and a full hope, that is to witte, a great strong trouth in Christ to be faned by Christ, and yet not a god fayth able to make the man god, because it is but Barns faith, that is to wit, only faith withoute well working charactere, nor a god hope, because it is a pretentious hope, losinge to be faned with damnable durely the luyng. And for these causes may the member of the very church here when he deeth in such minde, for all hys knowledgeing and asking mercy to go from Christes very church in earth, to the desuelles very church in belle.

For Saint Anistine fanth the here as we haue haerde, that thay which haue such synnes as at the time of death should be rempt, that is to saye, that hath not then fusthe as he at hys dying beadeably, both for; thay owen natur and for lacke of true repenaunce, with purpose of amendment and well vising of the sacramentes, shal be fullly forgayned, y is to wit, if he haue for attaining thereof, bled himselfe sufficiently in such wise as saint Anistine here declaret, that is to say, in confession & knowledge of his synnes, with certeion prayere, with god faith and god hope, and a ware luyng, vising diligence to wounde and synne, then he shal be (faith saint Anistine) forgayned. And when he is so at hys death fullly forgayned, then shal he be lappe byde for pure gold in the treasures of god.
The consecration,

But Augustine meaneth not, that every man that is of the holy church, nor every man that doth utter in dead men's names, and knoweth of any sacrifice, when he saith, and almighty, shall be washed, so as to be cleansed, that he shall be made clean and pure without spot or blemish, that he shall be by and by made for pure gold in the treasures of God, but if he long before with the other virtuous and pious as I have before of Augustine's other virtues rehearsed you, well and devoutly has accustomed long time to pray before, that God would make him both in the mouth holy and pure, by washing his hands with the holy sacraments and stretching out his hands as it were with the stretching them upon the stretcher or center hook of the cross. And then when God hath in such wise washed and washed his hands, and in such wise washed his hands at the last end, after which he can neither gather spot nor blemish more, that then it may please God to bring him into the shops, and there lay him where hall never be selling nor stretching more. But if he by long time before death pay beseige thou, that he not at his death be by and by made for pure gold in gold's treasures, as S.0. Barnes makest it here some, by misreading of Saint Augustine's words, but he shall be washed and purified, and all the spots and blemishes that the remnant, shall be cleansed washed out by the holy fire of purgation, by other men's prayers and aimes besides, and other suffrages of the church done for him, he depoosed and cleansed before that he shall be laid by for pure gold in the treasures of God. And that S. Augustine meaneth not, none other wise, then I do declare him; may well perceive if he do abuse his words which I have truly translated. And yet because ye that the last done thereof, S. Augustine shall himself declare I trust I declare you this place, by his own very prayer words in another place, to wit, in prayer, sermon of the words of the apostle, loe thus he saith, as man ought to doubt, but that with prayers of the church and with the holiest sacrifice, and with alle's that is genen for the foules of them that are departed, they are holpen to be more mercifully dealt with of our Lord, these sinnes have been forgiv'n; for this thing by the tradition of the old fathers the whole catholick church observeth, that is to wit, that what time they that deceased in the communion of blood of Christ, at the time of the sacrifice in their place and order, remembrance made of them, prayer should be made for them and not that only, but also that a special prayer should then be made, that the same sacrifice is offered for them too. Now when works of mercy are done in commendation and favour of them, who can doubt, but that they are holpen thereby, with prayer made for them, to God to be not crucified. It is not in any wise to be doubted, but that these things procure and relieve them that are deceased. Now besie, only such men I say as have to live before they die, that those things may do them good after their death. For in relief of them that be departed out of the body without faith working with charitie and without the sacraments of the same, such blesse of benediction are in bap'tise, the pledge of the earnest pay of which benediction they lacked while they lived here, either because they would not receive the grace of God, or because they received it in vain, treasurer and laying hope for themselves, not merci but death. Wherefore, when any good work is done for the that are deceased by their louers and friends, they meriti not of new, but these things are given in reward, as things becounted and well following upon their meriti which they deserved before while they lived. For it is not in any wise that these things should help them only while they here live, and not when they are dead. And therefore every man when he enter this life, cannot receive more, but one place which he had deserved beyond here above.

And in another place he saith thus, what thing sooner of benediction is not redeemed of his, it must be poured with that fire of which the apostle saith, that the word shall appear by the fire and if any man's work burneth, he shall suffer the loss. For either while we live in this world, we labour our selves with penance, or else truly because God will suffer us, we are punished with many tribulations for these sinnes. And then if we use thankes unto God, we are delivered. Which thing is in this wise, if our husband, or our wife, or our sonne, ye, if our substance which we love more then we should dose, be taken from us. For though we love Christ above that substance, so if need were, we would
of sincere Barnes church.

[A extract from a text about the nature of the sacrifice and oblation in Christ and its relation to God against Luther and his adherents.]

Finally he teacheth us here, the tradition of the fathers, and the common observance and custom of each like church, is for the certification of a truth a sure undoubted authority. How good chycken readers, ye like to take so much labour, as to rede saynt Augustine words again, in suche wise as Barnes reeheard them in his boke, and then to compare them with his very words in deo as I have truly traslated them: ye shall mercuyple much to fee what winneth he bathe bled therein, and yet what lacke of withe therwith. For Barnes hath as may fee, taken pieces of saynt Augustine, and patched the together with a word or twayne of his owne some where betwene, as though the words lye to gether in the terre as he reeheard them, where as he leaueth oute by the wanye, the very chiefe points of all, by which saynt Augustine excepteth them from sokegenes at their death that than have beenedell e flame, that is to saye, them that doe die thre in. And Barnes leaueth of before the come to the point, lest we should fay that they which be sukegen to cleane at they death, must vie take w贻e there, as not every man is sufficiently stich to be so loane to cleane sukegen, yet bythe in the state of grace, and than to layd by at last for pure gold in the creatures of god but he shall in the furnace of the fire of purgatory be purly fined fysth.

Also whereas saynt Augustine bauing his whole worde well understanding, sainth no more but that suche man of the church as yeough out of beaddell flame, and with help of God in the vource of Christes passio, by faulchyp prapy, contrition, and great heaunettes of heart, with diligence beth in anuying flame, and benye godryeous worke in his lyfe befoe, shal at his death be fully sukegen and laye by pure golde in the creatures of God: Forere Barnes reeheard this wordes in suche wise, as though saynt Augustine had saide that every man of the very church without any exception, shoulde pase hence pure and cleane, and togethyt with goe to God, as though no man of this church could bee in beaddly flame, where of saynt Augustine in these wordes giet siga bable ver diamenterni, declarith playth the contrary.

Barnes also conclusion, where yt by this
This means the Church of God is in the
treasures of God without spot or mire.
Which words when I read, fownd onto mine understanding, so have
to many that I know have reade them, that the church is in the treasures
of God in knowledge, pure and clean, so that Saint Augustine said not meaneth no
more, but as many of the church as be foygen, though many be not foygen
because they be the le of the; for
fowndereth themself for lack of due deye-
vig, yet they that be pure, as shall be none
be pure gold in goddes treasury
in on or other of those good stoops,
where shall never bee more trepall, yeck
knowing, not brethren out of.

Barnes leaueth out also these woodes
of fain Auftine, that god is the most en-
ning woman, a goeth about the ceny-
ning of our spots, a trembling out of
our in'ssiles dilligently, but yet in this
woode in the course of our life, he is al-
ways in dopping of it, and hath not sufpe

done it till we parte hence by death.

These woodes of S. Augustine whiche
Barnes here leaueth out, of purpose se-
leaueth of, ere he come atthem, do plain
and full agree with that expostution
that I gave you here in this boke against
Barnes of S. Paulus woodes S. Barns
brought in for him: you men loure
wives as Christ it loued the church, and
hath geuen himself for her; he might
lancifhe her, or cleinize her in the fouls
of water that he behold, by way of life, to
make her to himself without spot or wincle,
so and such thing but that she might be
holy and without blame. Upon whose
woodes Barnes there fayth: Her haue
you les, the very true church of Christ
that is to pure and cleane that the re-
ner bath spotte nor wincle. Whiche
woodes of Saint Paul se, as I partepe
tolde hym thare, prove nothing his
pupose. For fayht Paul separthe thare, but
that Christ gave himselfe to make her
succe, and parteth not that he shall make
every pare of her suche, nor save in hea-
en all that he bath sanctifys in bap-
tisme. But likewise as though god wold
every man wer saue, which is to wit,
every man to woulde himselfe: yet becaus
many men of their own forward
nes wills to damnacion, whose
God wold not woulde with to saue them
from of their teeth, because he confide-
reth he is of himselfe able to live with
out them, so though he have geuen him-
self to his church to make his glorious
without spotte or wincle, and would
have euerie manne come and be parte
of his church and in her to bee saue,
and other by him to learn the trouble,
for he woulde (fayht the Apostyl) euer
manne shoule be saue and come to the
knowledge of the trouthes, yet as manny
men will never come into her, as Jewes
Turbes, and Sarafens, and many that
have come into her haue agayne gone
from her, as haue Luther, Huskin, and
Swingius, Lamberste, Bucyne, and
Barnes, and many great heretikes moe,
some man that sayeth in her till
his dying day, and believeth her true do-
ctrine, yet because he will but belieue it,
and not in well wordyng folowe it, but
withouthe due repentance, dpe in
deadelye hymne, he departed from her
at his death, as an uncurel rotten me-
ber caste out in conclusion uppon the
be

dilles dongyllye in hell. And those me-
bers of the church that will wonke well
and not remayne with fhere Barnes in
lythe alone, God shall make them glo-
rpos without spotte or wincle. But
as Saint Augustine sayth here, though at
they; instantane paper be goeth spil a
about it here, and alway when they play
therefore, he is in dopping of it, alway
wathings and alway tremlyng: yet
parce for intermittion of they pray-
ning, par for they; they continuall newe bypot-
lyng and winclyng, he never endured it
here before they dying dayes, so that the
very church is here in earth, not even in
the very benemneth sych pure s clean
alway without eber spotte or wincle,
as against saint Auftines woordes
here Barnes boaste himselfe, to proue
by those woodes of the Apostyl, and as
though he had clearly prove it, fayth,
her haue you les the very true church
of Christ, that is so pure and so cleane,
it neither hath spot nor wincle.

But now is it a modele to live home
Barnes after this booke in that place,
edend nowe S. Auftines woordes with
the cleare contrarype sentence, agynste
his owne parte, and concludeth all the
whole matter quite against hymselfe;
utterly destropyth his owne churche, and
wether that pullying down wer lettyng
by, boasteas as much therof to.

For in the end leas thus he fayth. And
therefore doe we not live without
such, but we Holpe from her with
out sinnes. Loe, these woordes are
Barnes alone, so wyrtten as though they
of sire Barnes church.

A they ever saynt Augustine alone, with ye, And then he byngeth in upon them after his owne ye, these words folowinges:

Heres now you cleryly that the church of God is cleansed & purifised by Christ for knowledge of his sermon. But lettynge palle that saynt Augustine saith the not, that the whole churche of Christ here was feinted hence without xonne; no, few man that once is of his churche here. Haul after hee by his churche in heaven letts take sire Barnes own words, as though they were as he would have them some, the very words of S.

B Augustine himself, and that they were none otherwise meaned neither by saynt Augustine, then Barnes wold have them take let by now so then saynt: What faith here of sire Barnes, and then what sayeth S. sire Augustine Barnes.

First sire Barnes boasteth and faith. Here have you clearly that the church of God is cleansed and purifised by Christ for knowledge of byssines. But then驽 we sire Barnes, of which churche is our question? Of the church of Chist here in earth, or of the church of Chist in heaven. To this sire Barnes must needs grant, that all our matter of the church betwixt him and us, of the churche of Chist here in earth. Then will we take hym, whether our matter be of men living or of me dying. And thys we speake of the church for the doctrine of the church, I suppose sire Barnes will granteth he speaks of the church as the men being living, quicke and queeting, while they may speak & talke and confesse what they believe, and meaneth not to speak of them, only while they are a dying speciellie, and ceasing up the ghost. Well then peere now what sire Barnes saith, and of whiche church he boasteth when he saith: Here you fer cleryly that God cleanseth and purifiseth his church for knowledge of his symnes. And whiche church is that he saith is clean and pure without spot or wince: you saith that he meanez the very church here in earth living, and in god health, of whiche, men have the true doctrine, because that the very churche is the faith, that cannot erre. Nowe feth we se what saith sire Barnes: let us say nowe what faith sire Augustine Barnes. He saith ye were well, if the church that passeth hence without xonne, and that it is in the treasuries of god woot spot or wince, but he saith it lieth not here without xonne.

Lamb good chilken readers, where sawe & you ever any man gene himself to holde a fall as sire Barnes hath here done, which going about to powne by that the church of Christ living here in earth, is a company all holly, pure, clean & without spot or wince, without xonne, bringeth in for hym saynte Augustine, whose words altered and fram'd by sire Barnes after his owne fashion, plainly declare and shewe that the church of Christ while it lieth in earth, lieth not without xonne and therefore is never pure and cleans without spotte or wincles of xonne.

And thys whereas Barnes sayth in the beginning, he would byng in saynt Augustine to powne his purpose playne: he saith rather to bring saynt Augustine in, with playn xones to powne sire Barnes a sole, specially feth he feeth not yet, what a foute fall he behate, but why he saith in the myre all to tumbled in byst, holde by his foute sole and boasteth what a cleene coate he hath, so pure & so cleanse without spotte or wincle, that S. Peter could not fend one dropp of dyt thereon. But note that the fath saith so shamefullly lost his owne churche of only god holly people unknown, clean and pure without spotte or wincle: yet that the very church must needs he an unknown churche of only god holly men at the least, though somewhat to wincles and not all biterly spottes, that it can in no wise be any known churche, this will sire Barnes as he wone well and substantially powne, so that though he powne not yse that he promiseth yet will he powne that it cannot be ours, but some other that neither he nor we be ware of. And thys he saith.

Barnes.

Sure a church must there nede be, though that the carnal eie cannot see her, no; the asheie reason can judge of her, wherefore we believe this article by faith, that holy church is a conmiunion of fellowship of holy men. And we know it not by seeing or seeling, as we doe the fellowship of drapers & mercers, for they were in none article of the faith.

More.

Nowe lette us argue like. A false Jew might have said in Chistis devis while he preached in Jerusalem: To believe Chiste must be an article of the faith, so go Chist must be a person unknowen, & not be perceived by the carnal eie, but only beleved by faith, & not by seeling or seeling, as meene knowe a draper or a mercer.
The confutation.

A preacher. Thus mightst ye in those days a false Jewe have argued, that Christ had not been very Christlike, because he was a knowne perfyte.

John 7.

And this argument in a maner made the false Jewes in deede, when they said: we know this manne to whom he is; but when Christ cometh no man shall know whereto he is.

But as it might have been answered them, that as Christ was both by faith believed, and yet was also by sight and seeing known, as well as was in such wise knowne ape to the apostle; or mercer er,

John 10.

ther, for the false Jewes knewe hym by the comenynge only, and his true disciples knew him by both, and that Thomas of Jude after he had both seen hym and felt hym, didye by sight and seeing knewe hym mabdo, and therewith by faith believed hym godheadde: even so we knowe the churche by sight, heareninge, and seeing, as we knowe to the mercers and angells. And we believe the same of God abiding therewith and leading it into al trauah, and Christ the chieff head thereof all thinge it is prefering it from faling against all the gates of hell.

And we believe that it is but one churche by profession of baptism, boldly dedicated unto God, and feuered and openes knownen from al the manifold open sectes of heretiques, as the common crede faith that is olde and longen at the maste, we beleue one holy apostolike churche. Which wordy apostolike, wherefore it was put in, stee Barnes will symplese it as it lesly, not lette to confese, though Linbll will not agree it.

And we believe that the communion and fellowship be of all suche folke, to be holowed and dedicated unto god, whersoever they be in the world, agreeing together in the knowne catholick beleevs, is the holy knoowne and belived holy catholick churche of Christ.

Also we beleue the communyon of baptismynous in another maner behoves that, that is to witt, we beleue such as witten here in this churche & in this churche also be in the catholike faith, 3 in the state of grace, that after this life have the commynyon & fellowship of the fainthe that are before departed into heauen, 3 that luyd sometyme in thys same knoowne catholike churche, and leyd in the same knoowne catholike faith.

Now if stee Barnes aske me howe I presue that these wawdes of the credeg nunc nonnne cattoliques, be undertanden of the knoowne catholike churche: I will proue & it by the wawdes of stee Barnes hymself, because stee Barnes being pressed steer of stee Barnes is syster, would serte tome to serte muche by hym. I se, stee Barnes the wawdes of stee Barnes hymself.

Stee must nowe that we oughte to be heare in the church, and not believe in the churche, for the churche is not god, but sectaries.

Stee the house of god. The catholike churche is the church that is sited abobe that downe the whole world, for the schools of heretiques be diviners, and are not called catholike or universalle churche.

For they be contented every sect in some proper place, 3 in his owne practice. But this catholike churche is sited abode with his shining light of one faith, from the rising up of the sunne to the going downe. There is no greater riches, no greater treasures, no greater honour, not no greater substance of this world, than is the catholike faith, which swalloweth downe mennes, and ofeth to the blinde them lights agayne, and healeth the sick, wherefore also chrystens thes that are now come to chryssen religion and inuinfeth the faithfull, repaysed sertents, increased the righteous folk, crowned matyers, sowned others to the cleargery, conferrec tychestes, prepared by to the highdome of heauen, and made by vouers and companions with the holpe angells in the everlasting inheritance.

Who so ever he be, and what maner of man soever he be, he is no chryssen man that is not in the churche of Christ. For truly the is that only churche, of which our to be gladdevse receiued laste, and which onely may without burt to be heared, make intercession for those that are wandered out of the way.

For which come also our Ladye comandered the sacrifice of the paschalle lamb, sayinges: ye shall eat in one house onely, and ye shall heare no part of that self faith by a dozes. The lamb is eaten in one house, because the breye true holpe of our redeemer, is offered by in the one catholike church onely. Of whole is every comandered and to vade no part should be done out of dozes. For he forbyseth vs to guevy any holpe thing to dogges. In this church only is a god wolye fruitfully done, therefore none receiued the reward of pention, but they only that laboured within the vine yarde. It is the onelye that kepus them with a strong bond of charyte, ye kepe them.
A themselfe within her. And for this cause trueple the waeter of fones sponde caried the arke up to the higher places, but the destruction as many as the flood without the arke. She is only a church, in which we may hereby behold the heavenly mysteries. And therefore sayth our lorde to Moses, I have a place and thou shalt abide on a rocke. And some after I shall take away my hand, and then thou shalt see me on the backe halfe. For because the truth is percieved and seen openly out of the catholike church, therefore saith our lorde that he hath a place from whence he may be seen. Moses is set upon a rocke to behold goddes figure. For except a man hold he the sure saft ground of the safteth, he cannot by perscrue and know the divine presence.

By this saith saith Cyprian, the sunne beame from the whole body of the sune, the unie of the lyght receiued no diuision. Beake of a branche from a tree, and as soon as it is once broken of, it cannot any more budde. Cut away a riuer from the headque and anon it dieth up.

By these words of Cyprian we perscrue that the light receiveth no diuision in the holy men that are predestinate unto the kingdome of god, which can in no maner wise bee departed from the church. And that the branche broken of from the tree can no longer budde, we understond it of the budding of the eternall life. And the dying of the riuer that is cut off from the cunteat head, they are as lyke as unde and that they are dividde and electe of the holy ghoste that are deuided from the unie.

The folowethappe of the sypnestes, that is to saue, lette vs hold and see our selfe in the commonion and folowethappe of hope, with those sypnestes which are devidde in this faith which we have receiued. Therefore if we will haue folowethappe with the sypnestes in the eternallyt living life, let vs think upon the following of them. For they muste recognize and fynd in vs somewhat of theyr vertue, to theentent they may bouchsafe to praise vs into our lost. For if we cannot bear the tormentes which the sypnestes suffered eu to the death, yet at the laste lyke, lette vs by thei r prayer and intercession lyghte agaynst conceiptions. For nei ther Abraham, nor Isaac, nor Jacob were put to death, and yet by the merits of faith and justice, they deservd to be chiefly honoured among the patricacks.

To whols sfe is gathered everie man & y is found faptiffull, righteously & lawfully. And therefore may descrit brethre, although we suffer no such thing, no bondes, no stripes, no prifonnement, none other bodely somonics, no perfucion of men for righteousnes sake, yet we may be able to obtain the felowship of sypnestes, if we labour to chastise our bodies make it subiecte, if we accomplishe our felles to prye unto our lord with an hond we may humble spirit & a substane soule, if we obey the decour our selfe to take with a perseverance of mind the lightheartes that are done unto by our neigbour, if we contend & fust the with our felles to love those that hate vs & doe vs wronge, to love them god to pray gladly for them & innsafe, and to be with the vurtue of patience, and the fruites of godlynesse, garnished and made up. For if our currention be firc, and if we also according to the laying of shapockle, exhibit our bodies a lively holpe, holy & pleasant unto god, we shall be gifted with the hennely honore that we may be in one glary rewarded with them, that for our bodys sake gave their members to the death. For likewise as their death is precious in the sight of our lord, so let our life be to vs, and that shall we be worthy also to enter into the place of the eftate abone, among the companies of the blest mnyns, to reder unto our redemines blesomes of thanks.

Lo here haue ye heerd good chistian readers, how saynt Austin understaneth and expoundeth the sancta ecclesiam catholicam, the holy catholike church, and also sanctorum communione, the communion of felowship of sypnestes. Wherefore seere Barnes may see, if he beleue saynt Austin as he would seene to doe, that is his own fund imagination quyped, by which he diuined after his diuinitie that these words sanctorum communione, do sharply picke the cleargie, as he sayth after in another place in this manner.

Barns.

That churche that cannot erre, is a loneley the uniterall churche, which is called the communion and felowship of sypnestes, the whiche addicion was made by holpe fathers (for in saynt Cyprianes tymne was there no niocion of it) by all likelihood to declare the presumption of certain men of certain congregacions, saken itselfe to be holpe churche, wherfore emplodes to welte, left id holpe ghoale
The confusion.  

A ghoste hase picked you with this addicition. For you have alwaies made your selle the holy church, yea and that without any holines.

More.

If there have never been any holines at al in al, whole spirittuallie, than were those holye fathers that Barnes faith added in the crede, fuiturum communio, some holpe carnall fathers. Well, he is so than so; Barnes false. But I dare say they were none suche fathers as father frere Luther is, and as father frere Hulstyn, that beget childef by unnesse. But this suffeth here against frere Barnes, that he perceve by saynte Authine here, that frere Barnes fond inuention is falsed.

By these wordes of saynte Authine, ye is also that frere Barnes in his gape babble, wherewith he would make men believe that the church cannot be the church but if it suffer persecution, that no man might come to beare no true chilien man, but if he were persecuted, here lose god readers, Believe that it is a gret persecution unto the church, and a gret griece and haunstell, to see so manye of other members were so rotten and fell away from her bode by the increasc corser of these false sectors heretikes, and that it is also these percutted both in body and godes by these false heretikes, in divers partes of Alayne, yet for you farther here in the forehered wordes, the thyng that I tolde you before, that as for persecution, it suffeth not to suffer it when it is of necessarie putth in them, and men neither bounden to goe false, nor so to suffer cruel falske among themselves, that the contagion of a few may corrupt a great many.

Which groven once in a great number, may fall unto rebellion and persecute at the contrary. For saynte Authine thought here well and cleere, that without persecutes, if we have as wold god we had, so plentifully as our part were to have, such good charitable wordes with the catholike sayth, himselfe.researcher, we may be god childef men and members, not only of the very church here in earth (where we may be by commiion of sayth though woordes want) but also of the very church in heaven.

Moreover good childef readers, ye see that saynte Authine in these wordes both plainly shew that the saintes which are already in heaven, one page for vs that are here in earth, which thing these heretikes tolle in no wise agree.

Here see you also these wordes sancta ecclesia catholicae, by which frere Barnes would make ye wold y gote catholike church were a secrect unknowen church feared about the world, says Authorine well, playly declaring if we consider thet his woordes, that it must needs be thy common known catholike church.

But now I have plainely suffuted frere Barnes by saynte Authine himselfe, whose other rule frere Barnes professeth, whose woordes he fost alledgath for his purpose alwaye poyuting against his purpose: I wil now for frere Barnes farther worship, confute hym by the self same place of S. Authine, which himselfe bringeth here forth for his special prof of his unknowen holy church, to prove it a copye of unknowen faithfull solack being holy by their only faith, whereas these are frere Barnes woordes.

Barnes.

This is well pruced by your own lawe. De con.d.i., primigenius. Whole woordes be these. Therefore is the church holy, because the beleneth righteously in God. And then frere Barnes goeth furth with his owne gloce upon these woordes and faith: heare you not the cawle wherfore the church is holy - because he beleventh righteously in God, that is, beleventh nothing but in hym, and he beleventh noth hearth, no word but this. As our master Christ heareth witnesse: By these hearth my bocke, and another man bocke doe they not knowe.

More.

Barnes here poeld on his olde craft, in fornishing his owne gloce with falsying the scripture of God. For ye hall underste and good childefe readers, that saynt John the evangeuilist, out of whose godspell Barnes hath taken the wordes of our founctour Christe, recheracted them not in such wise as Barnes both, that is to wit, that the hope of Chryeste doth not know the bocke of any other man. But he sayth that the hope of Christ doth not follow any stranger, but doeth in hym, because they know not of bocke of strangers, and now sworncomm Barnes telles us of Chryste that his hope doth not know of bocke of an other man. As though the church shoulde refust all other woordes then onely those that Chryste spake in his owne persone. But Christ sayth not they should heare none other: but that
that they should not hear strangers. For by other means whom he heard, his doctrine he heard his own words. And therefore be the baptystate to his true catholike preaching, as that clearly you heard me. But by strangers, that is to wit, by hereticks, whiles be strangers from the bounds of Christ's catholike church, and whiles be strange as church, and strangely teaches and strangely declares Christ's catholike scripture, against the known catholike doctrine of Christ's known catholike church, by the voices of such strangers, that is to wit, by the voices of such hereticks, Christ's hope can not hear they; own hehearde Christ. And therefore they lie from every such stranger, according as St. Paulus, whose voice Christ's hope doth hear, because he was another's not a stranger, faith unto Christ's book. That in is an heretick after the first of secondes warning ashe and see from.

And thus see god reberes, how other Barnes here failesteth and wrong interpreth the voices of Christ in the gospel of tant John.

But now let us returne to consider the words of the law that Barnes hath here rehearsed from, from which I have as well as a little letted by this other tale poynte of gys false rehearshing the scripture.

But now concerning law good readers, you may understand that the voices of that law be taken out of a sermon of S. Augustine, which he made into certain persons first with upon them baptisme. In which sermon among many other tripsides he preached upon them, both in the same and other two sermons, that he had made before, he faith unto them thus: whereas we have askd thee of you. Believe thou in holpe church, remission of sinnes, resurrection of body, he askd you not after that mater that you should even in the same manner as you believe in god, believe in the catholike holy church, which church is therefore catholike, because it believe in god. And therefore we laid it not sufficient that ye should believe in the church as ye should believe in god, but understand you by the poynte of belief is the sense of a church, that ye should believe in the holy catholike church, and therefore be the resurrection of the body to come.

To good christens readers, here have you heard that in the selfe place where as saint Augustine saith that the church is holy and catholike, because it believed right in god, because none of all the sectes of other thees can be holpe no catholike, that is to say, unhappily, that by being holy in the church, they can none be out of the righte church, no; god shall suffer no sect of heretics to spreade over all the world as he spread the unhappily church; in this same place I sayd, S. Augustine declareth that by their voices, I believe in the bosom catholike church, is not unanswering we had believe therin as we believe in god, but that by we must believing one holy catholike church, abjure and be confirmed in the same one holy catholike church, and believing in gos, continue in one holy catholike church, but go out thereof into any of so many false churches of other thees. By which we may playfully perceive S. Augustine in his declarith the holy catholike church of righte belief, to be come one universal known church distinct divideth from all the known churches of heretics.

So if we were unknown, how should he bid them by that exposition of that article, abjure and be confirmed in it? 

And finally to put out of doubt and question, that saint Augustine adjoyneth from here Barnes heretic, that ariseth upon that article of sixe, the church would be an unknown church, saint Augustine spexeth playfully as I believed you before against Pendall, that likewise as we were accused that would say that Christ was not a man known, so accused be that say the church of Christ is a church known.

So this we are now good christen readers, come unto an end of Sere Barnes church, in which you plainly se that he can neither agree with Lindseye unknown church of repenitthitters, nor impign the common known catholike church of Christ, nor you his own secret church of others poynte unknown. So be he not accursed as you see well also, neither any one secte of holpe scripture, nor any sentence of holpe doctrine, but falsifying them, framing them a feth after your owne fathpon, yet have they not only nothing poynte for hym, but inco
A conclusion clearly proved against the hymn. And therefore I (to end where Barnes eneath himself, for you somewhat see how he handleth laynt Bernard, and therefore shall thus this book.

Barnes

But let us see what Laynt Bernard faith on you. They call themselves the ministers of Christ, but they serve Antichrist they go gorgeously arrayed of our robes grodes, into whose they give none honour. And of these grodes cometh the harlottes deckings that thou so fast daily, in the game players digustings, and hanges apparel. If thys cometh gold in their bribles, in their fabbes, in their spoures, so that thys spoures be bygh- ter then halter. Of this cometh themselves plentifuls wone pressed of their full felleres, blushing from thys into that. Of this cometh their tunes of were wines. Of this be their bagges is filled for such things as they de, will they bee rulers of the church, as booths, archbooms, bishopes, and archbishoppes.

By Lords, I hadde thought to have added cardinates and legates, abbettes and pyrones, to have made the company more holy, but I dide not. Dowe think you? Of whom bursthe he spake when he faith bishops and archbishops? What polineste bursthe he repone, when he speakeith of glorious array of harlottes deckings, of game players digustings, of golden spoures, fables and bydles? If the be an hundred that didde it more then you, yet mull you tubes grame. But the speakeith of you. He called me in condemning of your holy ornamentes. For he calleth you the servantes of Antichrist, your holy ornamentes harlot deckings, game players digustings. But faith that you are neither of the church, but the servantes of Antichrist, howe think you by Laynt Bernard, it is time to condemne hym, for he speakest against holy church, as holy ornamentes. This be I well lap, if the best Ehen man within the realme should prach thee woases of S. Bernard, you would not stick to condemne hym: an heretike. But you were wont to call him late Bernard. But me thinke he is some enough in thys thinge. Therefore dispute the matter with him that you may come into the church, and not with me.

Finis.
A that all such as to be, do serve Antichrist, and not Christ. And who saith not who faith that evil false serve God well, but no man agree, that evil children people do by them deadly names serve the sainctesse. Were Barns wist a thing prove by faith, he would shew you were barren, that such are euyry are not the church.

He sheweth no such word. And yet might sainct Bernard, and many another holy man say such a word, and yet meaneth no such thing therin. For he that would be in a sermon, that a moneys broke their obedience; an ease of his other bowes is neither monke nor chappell man, but much worse then a Jew.

I meaneth not thereby that he is no preacher of a monke in beede; no, a member of his owne monastery. So he that would say that a woman breach her obedience to her husband were not a wise, meaning not that her husband were therefore by charged other wise may take another wise. So he that saith a monke is not a woman but a low, meaneth not thereby perdes that all her childre therefore shall be pigs.

Psalm xx. I am a worme not a man, and yet not not thereby to deep that he was a veyman in beede, but that shoulde bee in the manner handled at his passio, as though he were no man, but a very worme. A man may have a seaman whom he geneth meate, or nake wages, that shall pet by feith do to some other more seruise that to his owne master, and yet sometimes against his owne master to.

And therefore our saviour saith not, no man can have two masters, but be laid no man can serve two masters; for if he have two waine, while he serueth the one, he shall leave the other bidden. And therefore though sainct Bernard say that they serueth Antichrist, and that sere the diuell if he had said also, and therefore they be no servants of Christ, and no children men but Christeses enemies and bariantichistes; yet hath not men in all this, that they were for a long out of the church, and none of it double they were saute, and than of it againe when they were amended, and out of it againe as soon as they forborne againe, thus playe in and out, like in the out nettle that no man taught wrote thay they were in, and when they were out, no know whiche were the church.

Thus have I shewed you good reasons, that although sainct Bernard had said in beede as Barns falsely hereofeth him, yet and somwhat more to, yet hath it not proved so for Barns.

Now for the second point, he that understandeth that Barns hath mistruly translated you sainct Barnardes words, for letting passe some pieces he hath left out in the mythes; no cause that I can see but that they were for sake of learning, and letting passe some such as also as he hath mye translated of ignorance: I will shew you but one place or twaine which he hath with one word or twaine so changed of matter, that he hath turned the sentence for his purpose clean against the mythes of sainct Bernard that wrote it. For even in the very firste beginning, where saith sainct Bernard sayeth thus:

Thus: Minutium Christi sunt et servitium Antichristi.

Is: They be the ministers of Christ, and they serve Antichrist. Barns hath translated it thus: They call them false the ministers of Christ, but they serve Antichrist. So that sheer sainct Bernard falseth, that though they serve Antichrist, yet they be the ministers of Christ in his church here, sainct Barns turneth that another wise, and makest as though saint Bernard faileth not that they be so, but saith onely that they call themselfe so. And in like wise after in the ende, where as sainct Bernard faith, pro binae modi voluntate, et sunt ecclesiae prepositi, that is: For such things as these be wilt they be rulers of churches, and so they be, as deanes, archdeacones, &c. Barns hath translated it thus: For such things as these be, wilt they be rulers of the church, and archdeacones, &c. And these wordes (so they be) he leaent out, as though sainct Bernard faileth not that they were any rulers in the church, but onely faileth that they would be so.

And than when be bath in such wise falsely translated sainct Bernard to make him come to faze so, than he bath out aloud, and faze on him selfe: Lo saint Bernard faith that you be neither the church no, of the church. Wherest as ye see sainct Bernard, faith by playne words the contrary, which plain large doth of sainct Bernard fere Barns bath as ye plainly see, of playne pure maitre manifestly and falsely changed.

And who so ever is learned be faith from the sermon of sainct Bernard, that they evidently e, that sainct Bernard calleth the very church of Christ, the common knowne catholike church, s none unknowe

F.i. church.
A church, for he lamenteth there the state of the church, which he calleth also that the body of Christ, whereby ye may see that he speaketh of the heresy of the church of Christ in earth.

Now that he writeth he there that this church had been in divers times brutely dured, filled by Papists that were never of it, seduce by heretics which were of it, and went out of it, and thoroly in noughty solace and cruel rulers that be of it spill and go not out, of whom he faith those words that Barnes hath falsely translated, and fourthly by heresy good men are of, which abiding therein and being also spill thereon, he yet sometime begyled by the falsity of the most unly blue, under colour of going about some faire better thing, and this process of these, there is a certain of the church, saith Bernard ther bething in upon these woods of the prophet, a time, that the Church of England, as augeis voluntarie in gnoico perambulans recoveris, and to every one of these, there is a certain of these four bynes of dybles. By which whole procelste together, who to be learned and rede it, is the Barnes heresy concerning the church, fals and plain overthrowen. For these are plainly she, that Bernard whom Barnes here bething in to prove that will solbe none of the very church of Christ, but onely good holy solace, declare ther expressly, the very church of Christ which he calleth ther the body of Christ, is the whole number of both good and dyuels of living a yet one in belief, out of which one church all the churches of heretics be depart.

Now nother as Barnes also faith, that saint Bernard calleth all the phane omanentes harratios becomynge a game playing, as though they were Bernard by as himselfe doth, more and science all halowynge of copse, bedsites and chaples, and such other omanentes as are bred in the church about diuine service, which kynde of halowynge things were Barnes in mochage and science accompted among other phane thinges, and opneth together in the leaf of his book wrote booke, books, belles, cells, chaples, solces, and holy water, with hostes, houeses, and such other good gear: to hear he now make as though saint Bernard hid the same, it is a thing to abominable, for why can nother as well as the more cleyly know how farre saith Bernard was to the sauing of these Barnes heresies, if that give you a plaine sample of this name. Sainte Bernard likeneth apostates barnes into the traitour Judas. I would in the if of barns had spied and brought to light be to meet them there, for in that place he likened him plain. Judas, not onely these apostates that cast of their habities and rume out at rove, as soke Barns dothe, as Judas did after the maundye, but also those religious solace that are apostates in their mynde, and yet be in they habite and in they cloysters, because they cannot rume out of them cloister and caste of them habite for soke of woodyse hame. By which wayes of sainte Bernard may good reuers perceyve, that fache apostate as is in our wretched dapes by much people little esteemed, was had in saint Bernardes time among all children people for a thing so shamefull, and abominable, that those which eld would have runne out of religion, a thing that is in fere almost, while they were therin, yet dark nor for all ye runne out, for the heresy how they would have had to loke any man in the face. Saint Bernard also detesting such apostasy, the pestilent heresies in to such apostates commone to fall, whereby sate Philips the eretle of Tolouse against one Henrey an apostate, to rums out of religion, and corruptynge the country with many such pestilent heresies as these apostates do now. And to shent that ye may the better: the more full perceive the goodnes of saint Bernard in this matter, and his fruitful labour and patience taken to the honour of God and profit of chystian people, and by God againe warde with manit great open mycales allowed and appeased aagainst the sayd Henry, a true brother, that is to wyte as well in the relie as in apostasy: I shall relesse you somewhat of the matter out of the storie, that was in a tertuous holy man, in the same time that the thing was done, written in the lyfe of saint Bernard. In parts of Tolouse, one whole name was Henry, sometime a monke, and after ther a leuds apostate, of a very bungeous littynge, and pernicious doctrine, by wys persuasible wayes had turned the warmeringe of that country, and as a paystel wilde of certayne folk, he liued in hipocrify, and lyed, and made merchandise of them by falsy laid woodes, for he was a man yfelte enemie of the church, derogating unrelyt.
In this journey of sainte Bernarade, 

God was in his said onerous glorified 

by many miracles, while he called back 

the hares of some from their wicked er-

rors, and some also cured from divers 

diseases of their bodies.

There is a place in the same country, 

called Sarlase, where after his sermon 

finished, they sought many ones 

bodies to the terrain of God (as the cu-

tome was every where) to be holowen, 

which bones of bread he lift up his hand, 

e in the name of God blessed them with 

the signe of the crosse, and saith unto the 

people: by this well know that the 

things which we tell you be true, and 

the things which these here shes tell you 

be false. If ye fe that your sick folke after 

that they haue tasted of this bread be cu-

red. Then the reverent father the by-

thorpe of Cornetenes, that greate fa-

mous manne bythorpe Carlisle (for he 

was ther present and nerte the mane of 

God) saw what searing lest that my-

racle of curing should not fall upon ever 

ry sickman that shoulde eate of this bread, 

saide unto the people: Those speke folke 

that finde helpethat eate of this bread 

with a good faith. But then saint Ber-

narde notypingdouting of the power of 

our Lord, answered: That is not the 

thing that I would have faide, but that 

verely who so ever take thereof shall be 

cured, to remon the man thereby know 

that were by true, and the brye true mes-

sengers of God.

So greate anumber of speke people, 

by the testifying of that same bread recov-

ered, that the abdons therof was pub-

lished through out all prouince, so that 

that boyle man returning by the places 

were there about, was for the intolera-

ble concoure of people fayme to tourni 

out of his way, and feared to go therin. 

How good chissen readers, here may 

we perceve that hahl sainte Bernarad, 

where in ydes fere Barns as though 

saint Bernard were his spacial patron 

to pouoldy makeb a end of all hys 

pynne thepooere, to so saillie to opn, 

and to playne againste hym in all hys 

whole hertes. That a man would me-

nuale where fere Barns wert woth 

he broughte hym in. For ifte we have 

seen that the brye ydeses of sainte Ber-

nard which Barns byngeth, newe feme 

th hym ilse, and falsely faged for 

hys owne avantaj, to plainly make 

against his purpose that he byngeth he 

for. And now ye see farther here, layn 

F. 11.
The summ of the bookes before

A Bernard also was verry enemi to Bar-
nes al other heresies, and not onely did
preach againste the felse same heresies
that Barnes now setted forth, but did al
so proove them false, and the faith of the
catholique churche true, by manifolde o-
pen miracles. And finall yther Barns
repose wyth the churche for percuting
of heretiches: ye see that holt saint Bernard
whom Barns so specliate bynggeth in
for his parte, did plainly puruie them,
worked for, they punishe himsell.

And fardther have I swete you, that
saint Barnarde in the sel same processe
one of whiche fere Barns hath picked
and falsely therof seuer wysses that he
biengeth, both plainly to fere Barns
confustion in his pryncipal purpose of
church, declare and make open that the
verie true churche of Christ his mysticall
body hath in earth, as seuer unknow-
ne churche, as fere Barns gott about
for to make fente, but is out of al questis,
this one conuall welle known catholique
churche of all chisten nationes, as I be-
fore have specified, lefte together in the
locke of buity of the knowen catholique
faith, distinct and bended from all the
many folde wythered branches of so
manye sundry fylmes and sectes, as
from the beginnynge into these wretched
bates haue obsteinate malsey wors-
fully fallen thereto.

And in this wise good Christen re-
ders hereend I this boke against fere
Barns supp and unchristen processe,
where with against his prome of Christ
the true and he laboure in bayne to pull
downe Christes churche.

Thus endeth the fift bookes.

The six booke
Which is a recapitulation & summar-
y of that the comen known cathol-
ique churche is the verwe true
churche of Christ.

In hawe good chyt-
ten reade by imp-
lement bookes he-
ther at great len-
gth the secret of
known churche
brustred by Willis
Cordal. And in s-
888 wee pe he hert
8 secret unknowen church framed 8 fere
by by fere Barns. Of which two chur-
ches pe shall if ye consider well the pyes
and the differences, lest the
ether nother of the two be known churche, yet pe that i the
yn aye that neither of their churches can stande and agree
with other.

Now if I should further telle you as
I gladly would, sauinge that it would be
the more true and laboure therewere
wel done to see: without would I gladly as
I saye have telle you both Listeres
church, and Huske church, Huske
church, and yet some other churches of
mo mennes making to, every one of all
which they bieng they sette on
knowen churche, in the biengyng whereof
they have done to farre beyonde their
owne wythes, and byghe by their churche
to farre aboute the same, that who do rebe
them and consider them wel, will sorely
chynke in him self that when they laste
me undor that matter, they were to
farre inspired in the spiritt of the but-
tery that the goys wase over the man.

For besides all theys other folks to scan-
like for any man, neither in the people
of their church, but in the signes and to
kens whereby they churche should be know-
en (for knowen wyth ech of them have
his churche, and yet they by al have all
their churches unknowen) nor one of the
agreed wyth a mother, sauinge that as
ech of them would have his churche by
some signes and tokens knowen, so wil
the al have al their churches unknowen.

And in conclusion to the be in deve, and
to no man now unknowen then cuyere
manes owne to himself.

And yet all their owene signes and
to be as they would folowe them, wold lead
them plane unto our owne common know-
en catholique churche. For there is not
a signe or token that ought to be, that any
of the al have biest to know the chur-
che by, but it is as pe that after to playlly
scheiden in this knowen catholique churche.

But while theis not extent to know-
ledge this known churche for the verwe chur-
che, not withstanding that they see
them in the verwe markes and tokenes of
the verwe churche that they dempe for sure
markes them selfe, but phys for all that
gor runne out of this known churche, in
which they find their markes, to leake
a church unknowen, wiche neither by
those markes any other they shall
never finde while they lye, nor if there
were any lych, and that they should hap-
pen on it at adventure, yet by those mark-
es noz none other they could never know.
concerning the churche.

And of a very truth, very church such as any of them at besyde is there no where none; for they not therefore at the whole maine like a mad flost of bankeben fortes, that when they were setring by the fyrse to warne them, were soaldly fallen in such a transtil fosse, that weyning the very fyrse were not that they set by, would runne out rashily in a saucy rage every man a sundry way to seek a very fyrse amother without in the frost. Surely good chidren readres, ther is a plaine figure of these false foolishe bristly beastly falshe in holy scripture in the p. chapter of Genesis. For as ther the beastly Sodomites were to Sylveyn by the stroke of God, that they ourselves about and could not sunde the doose, to enter into to her hall house, which they went about with fyrse abominable beasts line to polute and destroy: so their beastly people these abominable heresies as hee nothing to greelye go about, as to polute the landstarkes of God, and thame they own mother holy church, where as if they tarued with her, they would the motherlye care and diligent helpe of her, attaine remede of their other sickeneses, they runne out in a mad rage, and yet parryng an imaginacyon of torn� truey remaining in their mad beades, that is to wette that out of the churche there can none belth be had, they wander about leekying the churches eche a sundry way, and eche alwayz leaving the church in his backe as they went out at seuerall dooses, the farther euer that ech of them goth foireward, the farther euer ech of them goth from her.

And they be not onelye fallen in thys transtile that they go farther and farther from her to seek her, but whiche is the most madnesse that can fall in a transtil head, they confesse everyone that they go seche her, whom if they might hap to finde, they could not yet tell whether they had founde her or not. For they confesse at the maine that the church which they seek is and alwayz shall be, unknownen. And yet do they for all that of their farther fyrse, solese ech of them tokens whereby the might be known, and say still for all that she can never be but secrete in this world wher the seke her, and euer more ilke unknownen.

Wherefore good children readres, lettying those sundy seelowes alone, and leaving them seckyng the churchies, whiche bylie they go fromwars, till the turne bache againe they shall never synde: for I shall for an ende of all this whole matter nowe in this last book, shortly gather together and in a brevite summe, ponder consider the foolishnesse of such things as haue at length ben layd in these eight bookes of this whole workes before. Of which I wyl in this one booke byng you forth, but the truthes touching the proofs of the common knowned catholike church to be the very churche of Chrisste in earth, that in such wise hath and euer more shee the true doctrine in her, that the hal never be sufferd of God to fail in any dangnable erroue. These proton wyl I shortly gather you together, in very little reasoning therapeut, except the feuer things, as soon as soone these partes shall be you byng of this work as allabye be debated, arguemente in mine eight former bookes of this workes, wher I have confuted the contrarye folies of Lindall and more Warney, which boke if they can betweene them both the well answere and anuyede, than that thinges done, they that have anwered the great part of it shall thewe you here. Nowe be it some thinges yet shall I shew you god readers in this last bookes before, that shall have such byng and streight therein, that though they bad which I wate well they never shall wel and sufficiently answered that I have anwered the in all my former eighte bookes, yet shall the rest of those reasones and authorities that I shall in this last boke byng you, clearlye confute al that euere they have written in the matter for, these partes both, and cleerelye pointe you mine.

For good readers it shall be necessarie for the better perceiuing, that we consider by what meane and what wise we come to this question of the church. For when we consider what cause these heretikes byng in question and in doubt, this questionelles and cleare undoubted churche, than shall pe thereby see a special lighte to put atawe the darkness in, in which they would fayne walke, and to perceiue they, legges a demean, lythly which they would togie forth their falshood and shift the trouth aspide.

Beate well pyle (good readers,) that all the variaunce betweene them and vs, relyeth upon the suretye of suche thinges as are to bebelieve bynpon the lose of saluation.

In these thinges both they and we be wel agreed, that reason hath no ful and pertecte instrucion lythout help of re-
The summe of the booke before

A revelation. For not onely in thinges one-
lie to be beliued, but in many trynges alio
to be done or left bin done, in any thing that reason can tell either
them o, y, we be faigne to seek the cer-
taintie of revelation.

How they and we be bothe I suppose
agreed, that revelation is in generall,
the shewy of a thing by God unto his
creature, ye:her immediately o2 by a
meane, in some such wyse that the same
creature by his onely natural powers,
should either not at all, o2 not to suffice
without that shewyng have attayned
the perceiving thereof.

But now beigne we and we to ha-
pe upon the meanes of revelation, Fo:
we lye that God hath made his reve-
lacions to his churche, particly by ins-
riuing, particly without, and that in those
two maners the revelations of God
fully ande continue in his churche,
in scripture and traditions delivered
by the apostiles and apostles of Christ
unto the churche, and that ouer that,
Christ himselfe and his polie spryte,
do still by secret inspiration, reveale
open into his churche, evry necessarie
truth, that be may haue his churche
father know and bounb to beleue.

But of this theye the contrarie.
Fo theye saie that God albeit that unto
the churche of Christ be his gene
all his revelations without wriiting,
and not one by wriiting, for the true expositions of
the old scripture by him taughte and
before not perceived, he gave his churche
in the beginning without writing yet
they saie that the euangelistes and apo-
istles did wripte all those thinges, as far
so thee should be necessary for salva-
tion, so that the copies of scripture being
squinted in the apostles daies, our Lord
ever gave any necessarie revelation
of the same, nor never wripte agayne wripte
the word hall stand. And this they lay
bout any profe, and wripte be bold upon
their bare wyde to beleue them: But
God they wripte in no wise that any man
shall beleue without wriiting. But
this fals of theys I have suffe ri contac
ted, both in ducers other partes of this
books, and specially in the late chap-
ter of my third books.

But that we further wripte them,
and ye the they wripte beleue but the scripture,
we tell them that there are many
wripte upon the scripture. And we ake
them how we shall be sure of the true un-
derstanding of the scripture, concerning
such wripte as rysse upon any necessari
pointes, fo of such pointes great dou-
tes there are in many.

The scripture.

In this question theye be botho to come
into here this were the point, Fo firs
t theye tell be that is an plainly
there be no such wripte, but that all as a gah flat,
tryng is in the scripture as playne as
a packe flatte, Fo firs theye tell that tere
is no difculty nor hardynesse appearing
thereupon, but that by conferring and
comparing one place wyth an other,
evry manne maye fynde out the rynke
well enough.

They tell us them that though they
saye wyth, that euere man maye
by suche collacion of euere place wyth
other fynde out the rynke, yet were it
not plaine fo every man, nor yet plaine
for any man, but for him that coulde to
do. And yet not for him neither fulye
so playne as a packe flatte, but he it
will make som mannes handes ronghi with
toursing the books to often and sty
d, before he trie ouer euere suche rynke
on that fashion.

Also we thewe them, that wheno of
euer man that hawe so turned the books
to secke for, it some have taken a bnder
stande the scripture one wyse, and some
turning the same books and searching
therefore also, have taken and under
stande it an other wyse. Nowe ryseth
the doubt fo him that hath not turned
hymselfe, noz can not to good fall there
of, by what meane he maye be sure that
he maye take not the rynke, yeo and also
by what meanes ofe the father alio
that hath so turned the books hymselfe,
maye be sure that himselfe be not decryp
ed, as also he wench the father is
that taketh it contrarie to hym wynde,
ynamelye wythe he seeth that among
the other that think him deceiued, the are
men that haue wrytt and learning as he
hath, and have taken aboue it as
hymselfe hath done.

Then adde we to theys, that the books
of scripture hath such things in it wri
then by Spytne Paulse, as he contesed
harye by Spytne Peter, and therefore
harye woulde it bee to make therein all
maner tryng as lighte.

We lave also that the scripture is in
Apoc.
the Apocalypses called the books clas-
ified with seven claspe, which the lambe
yet as, and then botho no man open it,
and the lambe openeth it, and then both
no man leytere it.

But when we tell them this, the glad
be they. Fo when they think them selve
at home
concerning the church.

At home, and say that we say truth there;

in, and that of truth no man can teach it but God himself. And then they help

by both two things, that church and the proph-

ey of Ezechie by us all our sion in the
gospel of John, that all shall be taught of

God, and that therefore to whom so-

ever God will open the scripture, he shall

understand it, and they that he will not

open it to, they shall read it and un-

derstand it not, but hearing it, they shall not

hear it. And of these two sorts the tone in

(say they the number of his electors,

and the other 5 number of repub-

lics. So his electors he will teach they say,

because he hath chosen them, and the

other he will not, because he would not

choose them.

Howe when they tell this tale, and

that we see that it were a long tale, a

strange, and a dark, to fall in discri-

mions upon God's election, predestination, pre-

destination, and eternal sentence of re-

probation: we spare and do not hear these

matters, and bring a little into the

light out of that deep darkness in which

they would be left alone. And we ask

them therefore whither not with knowing all

this teaching that God teacheth his electors himself, whither he doth not say

command all to elect or not elect, to

come to baptism or to believe, to learn

the same, either by declaration of scripture

or other wise of men's mouths, such

as himself by a certaine order 5 four

time to time appointed for to teach them: so did he not send his apostles

his disciples to teach and preach. And

he did not be his lord Peter leue his hope.

And he did not fay that heareth you

heareth me, that he that despiseth you, despi-

sith me. To this though they be not, yet be they fain to come a agree. Well

fay we then, whosoever to both a light

well therewith, that for all this being

banned, and shall be an elect but if him-

selfe be the lette. For no man shall be re-

probate and damned without his own

debat what so ever they say.

Then also we them farther, whither

Christ meant at this, but for the apostles

time alone, and to be sure after for ever, that men should beside the inward

teaching of God, be taught ever out-

wardly one man of a mother. This

conclusion they grant also, not only so

necessity that reason 5 scripture diueth

so foyeth them to do, but also so for that

they must else grant that there were no

saile why they should preach themself, a

preach they will themselves by thero.

Then ask we them, whither that com-

pany which come together to learn and

to teach the right faith, and to live in

baptism after the prophesy of Christ is

faith 5 doctrine of living truly taught

and learned, have the assistance of Christ

and his holy spirit therein; or, 2 whi-

ther of that company, or at the least of

some part of that company, these words

of Christ be always verified: I will not

leave you fatherless but I will send you

an other comforter that shall teach you

all thing, and lead you into all truth, and

I will be with you all days unto the

end of the world.

To this in conclusion they confess also.

Then say we farther, that so as much as

they with whom Christ is perpetually

assisted, and whom he leadeth into all

truth, be they that have the surety of

doctrine, therefore of them it is surety

to learn, as we the necessary understan-

ding of scripture as of other necessary

lessons besides, if any thing be necessary

beside scripture.

To this they be also as farre as I per-

ceive divine in conclusion to conclude.

Then say we farther, that it followed al

so thereupon that of them also that have

that perpetual assistance of Christ and

his holy spirit, we must learn this also,

and have this done of them soled, 3

believe them then, that is to wit, how-

ther they be before the scripture was

necessary thing to be learned. For they

with whom Christ and his holy spirit is

ever more; so assistent to lead them into 5

very necessary truth, they I say not

departly erre in that point, but it must

necesses be that if they think their behav-

ings necessary to be believed before the

scripture, then so there be in dede.

And in this point our adversaries

will agree with us I think. For yet in

all this way they may see these rules

laith sufficient. Then discern we some

what sober, and also them whither they

with whom Christ hath promised to be

assistant here in earth into the world's

ende; 4 with his holy spirit to lead them

into all truth, be any one particular per-

son alone, or a congregation 5 company.

To this yet because Christ abyeth

here in earth with no man one perpetu-

ally till the worldes ende, because no

man abideth here so long himselfe, our

adversaries will agree that he speacheth

it of a congregation. And finally they

woulde agree that the same congregatio

in
A which that assisence is, and by that assistance, that faithful true perfitt doctrine by the inspiration of the spirit, is the very church of Christ, and that all the particular partes thereof as well men and women as the particular companies, make one, while universal church of Christ that shall be whole world. This will not be, for yet they may wade on well enough.

But then in this we bart with all our adversaries, that all they say that this church is a company of men and women unknown, which unknown church is not of them framet of divers falsities, some making it of metly good, some of very good, some of so good as ther be no sirk, and some of such be (they saie) both good and bad at one time. And some one man saith, that the very doctrine of the church, taken as Lindal both and Barns bothe. But in that one point, for all that agree them together, that they would every one please the true church unknown. For if the church be known, then be these false known all for heretics.

And we on the other side say, that the very true church is known, and that it is finally without any further subteltie this common known catholike church of all chistians people, abiding in the old continuing truths, greeing together in faith and doctrine, all ety pulying of the great multitud be farre unlyke the perfection of their profession.

Now good christians readers in conclude it appeareth plainlye between this and us, that a very church of Christ there is, and ever must be in earth, till Christ come againe onto judgement and end at this woole.

And it is plaine also, that the church which theye both do seeke in this question, is not the church in heauen toward which we be walking, but the church in earth which we be walking.

And this is a clarre thing also, that albe it may speake of divers churches, as of a church of good men, a church of cruel men, a church of both, a church of elect, a church of eternal electe, a church of repententes, a church of impenitentes, a church of those that stand for the while in the state of grace, a church of those that are passe out of spiritual grace, yeit by how manie manner of meanes so ever a man may be that word church, plaine it is the church which is the very church of Christ here in earth, is for all ye but one church, though the same have as in deede 30 it pash, many particular partes, whereas for the conuenience and agreement with the whole church, every one company is called a church. But the whole very church which is therefore called a catholike church, that is to wyte the universal church, this can be but one.

Finally it appeareth plain also, that the cause for which they and we both seek out the very church, is because we might attaine thereby the true nature of the true church in doctrine, be it onely be the true undestandinge of the scripture, or by saltor scriptura or other revelations besides.

Pero these things thus betwixt the and be agreed, as I think they needes must, and that effect they do content and I gree with it, let us go farther and consider the point that standeth betwixt us in variance, which is in effect but whether the very church of Christ that we both seek for, be this common known catholike church of ours, or is some unknown church of theirs.

In which thing I willth the seue you seck that it must needes be a knowne church and none unknown. Which one point is not alone, but is everiothly in the seconde I will you seue, that the very church is this known catholike church of ours.

Thrye isle willth me seue you, that if it be an unknown church, pet is it a part of this known church, and none known church of any of all theirs.

Fourthly willth I seue you, by that makes and tokens partes of theye done denyng other beside, that evere man may plainlye perceve se, that the very church of Christ here in earth, whether it is not can be no maner church of theirs, nor finally none other but this common known catholike church, which all they refuse.

Let us go now to the first point, that is to seue you that the very church of Christ in earth is a must needes be a known church, and no church unknown.

For the first proof of this point, I will begin even at the point where I left, that is to lyte, at the cause for why thee we be, both they and we busyn to seeke the church.

We be well that by the doonectia which I have made you, the cause of this busyneth to seeke the church, to be learning of the church the same necessary truths conteynd in the scripture, and to be learned, why thee we be to seeke the expostion of the scripture in such things church.

Is trug
concerning the church.

As true and which is false. But than of an unknown church no man can cern by gaving credence thereto, as to the church, nor retaining himself the more true by the teaching thereof of the church. For who can give it credence as the church, that can not know it for the church? Whereas it must needs follow that the church must be a known church. So we if they deny my deduction, and say that the cause why the church is sought for, is not to learn of the church: they must first assert the deduction by which I have proved it, and than of the false they make alligne vs some other cause. For when ech of them go seek the church, which church they them self say can not erre, some cause the thinketh is why they shoule go so. Yet them that alligne that cause, we see well good readers that neither Lyndall no; Barns alligned any cause. And I shall tell you wherefore. Luther hymselfe that wrote of this matter before them, alligned a cause and sayeth: that though the very church be not a known church, yet ther must be a church certaine and known, to the intent that ye preacher may know to whom he may preache. This reason was by one Buceris proved to foolish and unreasonable, that Lyndall and Barns be borne ashamed thereof. For we may well see it that they that have the spiritual governance of the church, ought to preach unto it, per maybe a man preach to that company that is no part of the church, not none of the church therein. For he may preach the true faith of Christ unto Turkes and Sarayins, to bring them into the church.

And therefore Lyndall and Barns, though they do both affirm that there is a very church of Christ in earth, that can not erre, and ech of them goeth about a contrary way to seek it; yet alligne they no cause wherefore, no what they would do by thyn, if they might haue to finde it, because they perceive both by the foolish cause why they matter. Luther said that the very cause must be not to teach it though one teach an other in it, but rather to learn of it; for the surety of the doctrine is no where but in it, because it is only Christ's holy spirit is for ever assisant, to teach it and lead it into every trouth. And of this cause alligned, the see well the self, that thin no man can be sure of an unknow church, it must needs follow that the very church which can, not erre, is by whole teaching therefore a man may be sure, as must needs be a known church. And thus have I proved you the very church must needs be a known church.

Another reason to prove that the very church is a known church, is this. That there is a known church, every man both and every heretike agree. But of all those that say that the same known church is not the very church, but that an unknow church is the very church, never one could by other to prove it, but every one that hath gone about to prove it, hath proved hymselfe a fool, and hath had eche of his owne folowers against him. For none of them agree with other, but eche of them hath alligned a byrers church from all his owne folowers. Whereby it appeareth well that all their device of an unknow church, is but a very fantastical imaginacon, lyke not as tis true Barns mekethe, to interrete secunda. For that tovall be a lyttel better prove then he proveth his unknow church, but like unto logis god. Hortorum, 01 to quinto octav. Whereby never man could make per, but as so to make aurum potabile that is a plains common practice. For there are inough that canne turne into drinke, both gold and silver, coper, brasse, and pover, any manner that me may get any money for.

Another reason is there to prove that the very church must needs be a known church. For al they which deny it saie it is unknowen, yet in their conceits whereby they would prouze it unknowen, wherein they describe eche of their own falsical church unknowen, there is not one of them, but he beuserly and imagineth marches, tokens, sigines, by which his unknowen church, and which he faith can not be known, may for all that he known, as se be both by Lyndall and Barns.

Than say we thus unto them. Spons, if it be necessarie that the very church should be known, God which cane make a church as well as any of you, or any deception made this very church, a church already known. And yet be not good nor necessarie that this very church should be known, but that God hath hymselfe for that cause made it unknowen, and such also as al you fat that it can not be known: wherefore are all you so mad to break your vonds stable braines about it, against your owne purpirt to make it apparent be known? What that they say to this trufe we. In good
The summe of the booke of

...
concerning the church.

Abasine, open, and evident, they will never prove this point by scripture, as also not so much as speak thereof, because trees that break their branches and wood unwise, have no leaf to acknowledge that our Lady did judge charity.

And of very truth, both in this point and of many other necessary truths, though they be spoken of in scripture, and some instruction made of them, yet many circumstances considered, it may appear that the sinfulness of the perfusion and sure belief growing by the secret revelation inspired by the spirit of God into his whole church, and with credence by guile thereinto, inspired after into every man and communiceth thereof and learneth thereof, and that of none but of a known church.

But as now I was about to say, ye these folk will as I wrote they will not, for before in time to come, that this article is proved by scripture, and therefore they perceive by the scripture what Shinonore believed therein; this will nothing hurt my argument. For yet shall they be so wise as not to draw any conclusion from it, and therefore believe, all the while that themselves perceived it not proved by scripture, which hath been yet ever hitherto, as ye plainly perceive by the. And so that they be wise at the least, wise hitherto though they would after change, to confess yet for all this while that they have in this article believed some known church, and consequently that they thereby be due to grant that the same church of Christ hath hitherto been openly known.

Another reason that the very church must be a known church is this, God hath ever from the beginning had his church a known church, in the place where he would have it. For y' were the church was increased, that was to the church of congregation of the three eternal persons, of which he knew other.

Second was the church of the whole number of angels, a known church to other, al good at the first. And when Lucifer with his seedes offended to high as y'be, that they would be out of that church, as Luther and his seedes by y'be were gone out of this church: yet after they were conceived till the begetting taken, they were still in one church were the time longe or shorte. And then was y'be as it seemeth in heauen, one known church for the while of both good and bad together, as ther is now in this church. But as soon as God had expelled those hereticks and schismatikes out of heauen, as the church had expelled these hereticks and schismatikes here, as it alway did expel and put out all such other, when their obstinate and unalterable malice is perceived: then remained ther in heauen a known church of onely good, and with Lucifer in hell a known only church of onely nought, and ech of these churches for ever.

Now if any man will here object and argue that the evil angels taried not in heauen at all, but that in the turning to ther selves to Lucifer, was in it self a turning from God, and a leaving of their state, and no time of tarrying betweene their sinne and their expellution, but that as receivin of sinne is expelling of grace, so was in them the concupiscence of pride the sole of heauen: I will not at this time prolong this matter with that dissension, which if ever we fall to, then that same will ensue, and so that I might defend this woe inough.

And if I could not, they shall persue after this matter for as great change in the matter for my principal purpool, that I should greatly need.

And therefore for: the while without any more reasonaing, I saye yet againe, that y'be it appeareth by scripture, that they were expelled and put out of heauen and thowen down thence, and not but for their sinne, and therefore not before their sinne but after: they tarried there till they were putte thence, and so were there that whole both good and badde together.

Sozore, God beganne his church of mankinde, a known church in paradise. And when man and woman had offended both, both I have in breache of Gods commandemente, but not both against faith and belief of Godes wordes: for Adam was not descreed as Sapine Pauls faith: God punished it 3a saue it thence into earth, and there made it and kept it a known church of folkie, some time good and sometime some good and some bad. For out of this church when God expelled Cain of his gencration, yet kept he the known church of the goods faithful gencration known. And after whos he washed away by whole people of the earth, he restored in the time of Phe the known church of a fewe folkie, yet among these fewe not alway good.

After
The surnis of the booke before.

After kepte the and contynued his knowne church of faythfull generation to Abraham, and in Abraham es yssuc
cession a, after calied that knowne church in Egypt, though it were then Rare be
very weake in faith wytch the fellowship of idolaters and inhibition unto faithfull
folke. And that knowne church he calied and brought thence into deserte un
der Potises and Aaron, a in deserte kept it a knowne church. And whe they war
ned idolaters heretikkes, and fesmatykes, he punished them and devoted commonly
the saufy from the flocke, and either kille
them, or bi the death of part of them, changed and amended the remanant.

After that he continued his knowne

church under judges, priests, prophets,
and kings, in the twelue tribes of Isra
el, til the vapes of Kobaam the surne of
kynge Salamon.

After that, whe the ten trybese; an
ger swared and departed from them; owne naturall ypege Lyode unto Her
boam; then remayne as sapite Egypti
ane Captie, the verbo church in Judea, and in these two knowne churches he kept
his knowne church.

Very trouth it is, that lytle and lytle
the same knowne churches decayed, and
warde weake in faith, and new nougth
the doctrine against Chysters compny
was spoylenn by therin, and the weede
beganne to over grow the corn. But
yet from that, that until his owne compny, there he kepte his knowne church that
was then called the synagoge of Posp
es, and so was that his knowne church
his church, and the tryth of doctrine to prefered therin; that in it was the tru
the, and many good faythfull folke, and onely in it was the tru
mane falsse as were therein, as one fawtoure tyngemath hymselfe onto the
woman of Sarnyce, lapeng; you wor
shyppye ye wotte nere tobat, but we wor
shyppye that weere knowe, for health is
of Judea.

Now when that in the synagoge the
knowne church of God, there was grow
en to greate confusyon, sal be it ther
were many good faithfull folke therein,
yet by the meanes of many evils and mater
albyng full amongst the good, many
lighte people beganne to be mytle lesser;
God of his goodnes not willing to faf
the people to fall in perplexitye, but
that they should safely and readely be
sure of the true doctrine, came hymselfe
downe, the second person of the triumph
egal wytch either of the threape, and by

the sending of the father, and the wok
king of the holpe ghoste, and yet as well
the sending as the woking, the beede of
all thre, became incarnate, and tooke
beshie in the pure wombe of our blussed
lady, a being in her holy bely very beth,
very loue, and very God, in one perffite
person of our fawtoure Chysters God and
man together, was of her born in Beth-
lem without paine, as he was begotten
without sefelye pleasure. And after he
gathered his apostles and his other bi
cepise, and began his owne newe church
of Jesuves and Gentilis bothe, and was
bymeille the heade corner stone whycpe
the Jesuves reproofed and excted, and
woulde not be supidos by it, and yet
was he laped for al that for the very ang
le corner stone, upon which bothe the
five walle of the Jesuves and of the Pa
nins were tymped in onetogether, as it
was by David proproasted. The stone
which they wer in buil disse have re
posed, here is it made for 360 of 3 angle.

Pese begane he his church a knowne
church, and a notable and well knowne.
Also of that fame knowne church to be
gone, ther hath his succesion contines a
church this. robid psyche well knowe.

Finaly after all this world ended,
when Chysters shall deliever the kingdom
of his father, than shall God have his bo
nous church a knoowne church god for
uer. Wherfore fith God hath had from
the beginning, and from before al begin
ning, and God have in the ende also to
last without end, his church ever kno
ven in heauen, and hath hymselfe both
at the first makeing and at cuerti chajing
lynce, made his church in earth a chru
ch well knowne also: what cause have
these folke now to say that he wyl have
his church in earth unknoun.

Moreover, the head of the church is,
for the beginning hart ben a knowe head.

And as man hath ben somtime his good
man syryme an eyp, yet for al that as
twel the bad as the good, hart thit ben
head of the church and a knowen head:
what cause have they to say that any of
the members may not be a member of
the church, though he be an evil mane:
but would make as though God hadde
sette a knowne head unto an unknoun
bode, and made a sheepeboon upon fuch
a flocke of sheepe, as he could not wyte
which they were.

To this argument they wyl give two
solutions. One, by b彭 sage that God
had
concerning the church.

A hath made over his church ever more a knowered head. And an other answere will be, that the knowered head is heads, but upon the knowered church, and that the unknown church which is the very church, hath an unknown head, which is they will say none but Christ.

To their first answer, when we repli that pulling over at the ymme from Acts to Christ, Christ was himselfe a knowered head upon his church of his twelve apostles, and bypon all his disciples that he took into him both the good and bad, and that he appointed saint Peter for his succourer, and head and chief he pastore to see and governe his whole flocke after his death, and so fouthe the succourers of him ever after to this they will grant that Christ was head of his very church, that is to wpt wp they say of the unknown church, and yet by known church, that is to write, the church that was known to hym, for he alway knew who were his. And of the same unknown church he is head by. And here they will fall from reason into preaching, and wp by a gape glorious processe will they describe of the holiness of that both known and unknown head, and the holiness of both known and unknown body, the head known to the body by his copoy, and by body known to that head by his faith. And than as they wpt first fall from prooving to preaching, so wp they loone after fall for preaching into this unreasonable raplying, against all the known church and all the known heads therefrom of Christes dapes to their own. And in all that reasoning will they forget poyful heads of their owne churches, the freers that runne in apostles make whoes of numbers, and runne will they forth against ours. And first wpt they fell from saint Peter, so refuse bym to head of the church, so for the downe all the remanunt of his succourers by rowe.

But we shall not neede to dispute this wp point with them for this was sett as yet. For if Christ byd not appoint saint Peter for the chief shepherdes over all his flocke, yet can they not say, nor that yet at the least he appointed saint Peter with other, and that they were all known heads. And they byd also subjure other who they were known heads also. And ever after by succession known heads to succeed, of suche as by the blest sacrament of holy orders were by special consecration, as by a certain spiritual generation bornine unceivable to those rounces.

This wpintt make these heretikes at the sacrament of order neere to many noches, for hated that they be for all good order, and the great hunger they have to bypse all out of order, yet that this is the very order, the plaine scripture proves them. And that this holy euerlylye Christes owne ande bene the continuall dild order, as haddecallye as they be they can not for blame say naye.

Than conclude I yet againe as I begane, that is the God bydde zezapn known shepherdes bypon bys flocke, that is to wpt wp byon bys church, bys flocke muste be a known flocke and a known church. For he would as well that the shepherdes should knowe bys flocke, as that the flocke should know they shepherdes.

Now after theys wpint answer this as a pused, they will come in with the seconde, and saye that Christes bydde ovzovpays those known shepherdes for the known flocke, that is to wpte the known church which they deme not to be a church. But theydeme it to be the church, that is to wpe the very church. For that (is) will they sap) the secret unkown church, whereat of Chrest is head, and no man under him but himself, and withelye church is therefore for s a subject unto none other, neither lawe no2 creature, neither in earthe, hel, no3 heave, but they by Gods good holy children living in the lawe of the spirit and the angelical freedome to do what they will, for they can list no thing but as the spirit leadeth them. And therefore if the not at the world any power to make and lawe to stop them of their holy high wal, no so muche as the headbe of one here.

To this answere will we aske them, whether the sheche of shepe whereupon Chrest bebyde sette the known shepherdes, was bys flocke and bys church o2 not. This can they not deme. For he did not sette shepherdes bypon the duelles, but would bys shepherdes should get them from the infelists that saw the duelles flocke, and helps to make them ones of bys flocke, and then seede them and govern them, and leade them forth with faith and good wordes in the ways of life, with the goode of Gods word in sheche as the spirit hadde taught them, were it in wrightinge o2 unwritten.
The summe of the bookes before

A For as so, such as would not come into that flocke, saint Paul said, of thee that be without, thou shalt doe what evill thing they use. So that theye me ye see may not venery, but that the flocke wherupon our favour did let the knowne shepherdes be his flocke.

For if they will strike bys the beneting thereof, and will not care; for saint Paul: that at the left wise our favour him selfe overthoweth such Antichristes with the spirites of his owne holy mouth, with which he falleth into saint Peter, Peter if thou love me sette thou my sheepe. Lo Chriſt called the flocke by such he made saint Peter Shepherds, not the hope of any other but his owne.

Now sith it can not be benetted by these folke, but that the churche, that it is to lay the flocke upon which our favour did set those knowne shepherdes, was his flocke that is to lay his churche: we must alle those folke that are herebyes and enemies to the knowe churche, whether Chriſt bane of his own churches in earth, then once if they laye, than go they further then ever they went before. For ever hyberno they have layed that this wood churche is diversely take, and that the name of churche is laid in scripture, sometyme for: the common known multitude of good and bad both together, as it is sometime for: the house to which they retorke, and as it is sometime for every particular church of the name. Yet have they ever layed that Chriſtves churche, neither is no newer was at any tyme no: at any same should be but one, whiche was thay alwaye layed the serrete unknowne soyle of onely holy menne. In this they will have ever hyberno agree, though they all have the varpic from other in the farther understanding of those holy folke, firste some call them onely electes and some oneill such as are good at the time, and forst some other in their other fashion.

Also for: this have they laped ever againes, if the church of Chriſt could not be known, but must onely be beleved, and have alwaye laid for their part the wordes of the Crede, sanctum regnum caelorum, of which they fling at the male aforesaid. Sanctum regnum cælinorum, so that except these genees go from them also flock: and give over all thayes old gagleinge, peac over all the truth, if, they must needes agree that Chriſt neither hath nor neuer hathe, but onely churche in earth.

When if they wil confesse as of truth, they must, that Chriſtves churche can be but one, and I have alreade poved you, that the knowen flocke over whereby he obtained knowen shepherdes be his churche. If it foloweth of necessite nor onely that his churche in earth is a knowne church, but also sith he bath in earth no more churches but one, it foloweth I sith farther that bys churche canne be none unknown.

Now if they would avoide this conclusion without some sond hyph, and sith Chriſt bath in earth no more churches of his owne then one, but the bath in earth no more churches of his owne but one, I say therfore that the knowne catholicke churche is bys churche, but per; for al that it is not bys bys churche, for bys bys churche that is but one, is one bys his secret church unknown: which then shall come to this hyph between bys churche and his bys churche, as though all were not on an house, and a bys house, nor an alle and a bys alle, we shall tell hym plainly againe that he that would make the water from bys bys bath in churche a bys, were ever a goole a bys goole.

For if they wyl say that Chriſt hath here two or three catholicke or univerel churche of his owne(to), of bys univerel churche speake wepe were well, so not of any particular church, but as a member of the whole) the bys name of bys univerall, must needs prove hym a foole. For out of his univerall churche what churche of bys can there be.

And yet if we would lyynke at that, and suffer them to say that Chriſt hath two or three catholicke churches that is to two or three univerall churche, the same holpe, the other unholpe, and that of those two bys be bys, but the holpe catholke churche is bys bys churche unknown, and the unholpe catholicke churche is bys churche also, but not his bys churche, and therefore it is known, and that the wordes of the Crede one holpe catholicke churche, speake of the bys church of Chriſt, that is holpe and unknown, and that is onely the churche of Chriſt that can not erre. Remember by the wape (good readers) that aganymust this folly and the most reason that I began with, of the strict of docryme, whereby of this holpe catholke unknown churche can not be had.

But now agains that unreasonable reason
concerning the church.

A reason of the p's, of the two catholicke churches of Christ, the t'one holy, the other unholy, the holy is the very church and unknown: I say them. Saint Paul, who writeth to known churches, and calleth them holy and faithful. 

And calleth them the name of God, as he doth the church of the Romans and the Corinthians, the Galatians, the Ephesians, the Colossians, and yet in the same saith made holy faithful churches, findeth he many bilaterially vile, as I have partly before declared in the constitution of p'se Barnes unknown holy church, whereby it appeareth that known particular churches are the parts of the catholicke; but universal known church, be those that are holy, and then followeth it that the whole known catholic; but universal church is made of those parts, is the church that is holy, though there be members unholy therein, as they must needs be when there be members unholy in the particular churches that are the parts thereof, and yet those unholy members no more let the whole universal church to be called holy, then the unholy members being in that part thereof that was the church of the Romans, of the Corinthians, of the Galatians, of the Ephesians, of the Colossians, let Saint Paul to call these particular churches holy. 

Moreover good children, readers, per ceteris viris, that at the do attest that the catholicke church, whereby only church they say is Christ's very church, is such a spiritual thing as it's nature, that neither that church nor any member thereof, can while it is in this world be known to any other member of the same church. Thys saith the se Bishop, this faith Lyndall, this is Bishop Hulstyn, and this faith of Luther, to so far fetch that he saith that Saint Peter were a true again, no man could know whether he were of his church or no, not because that thought it were so that we could know that he were good, yet we should not it all that knoweth whether he should persue and abide Thy good; no.

Now say I that of the very church of Christ in earth, all the parts must be of onenature, and as all the parts are members thereof, must be by these me holy, so must by these me all the parts and members thereof, be ever in high and unknown to every other member, is in earth a living member of a same church, then that of the parts and members, the head is not one and among all other one, but also above all other the church. Thys knoweth every man. When it is said I say that圣 had our saucour Christ none holy church in earth here in his own time while he lived here, seeth that himself was not he and nor he member thereof, so that at the last wyle he was to none of his holy church, another head; member known. 

Now that Christ in his time had no church in earth, were a mad thing to say. And that himself was not he of his own church, were more than madde to say. And that he was unknown, what that were to say I shall not neede to tell them, but let sainte Auclync say. For he faith, that all that so saith he accurde, and then faith a lytle farther beside that conclusion all this whole matter. For thys is thys saucour to, that lyke as he is accurde that faith Christ was not kn; none, so is he accurde that saucour the church is not known. 

And this have I good readers proved againe, the ceteral Catholic true church of Christ, here in earth, must be a church known and no church unknown. 

Consider now good readers, that they have no colour to beare they wifli like inuestion in disputing the church to be unknown, let the autho? of the known church should dampe they be resists, saying that they take a colour, by reason that every man may not to be excluded from God, and to be no part of his mystical body, and if that were so, the only good men must be the church, and such we can not know which be the, the church must needs be unknown. 

But now good readers, if it appeareth plain unto you by the scriptuer it selfe, that the church of Christ is a number of both good and bad together, and that every men though he be cupill, be yet still in the catholicke church, as long as they abide in the catholicke church, not being putt out for any obstinate matter: if thys I say by plain scripture appear then is at the wyse folke of these heretics suspebd. 

Now is this populet suche, as there is nothing in the scripture neither more often no more euyent, then that the church is here in earth the number not of onelpe good, but of good and bad together.

If we should beginne in the old testament the arke of Noe the simagogue, which
which was the figure of Christ's church; every man knoweth that looketh in the scripture, that neither that was in Moses' time, nor they that saw the law unto, and to whom he made his promises and gave his alliance, were all continually good, but were both good & bad together. And yet continually to Christ's time, he gave his continual alliance unto them, as appeareth by all the whole corpus of scripture, wherein we see the promises that God wouleth for them, and the prophets that he sent to them. And finally unto them did he hope the great promises of the coming of our Saviour Christ, of whom Moses prophesied, saying: a prophet of your nation is your brothet like unto me, that your Lord God will give you, yea that ye hear. 

But if I neither will for to plain a matter overburden the reader in this boke, with the more manifold then necessary repetitions of every place, so that the new testament promise this matter, no also of the new testament neither, but rather for a sample, yit of some few put you in remembrance: What meaneth our Lord by his parable of the three, virgins, three foole, and three wise, abiding and looking for the spouse that should come to the marriage:  And he not plainly the whole company present here in this world, of which though al being the lamps of faith, yet come for sought lacke of a sike of good workes, for which their faith alone lacking the light of grace, shall finde the gate of glory shut against them, when the spouse with the wise virgins be gone in: What meaneth our Lord in the same chapter of Matthew, by him that he hath his talent in the ground: saith he not of him that imployeth not well his gifts that he giveth him here in his church, 

Where our Saviour saith, that at the day of judgement he shall lay to the dead soul the lacke of good works of mercie, is it not plain that he meaneth there of the which while they lived were of his church here: For of those that be not of his church but be infidel, they to out any such discourting of their lodges be damm'd for their infidelity. 

When saith Paul, saide unto the Corinthians, I have written unto you in a pistyll, that ye should kepe no complayce with such nooulcators, but I mean not the false nooulcators of the world, but co-
concerning the church.

Such things as if they were not be to be put out of the church, and to bee accompanied as punishments. For here could be no binding nor loosing in the church, if there were no sinne in the church. For the binding a loosing is of such things, as our sentence in the 22. chapter of lant John. Do whome that ye shall remit, the sinnes be remitted, and of whome ye shall retaine, the sinnes be retained. So that ye may se, that in the church are sinnes remitted, which could not be if there were no sinners in it.

Now if these slipper serpentes will say, as Cindall all ready saith, this is but at the first comming in of the church by penance and baptism, and that after the first receving into the church they that deadly sinne against, the church shall itselfe do good againe, and by the church / all the good againe / (as Cindall saith) / so that they never were of the church, so far as if they had bene, they could not fall to deadly sinne (as Cindall saith) we lay against these toodle thoreous the holy prophete Dauid an electe of God, and that yet after deadly sinne yet returned to Godde againe.

We lay Panastes, which after this great abominable deades, do penance and attained mercy.

Thirdly we lay the blessed apostle, prince of apostles saith Peter, which deadly denied his master, at his better weeping had his sinne forgiue him.

And as we may lay of the examples a great heap of them, that in Goddes church have generously sinn'd, both in the finagoge and in the church of Christ since: so may we lay you a great heape of authorities and plaine texthes of the scripture, by which every man may see that this church is a congregation of both good and bad together.

But here were I wel that these heretics perceive this point so well themselfe for true, that they can not but confess it.

But what say they than theeto, we deny not (sayah) but there is a church of good and badde together. This is faith Cindall, this saith Barnes, this saith they all. This is so plaine that they see all saigne to tell the same tale themselfe. But what doe they aunty see it the same. They aunty see it thus.

They say that this church is a church that they speak of. But than we also them againe, the church that they speak of, is it any other but the church of Christ here in earth, and hath Christ any more churches here in earth than one? If he have no more but one, as in deede he hath not, and than that church of good and badde together bee Chrystes church, than is it the church that they must speake of, or else muste they holde their tongues.

Note that the company of god and badde together is Chrystes church, appointed by all the places of scripture alleged before, as ye may Wiredly perceiue if ye well consider them and the circumstances. We shall also well see it by thiss, that in manye of these places in which either our sentence himselfe, or his apostles, or the old prophets in the old testament, doe speake of his company in which be both the god and badde, doe not let all the badde folk that be in it, to call that same company and congregacion god and hole. For the finagoge, our lordle humelfe by the mouth of hose prophete calleth holy, saying: Thou art a people holy unto thy lorden god. And as for the church of Christ being mangleed of both god and bad, in all the parables in which he speake of that mangleing, calleth it either his owne as S. John Baptists calleth it in his thirde chapter of Mathew, where saith John speake of Christ, saying that he bath his name in his hands, and shall make cleare them and the white he shall gather into the garners, and the blacke and strafe he shall burnye with incendioues fire. Here ye may see good churcken readeth, that saith John calleth y churche that is here in earth Chrystes finagoge, for only in the church is where mangleed with the brave, and out of the church is there no where but strawe alone.

Now in the parable of the tile virgins, true wife and a true folke, and also in the parable of our sentence in the twy. chapter of saith Mathew, where our sentence likeneth the church unto a nct call into the sea, that gathered both godly fathers and badde, and also in the other parable in which our sentence likeneth his church unto a fielde, in which himselfe loved godly men and made Godly men, and the devil both after false crie or harrell and made evil men, as our sentence his stone mouthe crowndeth at the parables of our sentence calleth his church mangleed of god and badde, the kingdome of heaven, and by what more holy name can one call it?
The summe of the booke before

So that thus ye maye se god Christen readeth that the churche mengled of both good and bad, is the holy church, except Christes church in his owne days was not holy because of one Judas. And surely when the church of our fathers owne, ye apostles was not all god, but had a false trauair in it: that man may some space made, that after the now Christes church of so many a thousand thousand, must needs be al pure & god.

And therefore as I saye, in Christes owne there shall ever be in this world both come, and chaffe, and straine, and in Christes net in the sea of this world there shall never lacke bad side among the god, and in Christes field here by on earth, there shall never lacke colke among the come. And yet that it shole be Christes holy church, his holy field, so holy, that he calleth it the kingdom of heaven. For there never so much colke in that field, yet both God continually out of that field with his famme, cleanse from the colke god come, and sendeth it pure and cleanse unto heaven, and in that field lyke as the deuil turneth the come into colke, so God turneth again much colke into come. And this serviauious strainge turning, never ceath not; never shall whole thys world endureth. And therefore as holy, Egyptian faith, if we see colke in the church, yet should neither our faith nor our charitie bee letted or hindered thereby, so that because we see colke in the church, we would our selve therfore go from the church. Let us no more but labour that we may be come our self, that when the come shall be lappid by in the garner of God, we may of our owne and labour receive the fruite. The apostle faith in his pistle, in a great house there are not only belles of gold and silver, but there are belles also of wood of tree, and of earth, and some bee occupied in honorable business, and some in thorow and vile. Let us therefore endew our selve, and labour in it that we may, that we may be made a bellett of gold and silver. And so good christifide readers ye see, that the church of Christ is a company mixed of good and badde, and that mixed company these heretiques cannot take but it is a knowne church. And therefore whatsoever they balle, it plaine appereth that the church of Christ is a church known.

Moreover what the apostle wrote to put that incestous fornication out of the church, which despised his owne fathers, bed, as did Judas and Abiollon: couse of Eqvi.g.

What church did thassile did them put. 492:

him, it was not out of the church of Christ: what were they the worse els for putting out, and it was out of an unknowne church? And when he commandeth to receive the man after his penance into the church again, in to what church he commanded he to receive him. Was it not into the church of Christ? What were they the better els for the recieving? And was it an unknowne church that he was received into? If these folke were they that he was put out of an unknowne church, and received into an unknowne church again: than shall they fare muche the like, as if they would set up a gare in the middle of new market street, and then go through it to, & tap they goe in and out, wherein no man could tell what they were within, when they were without, but if they were devised for them with three trees for the none of a playn homely fable, and with a ClassNotFoundException by the halfe keep them plaine right under, the hattone taped up by for storing.

Saint Paul saith, that God hath ordained in his church divers maner of orders, siste apostles, secondly prophets, thirdly doctors, and then powres, and then his gifts of healing, help and relieue, gournaunces, the diercie kindes of languages, and interpretaciones of the scripture, more teach euery man well enough, that these orders bee not in unknowne churches, so in these things well knowne and these persons well known by them, and God by this order of these great gifts, specially feteth them out to the field. Whereupon it followeth that the church of Christ must be a knowne church. Saint Paul saith also, let two or three of the prophets speake, let the remnant judge. How these remnant that shall judge, shall be knowne folke or unknowne? And he also speakest, of whom word they shall judge, shall he be knowne or unknowne? If both he that speketh and at the remnant that judge upon hym must needs be knowne, and no man doubted but that apostle there speakest of s church of Christ: what questith is there the but that Saint Paul thereveth so well, that the church of Christ must be a church known.

When Saint Paul also hideth the sooth. Cophians, that rather then they should
concerning the church.

1 Corinthians 1.2

Should few as fore Paulin judges, they
should appoint for judges of their own,
even such as were contemptible in the
church; he meant not an unknown company
should appoint unknown judges.

And therefore it appeareth plain, that
St. Paul's mind was far from these
meanes imaginaries, which now would
have the church of Christ unknown.

When saint Paul also saith unto:
2 Corinthians, do ye contemplate the church
of God, and make them ashamed that
have not of their own: no man doubtest
but that he there calleth the church the
whole knownen company.

Alfo where he gynch certain orders
to be observ'd in the church, specially
at the divine service, as that we should
be bare headed and women cover their
heades: and some suche other things.
Blacked apostle well foresaw that there
would contencous heretickes arise;
being at such god ceremonies in debate
and question, they abuse to have them sette
at light. And therefore to put all suche
heretickes to silence, as would with ba-
reling put downe the godverous cer-
emonies of the church, he saith, If any
man will be contentious, we have no
such custome nor the church of God.

Now is it plainly here by St. Paul,
y he meant not an unknown church.

If they regard not St. Paul, yet at
the left wele let the consider, then wè
our favour commanded himselfe, that
upon him that would neither amende
by secret warning, no; by warning before
unto two or three witnesses, we should
finally complyne onto the church: he
ment not preve that they shoulde com-
plaine unto an unknown church, but
either he meant that men shoulde goe
to an open knownen church to complyne,
a church that they might see find and
have recorcte unto, else he mocked
his hearens, as for their vtermost reme-
dy he would sende them to a church
unknown, such as they should never
find, else if they hitted it by hap, coulde
not yet wpe whither it were it or no.

What wretch wilde this think of
Christ, which is the very last word.
For by that meanes is the way of Christ,
pea's way that is very Christ himselfe;
shoulde not see vs in the right way, but
leave vs oute of the way, and make vs
take about in a maze, when we shoulde
never finde the way oute, if he woulde
bid vs take out of church of electes, or
church of onely god folke. For this ly-
eth bid in the hart, and as our lord saith
to Samuel, make those things that is
appeare, but God it is that knoweth it.
And also no man knoweth why.

St. Paul saith also fayth: I know no-
thing in my conscience, but yet by that
I am not conditied. Nowe if no man
knoweth thyselfe, whither he
be god or no: muche lesse knoweth he
this of a nother man, of whom in such
tinytues we must make the judgement
unto God, as St. Paul in the
same place warneth us and fayth. Do
not ye therefore judge after the time.

For our lord came which shall illumine
the byd things of the darke, you shall
make open the countrysips of you harts.

And therefore good reader, a man to
assert that we shoulde go feile secret
unknown church of electes, to complain
unto upon hym that was wonged vs
would not amende, were no lesse then
plainly to deny the gose, and blad
fruitfully to impulce and ascriue unto
Christ, he shoulde fayle, speake his
disciples. But then unto many of these
places of scripture afore remedied, will
stare Warns; those felowes as for the,
as he aunswere as to those wordes
of Christ; dice eccleifs, that is to wit that all
these be but particular churches. Where-
unto I have aunswered stare Warns
foe; albeit it is as every man maple,
an invention to sondre of it self, that it
requireth no aunswere. For we are not
with the uniterall church is one whole
church gathered and made of the par-
ticular churches, as of his mebes: howe
were it possible that every particular
church were a church knowned, and the
whole uniterall church being made of
particular knownes churches, should be
a church unknown. And yet because
stare Warns makest, as though such
woodes were meant but of particular
churches, he may see our favour him
self laid onto his apostles, he that will
be chiefe amonge you, let him be as
the minister. He spake not this specially of
any particular church of any one place,
but he spake it of his whole church, and
so; his chief shepherd of his whole flock,
for him should be the chief of his apo-
tles. For among them began to rise
question, contentions which of the shoulde
be chiefe. And it clyerly appereth, he
sho that ye declare there shoould be one
chiefe, he met by him it shoule be a no
church, so; of an unknown company.
The summe of all the books before

I can there be none chiefe. And then at
thee should be the chiefe ruler, or minister,
would be knowne, how could it be that
and which he should be
and unto which he should be
and should be unknowne.

Wherefore saith Paul the first, 5 wor-
des of the lethe bee manifest and open,
which are these, adultery, fornication,
baldness, wantonnes, idolatrie, witch-
craft, enmity, lawbreaking, emulation,
and strife, wrath, contentions, lewdness,
heresies, envy, manslaughter, bribes,
blackenings.

Lo saith Paul the godly chresten reders
faith that heresies, be such open knowne
things, as is adultery, fornication or the
ditto. And whereby be the heresies to
open: I am alwayes to be read in open
scripture, for by the scripture discoursed of
godly sentences, the truth yet is it at
the leastwise in the meanest and undis-
putable and esteem honesty.

But then the heresies to manifestly known
for sables as manslaughter is known
for sinne, surelie because eche of those
heresies is a point holene against the
cumen knowne catholike faith, y is to
wrat against the faith of the common
knowen catholike church. For here more
from the beginning as some as any man
began to holde an opinion against any
thing that the whole knownen catholike
church believed, for with it was ther-
by perceived, known, and reposed for
an heresie. And he that first brought it
by, and those that after fell to, wer
if they mede not upon charitable war-
ing, put out of the catholike church,
as Lucifer and his partakers were put
out of heaven, according to the costaffe
of S. Paul, that saith that man that
is an heresie, after ones; while war-
ingen eschew him, knowing surely that
the man is preuerted. And as also he
al also in a nother place, put away y stull
man from you. And when he is put
away by any particular church, he is
put quite out of all the whole catholike
or buiterfall church. For not only one
every particular congregation or com-
pany, but also every particular person of
the catholike church, is called catholike
because all the particular members to
tgether make but one catholike or bu-
terfall church. And therefore, like as
he is accurred lawfully out of a pri-
cier church, is accurred out of the whole


catholike church, because that same par-
ticular church both as it a part and as
the minister of the whole catholike church
in that it lawfully both: to the man
is offered by his brethren false doc-
trine or other erroneous behaviour, y is for
his obdurate heart: given according to the
bidding of Christ, to complain to the
church, and if he then doth not
shame and obey the church, he that be the
faith, he is not as a Papista only, but also as a
very publican, y is to say he shall be put
out of the church as one of y worst kind of
Papistes, for some Papista y lack
eth the right faith, hath yet honest
spiritual conditions, but he that will not
be reformed by the church, Christ bop-
deth that he shall be voided the church,
reputed and take of the church, not only
as a sabbaticall fellow, but also as a very
casuing knave, that would behe
not only at relection, but also at honest
other, as do all heretikes that we do not:
this man I sayeth that to complaineth to
the particular church, complaineth to
the catholike church. For the officers
of the particular church be officers of the
catholike church, and every particular
church a separate particular person also
of the catholike church, as I have
told you, for the entire unity of the whole
catholike church, called catholike.

And therefore these Warns solution
gruen unto that place of the ghostpell,
which I have before in myne eighe
boke alluere, is not worth
a rude. Nowe that every particular
faithfull part of the catholike church,
though this worde catholike signifieth
butterfall, is yet called catholike, pe y
remone by the very common maner of eu-
ery mannes talking, wherein every man y
faith of an heresie. This ma is no cat-
holike man, and of him in whom they
perceive by his faithfull communicac
of his godly honest chresten wokes, a
god shield to the catholike faith and doc-
trine, they lay, This is a god catholike
man. But yet because pe y be more
surely see, that this maner of speaking
is neither of late newly begune nor yet
arisen of nought, but eren bo y Ents
unity of the whole catholike church, and
that at those that are accurred lawfully
out of any church, are accurred out of the
whole catholike church, y that pe maye also perceyve, y the very catholike
church hath ever ben a true knownen church
against other heretikes, as all the heretikes of
heretiques have bene ever knownen
false
concerning the church

A false churches, departed and put out of it: *making themself partie against it:* all the olde holy witters in every age doe full and plainly declare it.

For, saith Jn. in his booke against the Antichrist, that the thinges which among other thinges helde hym in the commaundement of all the sectes of heretiques was eu'n the very name of catholike, by which name the very right faithfull chitzen church was unfurthly known from all the false profefted fayth of saythiell chisil
tened heretiques.

We may percewe also by olde auten
tical witters, that at such time as some heretiques were to strongly and mightly they had gotten into their secte the stregthe of great princes of chisellendom, and corrupted alfo no little part of the clergie, ther with were ware to fierce and to malitious, that they caused evill peruerced pynces to dyvne the good faithfull bishops out of the bishop
rickes, and the faffe heretiques intruded by force and violence into they places, and many vertuoule people of fayth, were by the heretices meanes put to great trouble, and by all the meanes that possible could he be done, was it labored to supprize fayth very faith, and bring by fayth heretices in these: yet could they never when they had all done, finde the meanes, but yeuer more this wayd catholike was the comen knowen to be running in euery mannes mouth, that made the difference betweene the true church and theirs, and between euery person of the true chur
che and euery person of their ungrace
ful secte, in so farystery thay a good holw
vertrue man of the true catholike
church, if he wete with an another chis
ten man whom he had not lately seen, left he might happen aire to meddle with an heretice of false, whoshe whole secte was accused, would ere he meddled with hym demande and affhe hym first, acte thou a catholique man. By which consel, was included the telling of all maner kyndes of heretice.

And this question whither he was catholike, would be a very holy vertuoule man not let to afke, of him whom he had haro of knowne before such heretices begun, to have been emprisoned by pat
nims, and to have suffred much martir
dome for Christs fake. For yet if he should for that have striepe swarmed from any pointe of the catholike fayth, that the catholike churche believed, he would have chmed at his martirbome to little, that he would according to the commaund of S. John, not to much as have boucheled to bid his ones good mouso. 

Now whan ye one holy and asked an other, act thou catholike, what ment he by fayth: he (row you meanes to haue him tell him, whither he were one of Sobs eternall electes certainly prouedinate to glory, which onely (spee is fayth Elsall, the catholike churche, or whither he were a good holw vertau
cous man, so pure and cleane without F spote or vnicle, that S. Peter myght finde no saute in him, which onely (spee is fayth Barna the catholike churche. I suppose no nvther nother. For if he had asked hym these two questions, he would have aunwered into the fyrle, that he hoped ye. But whither he so wer of got, god could tell and not he. And unto the second I dare well say he would not have asked ful most by to fay
nap. But whan that unto the question asked him, whither he were catholike or not, he would aunwer so boldly pehe well that by that no more ment, but whither he were of the catholike churche, not fallen thersfor, nor put out therof so; an notable crime or an maner licene or heres. For whi
ter he were in liuing a god man or an euil, foter had no such cause to be by g by so curious inquisitive, as at the firste meeting to demasnde him forth
with the questions. But what the heretices were for chese, left he shoude negligently fall in felowship of some man that were ercommunicate, her thoyght hymselfe bounden in that pointe to be certynsh, so that ye maye good christen readers well and stelie see, thay thogh the catholike churche be holy, yet never holpe a man take it as thay heretices take it, thay every catholike man or woman, that is to wit every member of the catholique churche, is holy in holy liuing, so that for lacke of knowlege who be they, the catholike churche shoulde be a churche unknown.

For whereas all sole holy docours faytes of euery age, write so full and whole, so stoneth together against all kindes of scisme heretices stelie dis
clorey the whiche in such wise dept out of the holy catholike churche, can never have remion of these sinnes, no never ca be caused, but if the retourne vs to ghetolike church again every child.
The summe of the bookes before

The very church is a knowne churche. But pe censure your owne self it is none of all your knowne churches, noe ane other knowne church; ye might be allgly nymergo but if ye beseow well that it is a knowne church (which is impossible for you ye be dyynen either to confesse that the very church is this knowne church of ours, so is to confesse at the lefsito that standing all in your olde forward herefore, ye goe clerely aboute to leave Chalke here in earely our very church at al. Wherin ye be the cervative of your worst error, and the most toward fo- ly that ane from the heretike could be fruished unto. For this were both agaynys the playne open scripture, and against your owne erere agreement ever more graunted before. But nowe for the prose that this common knowne catholike church is the very church, which ye proucte as I tap the first pointe all, the very church is a knowne church. I shall here agayn summarize recolve those two reasons, which I have already to defended agaynys Lindall, that every chilte may perceiue the for clere.

Of which two the first is an argument often made by saint Cyprian, the effect wherein is this. The very churche of Christ must needs be that church that had his beginning with Christ and his apostles, and hath ben keppte and continued by continual succession from that beginning before all heretikes. A lybre church is the tree, the very flocke, out of which and from which all the sectes of heretikes be sponge, and as wither blased by aquches be fallen of. But the church continued from the beginning, out of which all sects of heretikes be commen, and from which they be fallen, is the common knowe catholike churche. Ergo the common knowne catholike churche is the very true church of Christ.

Theys argument hath Lindall tore laborde to tople, as I have shewed you in my lybre boke. Wherby ye may perceiue, that the effect of all hyys solucyon mostly standeth in this, that where as I say that the church that was before all the sectes of heretikes, and out of which all they be commen, is the very church, he denieth not that directly, nor he demeth not but expressely confesseth, theys common knowne catholike church is by continual success in the same church, y was begun by Christ by his apostles, not he denieeth not, at hyys sectes of heretikes
concerning the church

It ises have gone out of the same church but he denieth that all that goe out of the same church be heretikes. For he saith that there may goe out of the same church, not only false heretikes for herselfe, but also true and faithful people for the true faith. But against this solution of Lindsay standeth not only S. Cyprian, but also all the holy doctors of the church, who deponent of S. John, that faith of heretikes be departing out of the church. They see not that they have done any thing to make them or to give them occasion to depart. For if they had bene of us, they would have abode with us. By which words saith S. John, not only these times goe out of the church (which thing Lindsay confesseth) but all that also they which goe out of the church, be not of the church, which thing Lindsay saith. But now as for S. Cyprian and all the remenants, saith S. John Evangelist, that Meneth to shake of us a proper invention, as it seemeth to himselfe, of a multitude between the synagogues of the Jews and the church of Christ; for he saith that like as Christ and his apostles departed out of the church of Moses, because the doctrine thereof was then corrupted and wasen false, therefore they departing out of towne were not heretikes, but were themselves beside the church, to espeth Lindsay, why this common knowen universal church of Christ hath been this. But hiddeere corrupted, and the doctrine thereof all this while false and has been that in the time of such corruption and falsed to depart out thereof, he not heretikes, but were very church, because we go to the church of the that now be heretikes. For so good readers, in what wise I have assisted at length, I referred eilh why this proper estate invention a supposition of Lindsay, ye may see before in my first boole. But this shall I hastily lay beside so; this present, by this manner of all the others Lindsay maketh God a breaker of his promises, which he hath made by his church in perpetuity, to be therewith bound the end of it would be against himselfe, with himselfe his holy spirit, sent by himselfe to teach the church to lead it into every truth. This pomicel had he by Lomalde tale bast if he had suffered this egrytel hundred pere, doctrine of his church to fall, a falls into so many damnable errors, as Lindsay layeth to our charge. And therefore I were that every wise man will think, if it were no damnable error to believe, rather Lindsay lyeth, then your laiton would to fare blesse his spirit he hath so faithfully made. Moreover thout every thing much neces have a beginnig, that Lindsay cannot (I shew) to this lay nap himself, but I shew why the Jews did this to sufier at their billionant a contrary believeth sectes to distill abide together, yet the guise of Christes church hath ever ben from the beginning to this present time, to suffer therein no inchoation of contrary believeth in the necessary points of doctrine to the destruction of souls, but every place that then fall began the church hath put them out hostilely, they have gotten themselfes out of the church in disorder, having no peace abide therein, but as long as the western had ones entered into them by their heretikes, they ranne one openly from the church of Christ into the church of hell, as the hogges after a legion of devilles entered one in into them, had nonehold of themself, but ranne pelting into the sea; now being the perpetual custome of the catholic church from the beginnig, according to this bidding of E. Paul, let there be no falling among you, but all you lay one thing, and also if there be an heretike, then after ones; thou with warning effor him, and marre that S. Paul layth not dispute with him, but. E. Tertullian, warne him and after effor him if he is a Christ, leave not his heretike, for though he should as saith E. Tertullian, that every man should be able to give a reason of his faith and hope into every man that would ask him, and that he eras should be ready to teach the ignorant. Y is per but of the people that would of S. Paul and well known common believed points of the church begin a contrary doctrine, he would they should be reposed in the matter, and they see folpe and falsed by al manner means openly declared and proved in their faces to their rebuke and shame, but not in such wise reasoned and disputed with them, as it should be granted to be a thing doubtful and debatable, and yet with certaine talk it been better considered, but that in such things they should be warned and reproved and ouerd, and no man after bonche and but if they tended to bidde them ones God lyeth: therefore as I began to say, this being from the beginnig of the church.
The summe of the booke before

A the perpetual guise & custome, and that custome grounded upon the scripture of god, ye see well god readers that the church could not this eight hUSED pere together be fallen into such damnable heresies, for ye perceiue well every thing muir nebbs hane a beginning, and this thing could hane none. For if these things which our church now believeth, and as Lyndal says this eight hused pere hath believed, concerning purgatory, and holy vayes, and fasting dases, and praying to saintes, and going in pilgrimages, and believing in sacraments of the altar, and believing that it were not lawful so; nunches & sectes and names ones bowing chafetite afterwarde to wed together: & many such other like: if these heresies thinges I hafe be hereyes, and all they that have believed thus all this. But hused pere, than not onely they that firste begane them, and the that after folwod them therin, would have departed out of the church, as all other hereykes ever dyd, and as these hereykes do now, but also this church that was good and true before these hereykes bega, would ye wote wel hane coudempned and avoided for hereykes, but C. pere ago, those perfores that began them first, and to tood ever after all such as would rape them again, as they did and ever hane done, the Arias and ever other sect of heresies spuce. And so coulde ye wote wel these hereykes never hane obtained one god church so farre, as to be the church or to be taken for the church, and. But C. pere together ottinly to suceede the church and the vere church that was befoe suffered to danthe away, as it were if Lindall told us true, for other succes

Bion hath it not then onely this church, but if all the sectes together doe succede and continue it which be gone out after of all which sectes these contrary to other. For no sect of them all doe these folks allign the succedoure of that olde church.

Also these sectes resultate and relishe by againe diuerse of the same hereykes, which the olde church of. But hused pere a go of a thiontane pere ago condempned. And therefore they can not be the succedoure of this olde church, but be done as wel one of that as out of the church of this, But hused pere last passed, out of which they confesse themselves gone.

Finally all the whole churche from the beginning this. C. pere, hath believed god bookece wrought in faith, hope, and charity, shall be rewarded in heaven, and that it is well done to go in pilgrimages, and to pray to saintes, and to pray for all chistian foules, and that bed in heaven, the prayour and almoyst deede of god chistian folke here, both hlep to relieue the foules in the paynes of purgatory, & that the very blest body and blood of Christ is in the sacrament of the altar, and that therefore it is ther to be honoure, and that no person professing and bowing chafetite, may for his pleasure lawfully broke his bow and wedde, and to tood of manit luch other things like. These things hath (I saye)

C. There can be no more sound of this. ir. booke be seen by Spy. Thomas Pole.